

3 7351 00101157 8

4019 .A2 1886 v.1

ne Iliad

3734

TWO LIBRARY



LIBRARY

DENTON

TEXAS

Date Due

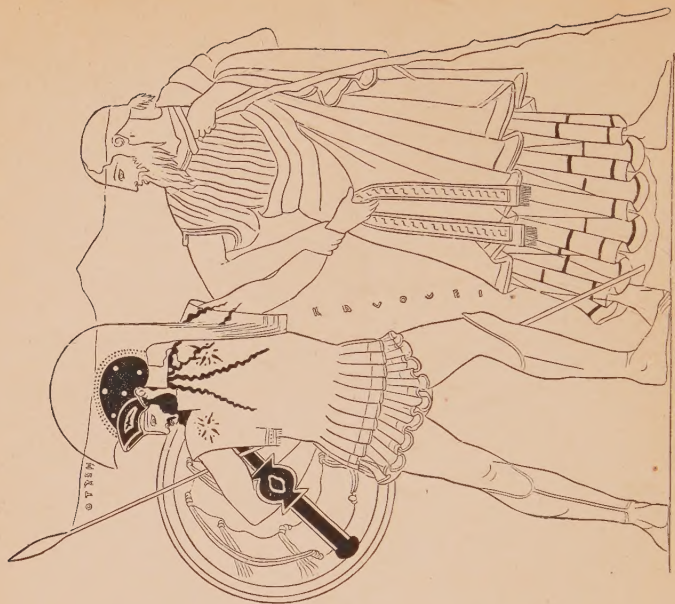
[illegible]

Demco 293-5



Digitized by the Internet Archive
in 2024

https://archive.org/details/bwb_p9-csd-663



THE ILIAD

EDITED WITH ENGLISH NOTES AND INTRODUCTION

BY

WALTER LEAF, M.A.

LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE

VOL. I.

BOOKS I.-XII.

London

MACMILLAN AND CO.

1886

MEZZANINE

THE UNIVERSITY OF CHICAGO
YHABU

PREFACE

THE object of the present edition of the Iliad is to offer a guide to students anxious to know more of Homer than they can learn from elementary school books. It must be confessed that, when once the strict limits of a verbal commentary are passed, it is hard to know which path to choose from the many which open into the world revealed to us by the Homeric poems. We find ourselves at the starting-point of all that has given Greece her place in the world—of Greek history, of Greek art, of Greek philosophy, theology, and myth. The poems are our ultimate resource for the study of the history of the Greek language, and it is to them that we owe all our knowledge of the one great school of Greek criticism. An editor may be pardoned if, at the risk of apparent superficiality and discursiveness, he attempts, not of course to follow all or any of these roads, but barely to indicate the direction in which they lead.

Unfortunately for the English student, the works which he must study if he wishes to pursue these lines of enquiry are almost entirely in German; unfortunately also for the editor, who can hardly escape the appearance of pedantry when he has to be continually quoting works in a foreign language. The difficulty is one however which it lies with English scholars themselves to remove.

Where the acumen and industry of Germany have been for nearly a century so largely devoted to the Iliad and Odyssey, it is not to be expected, or even desired, that in a commentary for

general use a new editor should contribute much that is really original. The proper place for new work is in the pages of philological journals and dissertations. Indeed it is not possible for any man to be sure of the novelty of any suggestion he may make, so vast is the mass of Homeric literature which has been annually poured forth since Wolf revived the study. While believing therefore that some few improvements on old interpretation will be found in the following pages, I am at no pains to specify them, and shall be quite content if I see them adopted without acknowledgment. On the other hand, I have freely taken wherever I have found, only acknowledging in the case of recent work which has not yet passed into the common stock, and reserving for this place a general statement of the great debts which I owe to previous authors.

Prominent among these¹ I must place Ameis' edition of the Iliad, and more particularly Dr. Hentze's Appendix thereto; the references given in it are of inestimable value to the student. Heyne's large Iliad, and the editions of Pierron, Düntzer, Paley, La Roche, Christ, Nauck, Nägelsbach, Fäsi, and Mr. Monro, have all been consulted; the last two continually and with especial respect. References to notes on the Odyssey have, as far as possible, been confined to Merry and Riddell's edition of the first twelve books, but here again Ameis and Hentze have been valued guides. Ebeling's great *Lexicon Homericum*, at last completed, has been of course an indispensable companion, though often usefully supplemented by Seiler's smaller dictionary. The other principal authorities will be found in the list at the end of the introduction; isolated papers and monographs can hardly be enumerated.

I have further to express my thanks to Mr. J. A. Platt, Fellow of Trinity College, Cambridge, who has been so good as

¹ If I do not place Mr. Monro's *Homeric Grammar* in the first place, it is because I trust that the continual references to it will keep before the reader my immense debt to it.

to read through the proofs, and contribute many valuable remarks.

Finally I have to name with affectionate remembrance my friend, the late John Henry Pratt, Fellow of Trinity College, Cambridge. The eight years which have elapsed since his lamentable death by drowning in the lake of Como have so greatly modified the work which I inherited from him that I have no right to make him responsible for any opinion expressed in the following pages; but I would emphatically say that their existence is entirely due to him, and that it is my earnest hope that I have said nothing which would not have met with his approval, had he lived.

The Frontispiece is from a red-figured Attic amphora from Vulci, published in the *Monumenti dell' Istituto*, i. 35, 36. It clearly represents the ending of the duel between Aias and Hector, after the exchange of gifts related in H 303. The name ΦOINIX instead of Idaios seems to be merely an instance of carelessness such as is not uncommon on vases in the case of secondary personages.

INTRODUCTION

THE TEXT.

THE critic may set about the construction of a text of Homer with either of two aims in view. He may propose to reproduce so far as may be the original words of the poems, as they were first composed; or he may on the other hand set before himself only the humbler ambition of amending the vulgate till he can give it in the purest form preserved by tradition.

The former method, which has to rely, to a large extent, upon conjectural divination and philological comparison, came into existence with Bentley's discovery of the traces of the digamma in the common text, and for the last century has been steadily worked with a large measure of success. Among the more important classes of emendation thus fixed, a few may be specially named.

First in order comes the restoration of the initial digamma. Heyne, Bekker, Cobet, Nauck, and others have shewn how large a proportion of the apparent "violations" of this consonant can be corrected by emendations of more or less probability; in the *Iliad* at least, the number of recalcitrant lines in passages of undoubted antiquity has been reduced to a comparatively small number. Nauck has further shewn that many words which, as we write them, contain a diphthong are always scanned in such a manner that we may write two open vowels in place of the diphthong; we may for instance always write σκηπτόχος for σκηπτούχος, θέϊος for θεῖος, ἥῶα for ἥῳ; and when we find the same rule in words like κόϊλος for κοῖλος, Ἀτρεΐδης for Ἀτρείδης, and others where we know that a digamma originally existed between the two open vowels, we have come as near as the case will allow to a restoration of the medial as well as of the initial digamma.

Ahrens has done important service in shewing that the poems contain many evident traces of a genitive of the second declension in -οο, an intermediate form between -οιο and -ου; and he has further pointed out numerous corruptions which have crept into the text through ignorance or neglect of the fact that the hiatus in certain parts of the Homeric hexameter is legitimate and far from uncommon.

Fick's recent work, though it has as yet not obtained general

acceptance, and is far less cogent in its results, will be found to have rendered services to criticism, even though its form and much of its substance be rejected. While not admitting that the Aeolic into which he converts the poems is in any way to be regarded as the original dialect, I believe that his proof that the poems were not originally in an Ionic form will be found to hold good; and that the peculiarly Ionic forms which the metre will not let us alter are in many cases evidence of the later origin of the passages where they occur. But our knowledge of the old Aeolic dialect is so imperfect—the inscriptions, the only really trustworthy evidence, are all later than the fifth century, and most of them even than the Christian era—that this criterion is one which we shall never be able to apply with confidence until we have a satisfactory knowledge of the Greek dialects as they were at least in the seventh century B.C.

A particular question of some importance which, though not first raised by Nauck, has been prominently brought forward by his work, is that of the form of the dative plural of the first and second declensions. It is well known that the Ionic dialect, as found both in Herodotos and the inscriptions, admits only the longer form in *-ησι* and *-οισι*, to the exclusion of *-ης* and *-οις*. The same is the case in the Aeolic inscriptions, except with the article, which is always found in the short form *τοῖς*, *ταῖς*. If we examine the text of Homer, we shall find in a very large majority of cases that the shorter form where it occurs precedes a vowel, and may therefore be written *-οισ'*, *-ησ'*. There is a further large class of phrases where the long form can easily be introduced; namely, in the combinations like *ἀγανοῖς βελέεσσι*, *πλείοις δεπάεσσι*, *τρητοῖς λεχέεσσι*, and so on, which can at once be altered to *ἀγανοῖσι βέλεσσι*, *πλείοισι δέπασσι*, *τρητοῖσι λέχεσσι*; and similarly we may write *μειλιχίοισι Φέπεσσι*, etc. When these alterations are made it will be found that the number of cases where we must leave the short form is extremely small; according to Nauck there is no instance left in seven of the twenty-four books of the *Iliad* (ΔΖΙΝΟΣΦ) and only thirty-nine in all the rest; with seventy-five in the *Odyssey*. Hence both Nauck who wishes to reduce the dialect to old Ionic, and Fick, who wishes to find nothing but Aeolic, alike endeavour to remove these remaining obstacles by conjecture or excision. The case is undoubtedly a strong one, but there are several reasons for hesitation for those who do not believe in the purely Ionic or Aeolic origin of the poems, and are not satisfied to find in the "Attic" forms an evidence of the now discredited story of the recension of Peisistratos. Even a follower of Fick must remember that in the fragments of Sappho we find the long and short forms used side by side.¹ If therefore with Fick we accept the inscriptions, late though they are, as evidence for old Aeolic, we are driven to the conclusion that Sappho did not write in a pure dialect,

¹ See *fr.* 11, 20, 78 (1), 57, Bergk; Meister, *Gr. Dial.* i. p. 165.

and can hardly fail to see a trace of the influence of the Epic language in something like its present form, at least so far as this point is concerned. Again it may be noticed that in two dialects, Arcadian and Cyprian, which shew a particularly close affinity with one another, and in many ways with the Epic language, the short form is regular; though there is at least one case of the longer in Arcadian (Collitz, 1183, Ἀλειοῖσι, a pre-Ionic inscription). Finally, for those who believe that the poems, or at least the dialect, arose on the mainland of Greece proper, it is significant that the shorter form is on the whole as characteristic of this region (Thessaly, Boeotia, Elis, Attica, etc.) as the longer is of the colonies in Asia Minor. Since then a complete uniformity is not to be attained without considerable violence to the text, it is better not to aim at it, and to see in the remains of the shorter form what was, in the later home of the poems in Asia Minor, not a modernism but an archaism.

However this may be, the importance of these investigations is not to be mistaken; but even if we allow that each one of them has brought us a step nearer to the primitive language of the poems, it is none the less clear that we can never actually reach this ultimate goal. For every difference which is deduced by metrical analysis—and it is on this, in the last resort, that everything depends—there may, for all we know, be fifty which have not betrayed themselves by a difference of scansion. Until this doubt is settled, and this it can hardly ever be, we can have no confidence that we have really carried the tradition back to the original form. Here and there we have made a certain correction, but those of which we know nothing may be infinite. And short of the original form of the poems, there is for the same reason no intermediate port for which we can steer when once we cut adrift from the safe hold of tradition. We then have no test whatever which will enable us to prove the outcome of our labour to be such a text as ever was, or ever could be, at one time in the mouths of men; for we cannot tell that the corruptions which we remove came in together, or if not, in what order they appeared.

The most scientific course therefore would be to carry back the tradition as far as may be, and thus to fix our text, leaving to notes and monographs all conjectured earlier forms. This is the aim of the text of the present edition. The canon by which every reading has been judged is *the best tradition of the fifth century B.C.* The object is not to produce an Iliad as it was first composed, for this is beyond our power, but an Iliad such as Herodotos and Thukydides read, for this may at least approximately be done.

Not the least valuable part of Prof. Ludwig's recent work on Aristarchos is his demonstration that the great critic aimed only at emending a vulgate, and that this vulgate is in the main our common text of to-day. And in the Scholia we find a name which enables us to carry back this long tradition to the fifth century. This name

is that of Antimachos of Kolophon, who, as we know, lived in the second half of the fifth century, and published an edition of the *Iliad*. Now this edition happens to be sometimes quoted, but always as an authority for very small and unimportant variations of the text.¹ The conclusion is very strong; namely, that the edition of Antimachos was in the main the same as our present vulgate, probably not differing from it much more than a good extant MS. differs from a bad one.

It appears therefore that the basis from which we start is the same as that of Aristarchos; and it is to him and his school that we mainly owe our power of emendation. Our materials are as follows:— (1) A very large number of MSS., probably some 200, of one or other or both poems. A short account of the most important of these is appended. Of these all represent the vulgate with more or less accuracy, with the single exception of A, which is written under Aristarchean influence. (2) The very numerous variants collected by Aristarchos and recorded in the *Scholia A*. (3) The notices of readings of other ancient critics, notably of Zenodotos, preserved in the same work. (4) Scattered quotations, of which the most important are those in the *Lexica*, especially Hesychios, Apollonios the Sophist, and the *Etymologicum Magnum*. Quotations in the MSS. of other classical authors are never quite free from the suspicion of having been “cooked” into agreement with the vulgate; the variants which they give are seldom of importance, and may often be shown to arise from mere slips of memory; for in ancient times verbal accuracy in quotation was less rigidly demanded than now.

Of these four classes it may be said at once that the MSS. are as a rule good ones, very free from the blunders of stupid copyists, and never presenting us with the mere nonsense which is but too common in many important codices. Itacism and similar small sources of error are of course to be found in all; but in so large a number the “personal coefficient” can easily be eliminated. A in particular is probably the finest and most accurate MS. of any classical work in existence; Hoffmann has detected only three instances of itacism in the 1126 lines of books Φ and X. In critical value the variants of Aristarchos are, it need hardly be said, of higher value than the readings of any codex; for the great critic, it would seem, made it his business to collect them from all the resources of the Alexandrian library, where he commanded materials a thousand-fold more valuable than any in our possession. Ludwich has shewn how baseless is the

¹ The following instances may be given:—Antimachos, with others, is quoted as an authority for *μαχέσσομαι*, not *μαχήσομαι* in A 298, and for *κατὰ* (not *μετὰ*) *δαῖτα*, 423, for *οἰνοχόει*, not *φωοχόει*, 598. Somewhat more important varia-

tions are *ἐλκήσουσι* *κακῶς* for *ἐλκήσουσ' αἰκῶς* X 336, *νόημα* for *νεοίη* Ψ 601; *ἐξείλετο τόξον χερσίν* for *ἐπεθήκατ' ὀιστὸν τόξω*, 870; *ἠλέψαι μὲν ἀμήχανον* for *κλέψαι μὲν ἑάσομεν*, Ω 71.

supposition to which the schools of Nauck and Cobet continually recur, that the readings of Aristarchos are due to his own conjecture. That they may in some cases have been so is possible; but the manner in which his followers speak of his respect for his authorities precludes us from assuming that his variants were in any large number of cases based on other than documentary authority. At the same time we must remember that Aristarchos was far from a mere collator. He had very strong views indeed, and there is no doubt that he, like any other critic worth the name, did not slavishly follow any one MS. or class of MSS., but adopted the readings, if their authority were only respectable, which fell in with theories sufficiently proved, in his opinion, on other grounds.

Of the readings of Zenodotos and others we know little, as they are rarely quoted unless when attacked by Aristarchos—or rather by Aristonikos, to whom the bitterly polemical tone of the Scholia is probably due. But even from this imperfect side-light we see that they often contain most valuable tradition, and were frequently rejected by Aristarchos for reasons which we know to be invalid. Though we have no positive testimony as to Zenodotos' dealings with his authorities, as we have in the case of Aristarchos, yet what we know about him gives us little reason to suppose that he handled the text in any arbitrary way. A large number of his readings are so peculiar as almost to preclude the idea of conjectural invention; and in some cases they contain the best of evidence in their own favour, by preserving a correct tradition of the digamma, of which Zenodotos, like Aristarchos, must have been wholly ignorant.

The fourth class, the quotations in other authors and in the lexica, needs little remark, as they are of small value, and can only be employed with great caution, and as a last resource, except in the few cases where they are specially brought forward to illustrate a question of textual criticism.

A fifth means of correction, namely conjectural emendation, cannot be entirely excluded; but the "diplomatic" materials are so abundant as to restrict it within very narrow limits. All our authorities agree however in a few cases of obvious error, and most of these have been corrected in the present text, while others are apparently of such high antiquity as to find more fitting mention in the notes, among "violations of the digamma" and other prehistoric faults. An exception has been made—with some slight loss of consistency, no doubt—in cases where the error has produced a line which will not scan at all. On this ground a very few cases of the genitive in -oo have been adopted in the text; as for instance Ἰφίτῳ in B 518, Ἀσκληπίῳ B 731, and one or two others; but equally certain restorations, such as ἀδελφεόο for ἀδελφειοῦ and the like, have been relegated to the notes, because the traditional reading is not, on the face of it, unmetrical. For εἰς scanned as a trochee εἶος has been written, on the analogy of the

traditional *τεῖος*, rather than the linguistically preferable *ῆος* (e.g. A 193). With these exceptions and a few sporadic cases, which are mentioned in the notes, there is, I believe, no reading in the text which cannot be shewn to have some support in ancient tradition, or at least in the readings of some MS. of respectability.

Within the limits of tradition the critic is free to follow the teachings of modern philology. Of readings which have any authority he is bound to choose that which retains, however unconsciously, the tradition of a lost digamma. In parts of the line where modern research has shewn that the ancient Epic poets, unlike their imitators, permitted hiatus, we must *cæteris paribus* choose the reading which presents the hiatus. Where there is variation between a long vowel and a short in the *ictus* of the foot, the short vowel, if permissible on other grounds, is to be chosen; for it appears that lengthening by the *ictus* was far commoner in the oldest poets than the later Greeks conceived. With these rules in view there is no reason why we should despair of reproducing the Homer of Thukydides or even of Pindar—or perhaps even a critically better text than any which, in their non-critical time, had been composed from the existing but scattered materials.

On similar grounds the use of brackets to denote spurious lines has been rarely adopted, except where the omission is found in one at least of the better class of MSS. A mere athetesis by Aristarchos has not been considered sufficient ground of condemnation; but where, as often, we are told that Aristarchos agreed with Aristophanes in athetizing a line, and that Zenodotos omitted it altogether (*οὐδὲ ἔγραφεν*), it will sometimes be found bracketed in the present edition, if strong critical reasons indicate spuriousness. Less cogent evidence can hardly be taken to show that the line was not duly recognized by the tradition of the fifth century; and if we endeavour to go back beyond that date, “interpolation” and “spuriousness” are words which soon begin to lose their meaning.

Another point of difference from the ordinary text may be mentioned. The patronymics *Τυδεΐδης*, *Πηλεΐδης*, and the like, are written with diaeresis, as quadrisyllables. We know they must have had this scansion at one time, for they undoubtedly come from *Πηλεΐδης*, *Τυδεΐδης*, and the fact that Pindar and the tragedians use the open forms has been accepted as sufficient proof that the tradition lasted till the fifth century. The fact that the trisyllabic measure is never needed in the hexameter is of less weight, and has not induced me to write *Ἀργεῖος*, *θέϊος*, etc., with Nauck; for here we have no evidence to shew that the memory of what was probably the primitive form lasted till historic times.

The text formed on these principles agrees in most points with Hentze's revision of Dindorf's edition (Teubner series, ed. 5, 1884-5); and I have followed this in most minor points of accentuation and

spelling.¹ The *apparatus criticus* from which the MS. readings are quoted is that of J. La Roche (*Homeri Ilias*, Lipsiae, 1873-1876). Unfortunately this work leaves much to be desired. It is overburdened by petty variants which merely illustrate on the practice of each scribe, and do not indicate either error or difference of reading—a large number deal, for instance, merely with the question of the omission or addition of the *ν ἐφελευστικόν* in a word which ends a line. It is full of misprints, and is unhappily far from being either trustworthy or complete. Many of the readings are copied from Heyne, who often copied from Barnes, who was a sadly careless collator. Some of the most important of the second class of codices are still uncollated, notably Ven. B; while the Townleianus, which is probably of high value, still requires careful examination, as Heyne's variants are scanty and sometimes incorrect. Even the collation of C and D, the two Laurentian MSS., which forms the most valuable part of La Roche's new material, is said to be very imperfect. It is certain that a new and complete apparatus for the *Iliad* is urgently needed in order to complete the work which C. A. J. Hoffman began in his careful and scholarly edition of the 21st and 22nd books.

The principal MSS. quoted by name in the notes are as follows:—

A: Codex Venetus, no. 454 (see La Roche, *Hom. Textkritik*, p. 458, no. 6), 10th century: "liber quo non est emendatio ullus," as Cobet says. It has lost nineteen leaves which are supplied by a late hand; they comprise E 336-635, P 277-577, 729-761, T 126-326, Ω 405-504. This MS. stands quite by itself in preserving the signs of Aristarchos and the Scholia; the text shows considerable signs of Aristarchean influence.

B: Codex Venetus, no. 453 (La Roche, H. T. p. 458, no. 6), eleventh century. This is only quoted for the Scholia, the text not having been collated.

C: Laurentianus, xxxii, 5 (La R. p. 460, no. 14), at Florence; tenth or eleventh century. A valuable MS. with a good many peculiar readings, though rather carelessly written.

D: Laurentianus, xxxii, 15 (La R. p. 460, no. 15), eleventh century; very carefully written, and probably the next best MS. after A.

"Townleianus," in the British Museum, among the Burney MSS. (La R. p. 467, no. 65); a good codex not properly collated.

None of the other complete MSS. are of special importance. There are, however, several fragments of great interest. Among these

¹ It might be thought that it would have been better boldly to adopt La Roche's rules of accentuation, which are based upon the tradition of the grammarians as well as of the best MSS.; but the gain thus made is small, as the grammarians themselves can have had

no very ancient tradition to guide them in such matters, and it would hardly compensate the appearance of pedantry in unessential matters which is given by such forms as *φύλλά τε καὶ φλοιόν*, *Ὀδύμπων δέ*, and the like.

are three fragments of papyrus, of which two at least probably date from the first century B.C. They are fully described by La Roche, H. T. pp. 439-450. These venerable relics are of no critical importance, and in some cases are written with gross inaccuracy (*κατουλυπου νηφέλπος* for *κατ' Οὐλύμπου νιφόεντος*, etc.). The fragments of the *Codex Ambrosianus* (La R. p. 450, no. 4) are better; they probably date from about the sixth century, and comprise altogether 800 lines from all parts of the *Iliad*. The text is that of the ordinary good modern vulgate, without any very noteworthy variations. The same may be said of the *Syrian Palimpsest* (Syr) in the British Museum, which contains 3873 lines from M-II and Σ-Ω. This dates from the sixth or seventh century, and is not quite so accurately written as the *Ambr.* Thus all these fragments are chiefly of importance as showing us the chain of tradition extending continuously backwards from the modern vulgate nearly to the age of Aristarchos without noteworthy variation.¹

THE SCHOLIA.

THE Scholia on the *Iliad* are so important in the history of criticism as well as for the elucidation of the text, that it will not be out of place to give a short account of them, together with some of the preliminary information needed by students who desire to study them for themselves. The Venetian Scholia were first published by Villoison (Venice, 1788). A more complete, but still imperfect, collection from this and other sources is that of J. Bekker (Berlin, 1825). It is now superseded by Dindorf's edition (Oxford, Clarendon Press, 1875-7) so far as it goes; and it is to this work that all references are made.

The bulk of the Scholia consists apparently of excerpts from a larger work, a sort of "Variorum" commentary, of the origin of which we know little for certain, except that it was composed between the ages of Porphyrios (A.D. 260) and Eustathios (A.D. 1160). A considerable portion of this corpus, especially in Ven. B, is taken from the "Homeric Problems" of Porphyrios, and a great deal more from the lucubrations of other allegorizing interpreters. This is of little value. We occasionally find however references to the work of Aristarchos, which may be accepted as correct when we have no other reason to

¹ For the sake of those who may wish to use La Roche's edition, I add the signification of the letters which he employs to denote his MSS., but of which he has not published any explanation; the numbers in brackets are those under which an account of each MS. will be found in his *Hom. Textkritik*, pp. 458-479.

A = Venetus A (6); C = Laurentianus xxxii, 3 (14); D = Laurentianus, xxxii, 15 (15); E = Eustathius; G = Vindobonensis 39 (92); H = Vindobonensis 117 (95); L = Vindobonensis 5 (105); M = Venetus 456 (107); N = Venetus 459 *chartaceus*, and O = Ven. 459, *bombycinus* (10); S = Stuttgartensis 5 (111).

doubt their accuracy. They also contain a number of mythological traditions taken from Apollodoros and others, which are not without their value; and aesthetical criticisms on the poetry, which are interesting and often instructive. We know this original work chiefly through four abstracts of it contained in the MSS. known as A, B, the Townleianus, and the Lipsiensis (L). Of these, the Schol. A occupy the two first, and the Schol. B the third and fourth volumes of the Oxford edition. The Townley Scholia will form two more volumes, but are not yet published. They are however to some extent known through the Scholia Victoriana (V), given by a late MS., which is apparently copied from Townl. (without the text), and was employed by Bekker in his edition.¹ The Leipzig Scholia (L) are also partly reproduced by Bekker, but are of little value. The same may be said of one or two other collections ("Leidensis," "Mosquensis," etc.), which apparently would not be worth publishing.

Fortunately however A contains, beside much of these comparatively unimportant excerpts, a large mass of information of far higher value; and fortunately too it has preserved for us a distinct statement of the source from which it comes. This is repeated at the end of every book in similar words, of which the following at the end of the third book may serve as a specimen:—*παράκειται τὰ Ἀριστονίκου σημεῖα, καὶ τὰ Διδύμου περὶ τῆς Ἀρισταρχείου διορθώσεως, τινὰ δὲ καὶ ἐκ τῆς Ἰλιακῆς προσφθίας Ἡρωδιανοῦ καὶ Νικάνορος περὶ τῆς Ὀμηρικῆς στιγμῆς.*

Of the four authorities here named Nikanor and Herodianos are the latest in date, being contemporary with Hadrian and M. Aurelius. Both were decided but often ill-informed followers of Aristarchos. Nikanor's views on punctuation often of course deal with the interpretation of the text and frequently give us interesting information. The notes of Herodianos on prosody—which, in the Greek sense of the word, included accentuation—are of less value to the commentator, though they form a valuable supplement to the other works of Herodianos which have come down to us.

But it is in the extracts from Aristonikos and Didymos that the chief value of the Scholia is to be found; for these are the direct and authentic tradition of the teaching of Aristarchos himself.

The great critic, as we know from other sources, marked the lines of Homer upon which he commented with various signs, of which we are chiefly concerned with four; the *ὀβελός* (—), the *διπλῆ* (≡), the *διπλῆ περιεστιγμένη* (≡), and the *ἀστερίσκος*, (·×·). Of these the first marked lines which were "athetized" (*ἀθετεῖται*) or condemned as spurious; the second was a general mark of reference to notes on grammar, Homeric usage, etc.; the *διπλῆ περιεστιγμένη* was affixed to

¹ Römer has shown that with the exception of the extracts from Porphyrios, which are independent, the Scholia B

are from the same source as V (Townl.), but more carelessly condensed and of less authority.

passages where the reading of Aristarchos differed from that of Zenodotos; while the ἀσπερίσκος marked lines which occurred elsewhere in the poems. Where Aristarchos regarded the repetition as faulty he added the ὀβελός (ἀσπερίσκος σὺν ὀβελῷ). The work of Aristonikos περὶ τῶν σημείων gave the notes of Aristarchos which explained these marks.

The work of Didymos περὶ τῆς Ἀριστάρχου διορθώσεως, on the critical edition of Aristarchos, is the most important of all. He, like Aristonikos, lived under Augustus; yet it seems that even at this early date the tradition of the teaching of Aristarchos was already falling into oblivion. Didymos, called χαλκέντερος from his amazing industry and powers of work, set himself to restore it, and collected so far as possible the variants which distinguished the corrected text of Aristarchos from the vulgate. It would seem however that he often doubted as to the truth; indeed from one remarkable scholion of his, on K 389, we learn that even Ammonios, the immediate successor of Aristarchos at Alexandria, had to write a treatise to prove that Aristarchos had published no more than two editions of Homer.¹

The works of these four scholars are presented to us by the Scholia only in the form of very brief extracts, often made with little intelligence and occasionally contradictory of one another. There can be no doubt however that the statements of any one of the four (except in a few cases where they are obviously errors) are far superior in authority to those of any of the other scholia; and they are quite sufficient to give us a clear and consistent view of the method of the greatest critic of antiquity. They are in most cases easily to be distinguished both from the "Variorum" Scholia and from one another by their contents and even by their style. Whenever we find a scholion dealing with questions of punctuation we may safely attribute it to Nikanor; those affecting scansion and accentuation belong to Herodianos. The excerpts from Aristonikos always deal explicitly with some critical sign, and are generally marked by containing the word ὅτι, before which we must understand ἡ διπλῇ (or ὁ ὀβελός, ἀσπερίσκος, or whatever be the mark appended to the line in question) παράκειται, "the dipole is affixed, *because*," and then the reason follows.²

The Scholia of Didymos are known by their contents. It may be said however that every scholion with οἷως (or more fully οἷτως Ἀρίσταρχος) is Didymean. This indicates that the notes were originally appended to an Aristarchean text. That of A has been to a great extent brought into harmony with that of Aristarchos, but considerable

¹ There can be no doubt that this is the meaning of the expression περὶ τοῦ μὴ γεγονέναι πλείους ἐκδόσεις τῆς Ἀρισταρχέου διορθώσεως, *sc.* τῶν δύο. *Lehrs, Ar.* p. 23.

² It is not quite safe to assume that

every scholion beginning with ὅτι is by Aristonikos, as the later commentators sometimes used the word as a compendium for σημειώτεον ὅτι, "note that," a general introduction to any remark they may have to make.

differences still remain, so that οὕτως now often indicates a reading which differs from the MS. instead of agreeing as it should. It is curious that many of these notes, which are among the most valuable we possess, have been added by a happy afterthought on the part of the scribe of A; they are then written in very minute letters, and squeezed into the narrow space left between the text and the main scholia which fill the greater part of the margin of the MS.

These remarks should be sufficient to explain the references to the Scholia which occur in the following commentary. But the student should not fail to read the great work of Lehrs, *de Aristarchi Studiis Homericis*,¹ which first sifted and arranged the mass of material. Equally indispensable to a proper knowledge of the subject is the recent work of Ludwich, *Aristarch's Homerische Textkritik, aus den Fragmenten des Didymos hergestellt und beurtheilt*.² As an illustration of the methods which have to be used we may take the Scholia on B 160-167, which contain extracts from all the different authorities.

To 160-1-2 in the text are prefixed the ἀστερίσκος and ὀβελός. Schol.: ἀπὸ τοῦτου ἕως τοῦ “ἐν Τροίῃ ἀπόλοντο” (sc. line 162) ἀθετοῦνται στίχοι τρεῖς, καὶ ἀστερίσκοι παράκεινται, ὅτι οἰκειότερον ἐν τῷ τῆς Ἀθηνᾶς λόγῳ ἐξῆς εἰσὶ τεταγμένοι (sc. 176), νῦν δὲ κοινότερον (ἀνοικειότερον, Lehrs) λέγονται. This is of course from Aristonikos.

161 has the διπλὴ περιεστιγμένη as well as the ἀστερίσκος σὺν ὀβελῷ. Schol.: Ἀργεῖν Ἑλένην· ὅτι Ζηνόδοτος γράφει “Ἀργεῖν θ’ Ἑλένην,” σὺν τῷ συνδέσμῳ, ὥστε εἶναι χωρὶς καύχημα, καὶ σὺν τούτῳ τὴν Ἑλένην. οὐ λέγει δὲ οὕτως, ἀλλ’ αὐτὴν τὴν Ἑλένην καύχημα. This is again by Aristonikos, the ὅτι explaining the reason for the διπλῇ περιεστιγμένη. Notice the characteristically flat contradiction with which Zenodotos is disposed of.

* Ἀργεῖν· ἡ Λακωνικὴ πέμπτου τῆς ὅλης Πελοποννήσου. A good specimen of a late scholiast of the feebler sort. The * in Dindorf’s edition indicates that it is not one of the main marginal scholia, but like those already mentioned squeezed into the narrow space beside the text.

162. φίλης ἀπὸ πατρίδος αἰῆς· οὐκ ἀναστρεπτέον τὴν πρόθεσιν (i.e. we are not to write ἄπο) ὡς Τυραννίων καὶ Πτολεμαῖος· ὁπότε γὰρ γενικῇ συντάττεται ἡ ἀπό, τηρεῖ τὸν τόνον· “καὶ γὰρ τίς θ’ ἓνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο” (see 292). This deals with accentuation, and is therefore by Herodianus. It must have been imperfectly extracted, however, as it omits part of the doctrine of the anastrophe of prepositions; hence Lehrs adds after ἡ ἀπό, “μὴ μεταξὺ πιπτονσῶν λέξεων, καὶ σημαίνει τὸ ἄποθεν.” Tyrannion and Ptolemy of Askalon held that when ἀπό meant “far away from,” it should be written ἄπο. This Herodianus denies.

¹ 2nd edition, 1865; 3rd, 1882.

² Leipzig, vol. i., 1884: vol. ii., 1885.

163. *οὕτω “κατὰ λαὸν” συμφώνως εἶχον ἀπάσαι—Didymos, one of the additions between the main scholia and the text. “All the editions” had *κατά*, not *μετά*, which was found in some of the inferior copies, and is preserved in one of our MSS., D. 164 has *ἀστερίσκος* *σὺν ὀβελῷ*. Schol.: *σοῖς δ’ ἀγανοῖς· χωρὶς τοῦ δ’ εἶχον αἱ χαριέσταται, σοῖς ἀγανοῖς· καὶ ἡ Ἀριστοφάνους οὕτως εἶχεν. ἀγανοῖς δὲ, ἀγαν προσηνέσι, πράοις, ὑπάγεσθαι δυναμένοις· οὕτω γὰρ ἔδει μαλάσσειν τὸν θυμὸν ζέοντα. ἀθετεῖται δὲ καὶ ἀστερίσκος παράκειται, ὅτι καὶ οὗτος πρὸς Ἀθηναῖς οἰκείως πρὸς Ὀδυσσεά λέγεται (sc. 180), καὶ ψεῦδος περιέχει νῦν. οὐ γὰρ ἡ Ἀθηναῖα παρίσταται ἐκάστω, ἀλλ’ ὁ Ὀδυσσεύς.* Here there are three hands. The first part is of course by Didymos (to οὕτως εἶχεν), the last by Aristonikos (from ἀθετεῖται). The explanation of ἀγανοῖς belongs to the class of “exegetic” Scholia, and is found, as we should expect, in similar words in B. The same is the case with the intermarginal note which follows, **ψιλωτόν τὸ ἀγανός· τοιοῦτο γὰρ τὸ α πρὸ τοῦ γ, i.e., as we see from the rather fuller form in Sch. B, we must not read, as some did, ἀγανός, for α never has the rough breathing before γ, except in ἀγνός.* This may come from Herodianus.

167 has the *διπλῇ*. Schol. **τελεία* (a full stop) *ἐπὶ τὸ αἶξασα· ἀσύνδετον γὰρ τὸ ἐξῆς πρὸς τὸ ἐπάνω*—Nikanor. *Οὐλύμποιο· ὅτι ὄρος ὁ Ὀλυμπος*—Aristonikos. The *διπλῇ* here marks a Homeric usage, namely, that *Ὀλυμπος* means the actual mountain, not, as in later Greek, a celestial abode of the gods.

Of course it is not always so easy to assign the Scholia as in these instances; but they will give a good idea of the general manner in which the distinctions are to be made.

THE ORIGIN OF THE POEMS.

The question of the origin of the poems is one which is too closely bound up with their interpretation to be omitted entirely in an edition like the present. So far as is necessary for the explanation of each book, short special introductions will be found at the beginning of the notes on each; but for the sake of clearness it seems advisable to offer here a general sketch of the scheme of development which has been assumed. One cannot however but feel at a disadvantage in giving a bare statement of a view which is far from popular in England, in a space which forbids defence or even adequate explanation. The scheme here proposed is not identical with that of any one German scholar; it is based upon considerations which will be found in the works of Bergk, Niese, Kayser, Grote, Christ, Fick, and others, among whom particular reference may be made to the introductions to the separate books in Hentze’s appendix to Ameis’ edition of the *Iliad*—a clear and able series of articles to which I have to acknowledge my

continual obligations. Scholars who dislike the dissection of the *Iliad* will, it is to be hoped, at least study the arguments of the critics above mentioned, and of others of their school, before finally condemning the present sketch.¹

That some disintegration of the *Iliad* is necessary hardly any will deny; for there are few indeed so conservative as to hold that K belongs to the original story; in manner and matter alike it is a little world by itself, a loose stone which can be taken away without loss to the structure. It is with I that the real dispute begins—a dispute which has been hotly fought, and has strangely divided even the apostles of disintegration. For myself, the cumulative evidence of style, language, and plot is sufficient to show that the ninth book does not belong to the original components of the *Iliad*. With the ninth book the eighth must go; indeed we might argue conversely that the eighth is so abundantly condemned on internal evidence that it must carry the ninth with it. Of the remaining books, it may be said at once that none, if we except certain passages of which the Catalogue is the longest, shews marked evidence of difference of style; but that the contradiction in matter between Γ-Δ and H, and between parts of E and Z, and the confusion of motives at the beginning of B, prevent our conceiving these different parts of the tale as composed in their present form and order for their present places.

So much for destructive criticism. We are bound to see how far we can rebuild the original fabric. And here it must be said at once that no one is more sensible than myself of the hypothetical and tentative nature of the following statements. An apparently dogmatic and categorical form is used merely to avoid the continual repetition of guarding clauses, “we may suppose,” “it is probable,” and the like; the reader is requested to insert them from time to time when he thinks proper.

The original poem, the work of “Homer” himself, was the *Μῆνις Ἀχιλλέως*, which related in comparatively brief but undying form the

¹ On the question of the composition of the original *Μῆνις* I find myself in entire agreement with Fick, the first part of whose *Homerische Ilias* appeared after the earlier books had passed through the press. In one point I have made a slight alteration in consequence of his arguments, viz. in thinking that the arming of the Greeks in B 443-483 belongs to the original poem, and that the point when the *ἀγορή* was inserted is still to be recognized in the substitution of *κηρύσσειν ἀγορήνδε* in 51 for the *κηρύσσειν πολεμόνδε* of 443, which originally followed 50. By the explanation of *θρωσμός πεδίω* in A 56, however, I may claim to have removed from his

hypothesis the awkward device by which A is joined on to B 483 by means of an isolated line taken from Θ (55). But I cannot with him follow Grote and Düntzer in seeing in the bulk of B-H an entirely independent poem, an *Οἶτος Ἴλιον* as he calls it, forcibly inserted into its present position. The fact that Achilles is never an actor shews that these books must have been composed with the *Μῆνις* as a background; to suggest, as Fick does, that the *Οἶτος* may have been originally composed for a period of the siege when Achilles was absent from the camp on one of his raiding expeditions is a shift unworthy of its author.

story of the quarrel of Achilles and Agamemnon, the defeat of the Greeks in consequence of the prayer of Thetis to Zeus, the partial relenting of Achilles, leading to the death of Patroklos, the final arousing of the hero, and the death of Hector. It consisted of the following portions of the Iliad:—The quarrel and the prayer of Thetis (A), the dream of Agamemnon followed at once by the arming of the host (B 1-50, 443-483), the defeat of the Greeks and wounding of the chief heroes, with the message of Patroklos to Nestor (Λ 56-805, or perhaps to the end; omitting 665-762), the battle at the ships (which cannot now be extricated from M-N-Ξ-O), the sending of Patroklos and his death (the greater part of Π), the carrying of the news to Achilles (the first part of Σ), the reconciliation with Agamemnon (in T, but apparently much altered), the victorious career of Achilles (parts of Υ and Φ) and the killing of Hector (X). This forms a magnificent poem in itself, containing all the dramatic interest of the story, painted in few but vivid colours, with clear and strong motives of human passion throughout—the first and greatest of Epic poems.

Into this superb framework other pictures now began to be fitted, mainly perhaps from the desire to immortalize national heroes, who, like Diomedes, played but an insignificant part in the original story. The first of these accretions may be found in the ἀπιστεία of Diomedes, with its introduction, the last part of Δ (421-544), its sequel, the sixth book, and the duel of Aias and Hector in the seventh; all noble work. Later than this came a variation of the duel episode, the combat between Menelaos and Paris, and the violation of the truce (Γ-Δ 1-222); of the great scene in the assembly, in the second book, we can only say that it belongs to this series of additions, but is not clearly later or earlier than any of them.¹

Now it is important to remark that though these are accretions upon the original story, it does not follow that they are by another hand from that to which we owe the Μῆνις. Not one of them is unworthy of the greatest of poets, and the style is entirely uniform. It has repeatedly been urged that it is in the last degree improbable that there should have been more than one poet in any age who was capable of writing any poetry of the high level of the Iliad and Odyssey. But if it be worth while to discuss questions of probability at all, it must be pointed out that the presumption is entirely in the opposite direction. The existence at any time of an artistic genius of the highest order appears to involve as a necessary corollary the near neighbourhood of others of almost equal rank; Aischylos involves Sophokles and Euripides, Shakespear Marlowe and Milton, Beethoven Mozart and Schubert, and so on through all history. If then we hold, as seems probable, that the Iliad and Odyssey are the only great

¹ The question of the composition of the last twelve books is reserved for the second volume.

poetical creations of the pre-historic and pre-cyclic age of Greece, we must admit that *a priori* they are likely to be the work not of one poet but of several.

In spite of this probability, I see no reason for denying that so much of the *Iliad* as has already been put together may be the work of one poet; it consists of the whole of the first book, half the second, the greater part of the next five (I-H), and of the eleventh. To another hand or hands we must ascribe the eighth and ninth, and to yet another the tenth. As for the twelfth, it contains large passages which *may* be by the first hand, and probably a good deal of subsequent extension by the poet to whom the greater part of the battle at the ships is due. There remain only a few pieces of different origin. The Catalogue seems to be in the main early, but not to belong to its present position. The ἐπιπώλησις of Agamemnon in the fourth book, the wounding of Aphrodite and Ares in the fifth, the building of the wall in the seventh, the episode of Phoinix in the ninth, and the story of Nestor's youthful exploits in the eleventh, are all interpolations, of very different merit, as to whose authorship it is not worth while speculating. Beyond these there remain to be accounted for only short interpolations of a few lines each, which are left to be noticed not in the introductions to the different books, but only in the notes on the passages concerned.¹

Finally, a word may be added as to the place of origin of the poems. The argument for their birth in continental Greece, first stated by Mr. Gladstone, and lately enforced with more effect, if less enthusiasm, by Mr. Monro in the *English Historical Review* (i. p. 43), appears to me unanswerable. It is to the courts of the great princes of Achaia, whose homes and even whose remains have been found by Schliemann and explained by Helbig, that we have to look for the dwelling of Homer. The Achaian fugitives from the Dorian invasion took with them to the coasts of Asia Minor this most precious of their possessions, and from thence they began, like their descendants with the Romans, to lead their conquerors captive. To the Achaian time I would refer all the work which I have attributed to Homer himself; but the later additions may have been added in the new Asiatic home, for it is in them only that we find traces of personal knowledge of Asia Minor.

It will follow that the original Epic dialect was Achaian, and past recovery for us. We can only say that this Achaian seems to have been nearly akin to several dialects which we know in their later forms, notably to the Asiatic Aeolic, and to the Cyprian, which, as is well

¹ Out of the 7589 lines of the first twelve books this hypothesis will give about 1300 lines to the Μῆνις, and 2700 to the earlier accretions, say 4000 which

may be the work of "Homer"; Θ and I account for 1278, K for 579, and the remaining 1700 lines belong to the later additions of larger compass.

known, leads us to Arcadia. Whether or no the poems passed through a stage of Asiatic Aeolic, or were transferred at once from Achaian to Ionic, it is beyond our power to say ; but that such a change of dialect has been made Fick has almost proved ; to have done so is a notable service to the Homeric question, however little he may satisfy us by the actual dress in which he has clothed them.

INDEX TO ABBREVIATED REFERENCES.

- Ahrens, *Beiträge*.—Beiträge zur Griechischen und Lateinischen Etymologie, von H. L. Ahrens. Erster Heft. Leipzig, Teubner, 1879.
- Ameis, Am.-H.—Homers Ilias, für den Schulgebrauch erklärt, von K. F. Ameis. Erster Heft. Dritte berichtigte Auflage, besorgt von Dr. C. Hentze. Teubner, 1877 (and second and first editions of other parts).
- „ *Anh.*—Anhang zu Homers Ilias, Schulausgabe von K. F. Ameis. 1 Heft. Zweite berichtigte und mit Einleitungen versehene Auflage, besorgt von Dr. C. Hentze. Teubner, 1877 (and first edition of subsequent parts). The *Anhang* is frequently cited as “Hentze” only.
- Ap. *Lex.*—Apollonii Sophistae Lexicon Homericum. Ex recensione I. Bekkeri. Berolini, 1833.
- Ar.—Aristarchos (chiefly as quoted by Didymos and Aristonikos).
- Bekker, H. B.—Homerische Blätter, von Imman. Bekker. Bonn, vol. i. 1863, vol. ii. 1872.
- Bergk, Gr. *Lit.*—Griechische Literaturgeschichte, von Theodor Bergk. Vol. i. Berlin, 1872.
- Brugman, *Prob.*—Ein Problem der Homerischen Textkritik und der vergleichenden Sprachwissenschaft. Von Karl Brugman. Leipzig, 1876.
- Buchholz, H. R.—Die Homerischen Realien. Von Dr. E. Buchholz. Leipzig, 6 parts in 3 vols., 1873-1885.
- Buttmann, *Lexil.*—Lexilogus . . . for Homer and Hesiod. By Philip Buttmann. Translated and edited by the Rev. J. R. Fishlake. 5th edition. London, 1861.
- Cobet, M. C.—Miscellanea Critica. Scripsit C. G. Cobet. Lugduni Batavorum, 1876.
- Collitz.—Sammlung der griechischen Dialekt-Inscripfen. Herausg. von Dr. Hermann Collitz. Erster Band, Göttingen, 1884.
- Curtius, Et.—Grundzüge der Griechischen Etymologie, von G. Curtius. 5th ed. Leipzig, 1879.
- „ *Vb.*—Das Verbum der Griechischen Sprache, seinem Baue nach dargestellt. Von G. Curtius. Vol. i., 2d ed., Leipzig, 1877. Vol. ii. 1876.
- „ *Stud.*—Studien zur griechischen und lateinischen Grammatik, herausg. von Georg Curtius, Leipzig, 1868-1878.
- Delbrück, S. F.—Syntaktische Forschungen, von B. Delbrück und E. Windisch. i, Der Gebrauch des Coniunctivs und Optativs im Sanskrit und Griechischen, von B. Delbrück; Halle, 1871. iii, die Grundlagen der Griechischen Syntax, erörtert von B. Delbrück, 1879. (Wrongly quoted as *Etym. Forsch.* on H 171.)
- Döderlein, *Gloss.*—Homerisches Glossarium, von L. Döderlein. Erlangen, 1850-1858.
- Ebel. *Lex.*—Lexicon Homericum, edidit H. Ebeling, Lipsiae, 1885.
- Et. *Mag.*—Etymologicon Magnum.
- Fick, *Hom. Od.*—Die Homerische Odyssee in der ursprünglichen Sprachform wiederhergestellt; von August Fick. Göttingen, 1883.
- Göbel, *Lexil.*—Lexilogus zu Homer und den Homeriden. Von Dr. Anton Göbel. i Band, Berlin, 1878; ii Band, 1880.
- H.—Homer.
- H. G.—A Grammar of the Homeric Dialect. By D. B. Monro. Oxford, 1882.

- Hartel, *H. S.*—Homerische Studien. Beiträge zur Homerischen Prosodie und Metrik. Von W. Hartel. 2nd ed. Berlin, 1873.
- Helbig, *H. E.*—Das Homerische Epos aus den Denkmälern erläutert. Archäologische Untersuchungen von W. Helbig. Leipzig, 1884.
- Hentze.—See Ameis.
- Hinrichs, *Aeol. (Hom. El.)*—De Homericæ Elocutionis Vestigiis Aeolicis. Scripsit G. Hinrichs. Jena, 1875.
- J. H. S.—The Journal of Hellenic Studies. London, from 1880.
- Knös, *de dig. Hom.*—De Digammo Homericæ quaestiones. Scripsit Olaus Vilelmus Knös. Upsala, vol. i. 1872, ii. 1873, iii. 1878.
- Lange, *El.*—Der Homerische Gebrauch der Partikel *El.* Von Ludwig Lange. i, Einleitung und *el* mit dem Optativ. Leipzig, 1872. ii, *el kev (äv)* mit dem Optativ, und *el* ohne Verbum finitum, 1873 (not completed).
- La Roche, *Hom. Textkr. (H. T.)*—Die Homerische Textkritik im Alterthum, von Jacob La Roche. Leipzig, 1866.
- „ *H. U.*—Homerische Untersuchungen von J. La Roche. Leipzig, 1869.
- Lehrs, *Ar.*—De Aristarchi Studiis Homericis. Scripsit K. Lehrs. Editio recognita. Lipsiae, 1865.
- „ *Ep.*—Quaestiones Epicae. Königsberg, 1837.
- Ludwich.—Aristarch's Homerische Textkritik, aus den Fragmenten des Didymos dargestellt und beurtheilt. Von Arthur Ludwich. Leipzig, vol. i. 1884, ii. 1885.
- M. and R.—Homer's Odyssey. Edited by W. W. Merry and James Riddell. Oxford, 1876.
- Nägelsbach (or Aut.-Näg.).—C. F. von Nägelsbach's Anmerkungen zur Ilias (A B 1-483, P). Dritte vielfach vermehrte Auflage, bearbeitet von Dr. G. Autenrieth. Nürnberg, 1864.
- „ *H. T.*—C. F. von Nägelsbach's Homerische Theologie. Dritte Auflage, bearbeitet von Dr. G. Autenrieth. Nürnberg, 1884.
- Schrader, *S. und U.*—Sprachvergleichung und Urgeschichte, von Dr. O. Schrader. Jena, 1883.

The books of the Iliad are referred to by the capitals, and those of the Odyssey by the small letters, of the Greek alphabet.

ΙΛΙΑΔΟΣ Α.

Λοιμός. Μῆνις.

Μῆνιν ἄειδε, θεά, Πηληιάδεω Ἀχιλῆος
οὐλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκεν,
πολλὰς δ' ἰφθίμους ψυχὰς Ἀϊδὶ προΐαψεν
ἠρώων, αὐτοὺς δὲ ἐλώρια τεύχε κύνεσσιν

A

The first book has been the arena in which some of the severest battles of the School of Lachmann have been fought. The surpassing artistic merits of the book, both as a poem in itself, and as an introduction to the Iliad at large, have been so universally recognised, that it has been felt that a successful attack by which it could be split up into smaller songs of independent origin would go far to decide the question for the whole of the Iliad.

The principal point on which Lachmann and his followers have relied is the inconsistency involved in 423, where it is said that all the gods went "yesterday" to the Aethiopians; whereas Apollo is elsewhere conceived as still shooting his darts at the Greeks, and in 474 as present at Chryse; and Hera and Athene are watching the strife in the assembly, the latter descending to Troy and returning to Olympos μετὰ δαίμονας ἄλλους. A further difficulty is also found in ἐκ τοῦτο, 493, which refers back, not to the day indicated in the preceding lines, as we should expect, but to the interview between Thetis and her son which ended in 424, and since which at least one night, and apparently several, have passed.

From this Lachmann concludes that the first book consists of an original song, consisting of 1-347, with two continuations, the first consisting of 430-492, the second of 348-429 and 493 on-

wards, of which the former *may* be by the poet of the first song, while the latter is of different origin, and not very skilfully adapted to the place into which it has been put.

The inconsistency as to the whereabouts of the gods cannot be denied; but that it is sufficient to prove the independent origin of the passage, or rather of the few words in question (θεοὶ δ' ἅμα πάντες ἔποντο) may well be disputed. The consistency with which the epic poet is concerned is the consistency of the picture of the moment; the consistency of details in different scenes—so far as they do not touch the story itself as given by the legend on which he works—is of minor importance. And, though the contradiction is here within a smaller range than usual, it is very possible, as von Christ has suggested, that 317 may have formed a point at which a rhapsody ended for purposes of recitation, so that to the hearer the separation would be far wider than it is to the reader. The same supposition would also account for the repetition in 370-392 of the events, and even the words, of the opening of the book.

With Lachmann's first continuation, the restoration of Chryseis (430-492), the case is somewhat different. The vague reference of ἐκ τοῦτο, though not indefensible (as the preceding lines naturally lead the thought back to the point to which ἐκ τοῦτο belongs, cf. 488 with 422), is certainly not what we should expect. Further, the whole

οἰωνοῖσί τε δαῖτα, Διὸς δ' ἐτελείετο βουλή,
 ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
 Ἄτρεϊδης τε ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς.
 τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι ;

episode can be cut out without being missed—we have only to make 490 follow 480 immediately—and is of no importance to the story. A large portion (about half) consists of lines which are found in other parts of the Homeric poems (including two which appear in the hymn to the Delian Apollo); and of these, one at least, 462, seems more suited to its place in the third book of the *Odyssey* than here, while 469-470 seem to contradict a well-marked Homeric custom. On the other hand it must be noticed that the episode is most artistically introduced into a pause in the main action, and offers a skilful contrast, in its peace and feasting, to the stormy scenes of the beginning and end of the book. Whatever view be taken of this portion will not affect the general question of the composition of the *Iliad*, as it might have been interpolated at any time by a poet of sufficient artistic feeling to see his opportunity.

Beyond these two, the first book offers no serious difficulties in the region of the higher criticism.

1. **θεά**, the *Μοῦσα* of α 1, who tells the poet the history which he has to relate; see B 484-492, and compare χ 347, *αὐτοδίδακτος δ' εἰμὶ*, *θεὸς δέ μοι ἐν φρεσὶν οἶμας παντοίας ἐνέφυσεν*, and θ 44, 64, 488. **Πηληϊάδεω**, originally no doubt *Πηληϊάδᾰ(ο)*. This is one of a class of patronymics formed with a double suffix, the adjectival -ιο- and the purely patronymic -αδης-: while the commoner form *Πηλεϊδης* has only one.

2. **οὔλομένην**, "accursed"; it bears the same relation to the curse *δλοιο* as *ὀνήμενος* (β 93) to the blessing *δναιο*. It is distinctly passive in sense in σ 273, but in other cases it may be active, "deadly"; hence Curtius would take it as a present participle for *ὀλ-νόμενος* (*Vb.* i. 246). **μυρία**, "countless"; in its later sense, 10,000, the word is accented *μύριοι*.

3. **ἰφθίμος**, a word of doubtful formation, but apparently connected with *ἰφιος*. The feminine, *ἰφθίμη*, is also found, but only applied to women—*e.g.* T 116. **Ἀϊδι**, a metaplastic dative of *Αἴδης*, which in H. always means the

god, not his realm—with the exception, apparently, of Ψ 244. **προΐαψε**—*προ* implies "forth on their way," as in *προπέμπεω*, *προΐεμαι* (195, 422, etc.) *λαπ-ιασ-*, so that *προΐαψε* = *pro-iec-it* exactly.

4. **αὐτοῦς**, the *body* is to Homer the real self, the *ψυχή* is a mere shadow; cf. Ψ 65, where the soul of Patroklos is *πάντ' αὐτῷ εἰκνία*, like the real man.

5. **δαῖτα** is the reading of Zenod., fortunately preserved by Athenaeus (i. p. 12 f.): Ar. and all MSS., *πάσι*. The former is obviously the most vigorous and poetical expression, and seems to be alluded to by Aeschylus, *Supp.* 800, *κυσὶν δ' ἔπειθ' ἔλωρα κάπιχωρίοις ὄρνισι δέπνον οὐκ ἀναίνομαι πέλειν*. Cf. Eur. *Ion.* 503, *Hec.* 1076. *πάσι* was preferred by Ar. in accordance with his dogma that *daís* could only be used of a human feast—which does not say much for his poetical feeling. But the fact that there is no trace of *δαῖτα* in the MSS. shows that he only adopted the vulgate of his own day; there is no reason to suppose, as some have done, that he foisted an arbitrary conjecture into the text; still less to imagine that Zenodotos did so. Ariston. only mentions that Zenod. atheized this line and the next, which is of course not inconsistent with his having given them with this variant. For **βουλή** there is an old variant *βουλῇ*.

6. **ἐξ οὗ** may refer to the preceding line, "the will of Zeus was being fulfilled from the time when" (so Ar.); or better, to *αἶδε* in the first line, "take up the song from the point when," as in θ 500, *φαῖνε δ' ἀοιδῆν, ἐνθεν ἑλών, ὥς οὐ μέν, κ.τ.λ.*

8. For **τ' ἄρ** A reads *ταρ*, which, according to Herodianus (and perhaps Ar.), was a particle like *γάρ*, but enclitic: so also 65, 93, and elsewhere. But the point is not of such importance, nor is tradition so unanimous, as to render an alteration of the ordinary text advisable. **ἐριδι** goes with *ξυνέηκε*, "brought them together for strife." **σφωε**, according to the rule of Ar. that this form belongs to the 3d person. Zenod. here and elsewhere read *σφῶι*, which Ar. confined to the 2d person.

Λητοῦς καὶ Διὸς υἱός. ὁ γὰρ βασιλῆϊ χολωθεὶς
νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοί, 10
οὐνεκα τὸν Χρῦσῃν ἠτίμασεν ἀρητῆρα

Ἀτρεΐδης. ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν
λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
χρυσέφ' ἀνὰ σκήπτρῳ, καὶ λίσσετο πάντας Ἀχαιοῦς, 15
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν·

“ Ἀτρεΐδα τε καὶ ἄλλοι ἐυκνήμιδες Ἀχαιοί,
ὕμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες - *ταῖς*
ἐκπέρσαι Πριάμοιο πόλιν, ἐν δ' οἴκαδ' ἰκέσθαι
παῖδα δ' ἐμοὶ λύσαιτε φίλῃν τὰ δ' ἄποινα δέχεσθαι, 20
ἄζόμενοι Διὸς υἱὸν ἐκηβόλου Ἀπόλλωνα.”

ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
αἰδεῖσθαι θ' ἱερῇα καὶ ἀγλαὰ δέχθαι ἄποινα·
ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν· 25

11. ἠτίμασεν is the reading of A and a few other MSS; vulg. ἠτίμησεν. Both verbs are found, but the aor. is elsewhere only ἠτίμησεν, and ἀτιμάζω is peculiar to the Odyssey. Rhythm, however, is a strong argument here in favour of the text. Nauck indeed wishes to expel ἀτιμάω from the text of Homer altogether; but v. Curtius, *Vb. i. p. 341, n. τὸν Χρῦσῃν . . . ἀρητῆρα*, a use of the article which “is scarcely to be paralleled in Homer.” In other examples with a proper noun it is used with an adversative particle (αὐτάρ, μὲν, δέ), and only of a person already mentioned, e.g. B 105. (D. B. M.) It would simplify this passage if we could take Χρῦσῃς as an appellative, “that man of Chryse, even the priest”; but I do not find any other instance either of a local name thus formed in -ης, or of a person addressed directly by a local name, as in ὦ Χρῦσῃ, 442. Nauck conj. τοῦ, sc. Ἀπόλλωνος.

13. λυσόμενος, the mid. of the person who offers the ransom, the act. of him who accepts it, e.g. 20.

14. ἔχων is subordinate to the preceding participles, indicating a detail, not a main object, of his journey. It is therefore best to retain the vulg. instead of reading στέμμα τ' with Bentley (to agree with στέμματα in 28). The στέμμα is the *Apollinis infula* of *Aen. ii. 430*, a wreath of wool wrapped round the staff

in token of suppliantship, cf. the ἐριό-σπετος κλάδος of Aesch. *Supp.* 23. It is probably the fillet worn, in ordinary circumstances, by the priest himself, or possibly, as has been suggested, the wreath from the image of the god.

15. λίσσετο, so A Ar.; vulg. ἐλίσσετο. But λίσσομαι apparently had a second initial consonant, and is never preceded by a short vowel.

18. Bentley conj. ὅμμι θεοὶ μὲν δοῖεν, which is probably right, as the synzesis of θεός in H. is very improbable (ξ 251 is the only other case); indeed even for θεῖος we ought probably always to read θέιος, as the word is always found with the last syllable *in arsi*.

20. λύσαιτε, so A and others; two give λύσαιτε, the old vulg. is λύσατε (!). In such a matter MS. authority is worth nothing; but the opt. is perhaps more suitable to a suppliant, while the MS. reading is τὰ δ', not τὰ τ'. See H. G. § 299 b, and for the article τὰ δ' ἄποινα, “on the other hand accept ransom,” § 259, l.

22. ἐπευφήμησαν, gave pious assent, probably by shouting; hardly by silence, as in the later use of the word. For the use of the infin. to express *purpose*, H. G. § 231.

24. θυμῷ is not a “whole and part” construction with Ἀγαμέμνονι, but a locative, “in his soul,” as appears from numerous other passages.

“μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω
 ἢ νῦν δηθύνοντ’ ἢ ὕστερον αὖτις ἰόντα,
 μή νύ τοι οὐ χραίσμῃ σκήπτρον καὶ στέμμα θεοῖο.
 τὴν δ’ ἐγὼ οὐ λύσω· πρὶν μιν καὶ γῆρας ἔπεισιν
 ἡμετέρῳ ἐνὶ οἴκῳ ἐν Ἀργεῖ, τηλόθι πάτρης,
 ἰστὸν ἐποικομένην καὶ ἐμὸν λέχος ἀντιώσαν.
 ἀλλ’ ἴθι, μή μ’ ἐρέθιζε, σαώτερος ὥς κε νήηαι.”

30

ὥς ἔφατ’, ἔδδισεν δ’ ὁ γέρον καὶ ἐπείθετο μῦθος,
 βῆ δ’ ἀκέων παρὰ θίνα πολυφλοίσβοιο θαλάσσης.
 πολλὰ δ’ ἔπειτ’ ἀπάνευθε κιὼν ἡράθ’ ὁ γεραίος
 Ἀπόλλωνι ἄνακτι, τὸν ἡύκομος τέκε Λητώ·

35

“κλυθί μευ, ἀργυρότοξ’, ὃς Χρῦσῃν ἀμφιβέβηκας
 Κίλλαν τε ζαθέην Τενέδοιό τε ἱφὶ ἀνάσσεις,
 Σμινθεῦ, εἴ ποτέ τοι χαρίεντ’ ἐπὶ νηὸν ἔρεψα,
 ἢ εἰ δὴ ποτέ τοι κατὰ πῖονα μηρί’ ἔκηα
 ταύρων ἡδ’ αἰγῶν, τόδε μοι κρήνην ἐέλδωρ·
 τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.”

40

26. For *κιχείω*, Curtius (*Vb.* ii. 55-63) and others would read *κιχήω*, but *v.* note on H 439 (and H. G. App. C.) It is not necessary to supply any verb before *μή*, which is an independent prohibitive particle; the literal meaning is “Far be the thought that I shall find thee.” H. G. § 278; Delbrück, *S. F.* i. 22. The same explanation can be given in 28, though here the *μή*-clause is obviously on its way to become subordinate.

29-31. ἀθετοῦνται, ὅτι ἀναλύουσι τὴν ἐπίτασιν τοῦ νοῦ καὶ τὴν ἀπειλήν. ἡσμένισε γὰρ καὶ ὁ Χρῦσης εἰπούσης (ἀπὸ συνουσίας? Cobet) αὐτῆς τῷ βασιλεῖ. ἀπρεπὲς δὲ καὶ τὸ τὸν Ἀγαμέμνονα τοιαῦτα λέγειν. “Quod autem dixit patri *gratum esse* filiam suam esse Regis concubinam, Alexandriae fortasse in aula dissoluta verum esse poterat, sed non apud heroicæ ætatis homines.”—Cobet (*M. C.* p. 230, in an amusing essay on ἀπρεπῆ). It is in such judgments that Ar. appears at his worst.

31. ἀντιώσαν with acc. only here; cf. Soph. *Aj.* 491, τὸ σὸν λέχος ξυνῆλθον, and H. G. § 136 (1), with other instances there given: “presenting herself to me in the matter of my bed.” ἐποικομένην implies the walking backwards and forwards which was necessary with the ancient loom.

33. ἔδδισεν, so Ar.; this is evidently a

piece of genuine tradition from the form ἔδδισεν: MSS. ἔδδισεν. For the article in ὁ γέρον and ὁ γεραίος see H. G. § 261, 3.

37. Chryse and Killa are towns in the south of the Troad, on the gulf of Adramyttium. ἀμφιβέβηκας, “standest round about,” as protecting deity, like a warrior protecting a fallen friend, e.g. P 4. Cf. Aesch. *Sept.* 174, ἰὼ φίλοι δαίμονες Λυτῆριοι ἀμφιβάντες πόλιν.

39. Σμινθεῦ, lit. “Mouse-god”; Apollo was worshipped under this title in the Troad, as at Smyrna as “Locust-god,” Παρνόπιος; and even on late coins of Alexandria Troas he appears with a mouse at his feet. In an interesting chapter of *Custom and Myth*, Mr. Lang argues that this indicates the amalgamation of the Greek Apollo with a local mouse-god, originally a tribal totem. The common rationalising explanation is that the word is a familiar abbreviation of Σμινθοφθόρος, destroying the field-mice which ravaged the vineyards: οἱ γὰρ Κρήτες τοὺς μῦας σμινθους καλοῦσιν, Schol. A. ἔρεψα seems to indicate the most primitive form of temple—a mere roof to protect the image of a god standing in a grove; for it was to groves, not to buildings, that sanctity originally belonged. χαρίεντα seems to be proleptic, “for thy pleasure.” For the construction of the prayer cf. E 115.

ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων,
βῆ δὲ κατ' Οὐλύμποιο καρήνων χωόμενος κῆρ,
τόξ' ὤμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην. 45
ἔκλαγξαν δ' ἄρ' οἱστοὶ ἐπ' ὤμων χωομένοιο,
αὐτοῦ κινηθέντος· ὁ δ' ἦε νυκτὶ ἐοικώς.
ἔζειτ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὺν ἔηκεν·
δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.
οὐρῆας μὲν πρῶτον ἐπ'όχετο καὶ κύνας ἀργούς, 50
αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἐχεπευκὲς ἐφίεις
βάλλ'. αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.
ἐννήμαρ μὲν ἀνὰ στρατὸν ὄχετο κῆλα θεοῖο,
τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·
τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεά, λευκώλενος Ἥρη· 55
κῆδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὀράτο.
οἱ δ' ἐπεὶ οὖν ἤγερθεν ὀμηγερέες τε γέγοντο,
τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·
“Ἀτρεΐδῃ, νῦν ἄμμε πάλιν πλαγχθέντας δῖω
ἄψ' ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν, 60
εἰ δὴ ὁμοῦ πόλεμός τε δαμᾷ καὶ λοιμὸς Ἀχαιοῦς.

47. αὐτοῦ, “he” emphatic, “the god”; a use which reminds us of the Pythagorean αὐτὸς ἔφα. We should have expected the word to imply an opposition to some other person as in 51; merely to contrast the god with the arrows seems weak. It was probably this which induced Zenodotos, followed by Bentley and Bekker, to athetize this and the preceding line; but the couplet is too fine to be sacrificed. Zenod. also read ἐλυσθῆς for ἐοικώς, as appears from the Schol. on M 463.

50. ἐπ'όχετο, “visited”; the word is used in this sense only of attacks made by a god or under immediate divine inspiration; v. note on K 487.

51. αὐτοῖσι, the men.

52. The position of βάλλ' is the most emphatic possible: the same effect is obtained by Milton, “Over them triumphant death his dart | Shook; but delayed to strike.” ἐχεπευκός, lit. having sharpness or bitterness; πικ is apparently another form of πικ, cf. πευκεδανός by πικρός, and for the physical sense of the root, Lat. *pug* of *pungo* (Curt. *Et.* no. 100).

53. The rhythm of this line is very strange; the connection of the preposi-

tion with its case is so close as hardly to admit a caesura; but there is no other in the third or fourth foot, cf. Σ 191. ἐννήμαρ . . . τῇ δεκάτῃ, the regular formula for a vague number of days; Z 174, Ω 610, and elsewhere often.

55. τῷ ἐπὶ φρεσὶ θῆκε, so Θ 218; λ 146, ἔπος ἐρέω καὶ ἐπὶ φρεσὶ θήσω, etc. A rather commoner phrase is ἐνὶ φρεσὶ (θυμῷ, στήθεσσι), which shows that ἐπὶ φρεσὶ is to be taken in a locative sense.

59. πλαγχθέντας, foiled, lit. driven from the course: cf. B 132, οἱ με μέγα πλάζουσι. The MSS. write παλιμπλαγχθέντας in one word, which is so far right, as it indicates that πάλιν is to be taken in a purely local sense. There is an old and wrong explanation, that πάλιν means “once again,” and contains an allusion to the legend, unknown to Homer, of a previous expedition against Troy in which the Greeks had lost their way, and invaded Mysia by mistake.

60. εἴ κεν with the opt. assumes as a mere supposition, which is expressed as unlikely, while in the next line εἰ with the future indic. assumes as an acknowledged fact (Cf. Lange, *El.* pp. 510-2). After δῖω ἀπονοστήσειν it comes in like a sudden correction of a too confident expression.

ἀλλ' ἄγε δὴ τινα μάντιν ἐρέομεν ἢ ἱερῆα
 ἢ καὶ ὄνειροπόλον, καὶ γάρ τ' ὄναρ ἐκ Διὸς ἐστίν,
 ὃς κ' εἵποι, ὅτι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
 εἴ τ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται εἴ θ' ἐκατόμβης, 65
 αἶ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων
 βούλεται ἀντιάσας ἡμῖν ἀπὸ λουγὸν ἀμῦναι."

ἢ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη
 Κάλχας Θεστορίδης, οἰωνοπόλων ὃχ' ἄριστος,
 ὃς ἤδη τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα, 70
 καὶ νήεσσ' ἠγήσατ' Ἀχαιῶν Ἴλιον εἶσω
 ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων.
 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν.
 "ὦ Ἀχιλεῦ, κέλεαί με, διίφιλε, μυθήσασθαι
 μῆνιν Ἀπόλλωνος, ἐκατηβελέταο ἄνακτος· 75
 τοιγὰρ ἐγὼν ἐρέω, σὺ δὲ σύνθεο καὶ μοι ὁμοσοῦν
 ἢ μὲν μοι πρόφρων ἔπεςιν καὶ χερσὶν ἀρήξειν.
 ἢ γὰρ ὀλομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων
 Ἀργείων κρατεῖ καὶ οἱ πείθονται Ἀχαιοί.

62. The *ἱερεύς* is mentioned merely as an authority on ritual (65), not as a diviner; for the Homeric priest as such seems to have had no functions of divination; there are no omens from sacrifices.

63. *ὄνειροπόλος*, a dreamer of dreams, one who has converse with the god in sleep. The root *πολ* seems to have been a very primitive word for agricultural and pastoral duties; cf. *οἰωνοπόλος* beside *αι-πόλ-ος* (*βου-κόλ-ος* is probably from the same root *kar*, Curt. *Et.* p. 470). It thus means "one who attends to dreams," or perhaps, as we might say, "cultivates" them; compare the double significance of Lat. *col-ere*. There is no other mention of a professional dreamer in Homer, hence Zenod. athetized the line.

64. *ὅτι* is the rel. pron., not the adverb, and is, like *τόσσον*, a cognate acc., expressing the content of *ἐχώσατο*; cf. ε 215 *μή μοι τόδε χῶεο*, and E 185.

65. *εὐχολῆς*, because of a vow unfulfilled, or hecatomb omitted. For the gen. cf. H. G. § 151 b; and for cases of *res pro rei defectu*, E 178, Φ 457.

67. *βούλεται*, a very rare instance of a subjunctive of a thematic tense with a short vowel. Hence we ought perhaps to read *βούλητ'* with Curtius, *Vb.* ii. 72.

69. *ὃχ'*, a word which only occurs in the phrase *ὃχ' ἄριστος*, and is of quite uncertain origin. It is generally compared with *ἐξοχος*, where, however, the idea of *eminence* is given by the *ἐξ*. L. Ahrens and Benfey refer it to Skt. *vahni* = very.

71. *ἠγέομαι*, with dat. = to guide, as X 101, ψ 134, etc; with gen. = to command. *εἶσω* = *eis*, and is always found with the acc. in Il.; in Od. it sometimes takes the gen. as in later Greek. The earlier history of the expedition is evidently presumed as a familiar story. The *μάντις* was in historical times a regular official in every Greek army.

73. *ἐν φρονέων* may be either (1) with good sense, opposed to *ἀφρονέων*, O 104; or (2) with good intent, opposed to *κακῶς φρονέων*. This double meaning runs through later Greek: e.g. (1) Aesch. *Prom.* 385, *κέρδιστον εὖ φρονούντα μὴ δοκεῖν φρονεῖν*; and (2) *Ag.* 1437, *Ἀλγισθος ὥς τὸ πρόσθεν εὖ φρονῶν ἐμοί*.

77. *ἢ μὲν* is the regular Homeric formula of swearing, Att. *ἢ μὴν*. The short vowel is confirmed by the metre in E 275, T 261. *μὲν* and *μῆν* are of course only two forms of the same word.

78. *ἄνδρα* is of course the object of the transitive *χολωσέμεν*.

κρείσσων γὰρ βασιλεύς, ὅτε χώσεται ἀνδρὶ χέρην· 80
εἶ περ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσῃ,
ἐν στήθεσσι ἐοῖσι. Σὺ δὲ φράσαι, εἶ με σαώσεις.”

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
“θαρσήςσας μάλα εἰπὲ θεοπρόπιον, ὅτι οἶσθα· 85
οὐ μὰ γὰρ Ἀπόλλωνα διίφιλον, ᾧ τε σύ, Κάλχαν,
εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
οὐ τις ἐμεῦ ζώντος καὶ ἐπὶ χθονὶ δερκομένοιο
σοὶ κοίλῃς παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει
συμπάντων Δαναῶν, οὐδ' ἦν Ἀγαμέμνονα εἴπῃς, 90
ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι.”

καὶ τότε δὴ θάρσῃσεν καὶ ἤνθα μάντις ἀμύμων·
“οὔτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται οὔθ' ἐκατόμβης,
ἀλλ' ἔνεκ' ἀρητῆρος, ὃν ἡτίμησ' Ἀγαμέμνων
οὐδ' ἀπέλυσε θύγατρα καὶ οὐκ ἀπεδέξατ' ἄποινα, 95
τόνκε' ἄρ' ἄλγε' ἔδωκεν ἐκηβόλος ἡδ' ἔτι δώσει.
οὔδ' ὃ γε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσει,
πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην

80. *χέρην*, another form of *χερῆλον*, probably Aeolic, from the analogy of *πλέες* = *πλείονες* (see on B 129). It recurs in Δ 400, Ξ 382.

81. *καταπέψῃ*, swallow down, lit. digest. Cf. on B 237, and Pindar, O. i. 87, *κατ. μέγαν ἔλβον*. *χόλον*, as sudden anger, is contrasted by *γε* with *κότον*, enduring resentment. *ὄφρα*, until. *εἶ περ τε . . . ἀλλὰ τε*—*τε* here marks the two sentences as being correlative; so K 225 (*q.v.*), Δ 160.

83. *φράσαι*, consider; neither act. nor mid. means “say” in Homer.

85. *θεοπρόπιον*—the neuter form occurs only here (and possibly Z 438, where however it is merely a question of accent), and seems harsh in the immediate neighbourhood of the commoner *θεοπροπία* (87). Hence both *θεοπροπίων* and *-πέων* (Nauck, as 109) have been conjectured here. *θεοπρόπος* is probably one who prays to a god (*προπ-* is perhaps conn. with Lat. *prec-*, *procus*, etc.)

88. Cf. II 439. *βλέπειν* is commonly used in Attic in the sense of living; e.g. Eur. *Alc.* 192, *καὶ πῶς ἂν αὐτὸς κατθανοί γε καὶ βλέποι*;

91. *Ἀχαιῶν*, so Ar. Zenod. and Aristoph.: MSS. *ἐν στρατῷ*. *εὐχεται*

does not imply any boastfulness in our sense of the word, but merely a naive consciousness of his position. False modesty is unknown to the Homeric hero.

94. *ἡτίμησε*—Nauck *ἡτίμασ'* (one or two MSS. give *ἡτίμασ'*); see on 11.

97. *Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσει*; so the editions of Ar. and Rhianus, and the *Μασσαλιωτική*. MSS. give *λοιμοῖο βαρείας χεῖρας ἀφέξει*, “he will not withhold his hands from the pestilence,” which is meaningless. To translate “he will not keep off (from us) the heavy hands of the pestilence” involves a very un-Homeric personification of *λοιμός*, which is not much improved by Markland's conj., *κῆρας* for *χεῖρας* (cf. v 263).

98. *ἐλικώπιδα* with the masc. *ἐλικώπες* (*Ἀχαιοί*) has been variously explained; (1) by the ancients “black-eyed,” but *ἐλικός* in such a sense is a grammarian's figment; (2) with round eyes, *ἐλιξ* = curved; but *ἐλιξ* rather means “twisted,” and is not used of a circular curve; (3) rolling the eyes; (4) sparkling-eyed (*root σελ-* of *σελάς*; so Ameis). The choice lies between (3) and (4), of which the former seems preferable. The epithet well expresses a vivacious keen spirit,

ἀπριάτην ἀνάποιον, ἄγειν θ' ἱερὴν ἐκατόμβην
ἐς Χρύσην· τότε κέν μιν ἱλασσάμενοι πεπίθωμεν.”

100

ἦ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη
ἥρως Ἀτρεΐδης εὐρὺν κρείων Ἀγαμέμνων

ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφὶ μέλαιναι
πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἐίκτην.

Κάλχαντα πρῶτιστα κάκ' ὁσόμενος προσέειπεν·

105

“ μάντι κακῶν, οὐ πώ ποτέ μοι τὸ κρήγυνον εἶπας·
αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι,

ἐσθλὸν δ' οὔτε τί πω εἶπας ἔπος οὔτε τέλεσσας.
καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις,

110

ὥς δὴ τοῦδ' ἔνεκά σφιν ἐκηβόλος ἄλγεα τεύχει,

οὐνεκ' ἐγὼ κούρης Χρυσηίδος ἀγλά' ἄποινα

οὐκ ἔθελον δέξασθαι,—ἐπεὶ πολὺ βούλομαι αὐτὴν

οἴκοι ἔχειν. Καὶ γάρ ῥα Κλυταίμνηστρης προβέβουλα,

κουριδίδης ἀλόχου, ἐπεὶ οὐ ἔθεν ἐστὶ χερεῖων,

such as the Greeks were conscious of possessing; while, as applied to a woman, it will imply eagerness and youthful brightness. It is therefore needless to look beyond the familiar sense of *ἑλικ* for an interpretation. This, however, does not explain *ἑλικοβλέφαρον* Ἀφροδίτην in Hesiod, *Th.* 16.

99. ἀπριάτην and ἀνάποιον were regarded by Ar. as adverbs—perhaps rightly. ἀπριάτην is certainly so used in ξ 317; for the form cf. ἀντιβίην, etc.

103. ἀμφὶ μέλαιναι is the Alexandrine reading; most edd. give ἀμφιμέλαιναι—a reading which, as Autenrieth has shown in an Excursus to Nägelsbach, is of late origin. The phrase recurs in P 83, 499, 573 (δ 661 is probably interpolated from this passage). It then means “his midriff black (with anger) was full of fury on both sides (above and below).” This connection of ἀμφὶ with φρένες is common; e.g. ἔρως φρένας ἀμφεκάλυψε, Γ 442; πόνος φρένας ἀμφιβέβηκε, Ζ 355; and other instances in H. G. § 181; φρένας ἀμφιγεγηθώς, Hym. Apoll. 273. For the epithet μέλαιναι, as expressing deep emotion, cf. Aesch. Pers. 113, ταῦτά μοι μελαγχλῖτον φὸν ἀμύσσειται φόβῳ; Cho. 406, σπλάγχχνα δέ μοι κελαινοῦται; Theog. 1199, κραδίην ἐπάταξε μέλαιναν, as well as the Homeric κραδίη πόρφυρε. This (Autenrieth's) explanation seems much superior to the ordinary interpretation of ἀμφιμέλαιναι as “lying in the midmost darkness of the body,”

which is hardly Homeric either in thought or expression. Although in P 499, 573, *anger* is not in question, yet both refer to moments of strong emotion. The metaphor seems to come from the surface of water darkened by a breeze blowing over it; cf. Ω 79, and especially Ξ 16, ὥς ὅτε πορφύρῃ πέλαγος . . . ὥς ὁ γέρον ὤρμαινε.

105. κάκ' ὁσόμενος, ὅτι ἀπὸ τῶν ὅσων κακῶς ὑπιδόμενος, οὐκ ἀπὸ τῆς ὅσης, τῆς φωνῆς, κακολογῆσας, Ariston. The verb is from root *ak*, to see, but is always used of the mind's eye in the sense of “boding”; θυμός is generally added, e.g. κ 374, σ 154, Σ 224.

106. κρήγυνον, a doubtful word; it evidently means “good,” though in late Greek it is sometimes used in the sense of “true.”

107. For the personal constr. φίλα ἐστὶ μαντεύεσθαι, cf. Δ 345, φίλ' ὀπταλέα κρέα ἔδμεναι; ρ 347, αἰδῶς οὐκ ἀγαθὴ κεχηρμένῳ ἀνδρὶ παρεῖναι, etc.; see H. G. § 232.

108. The best MSS. read οὐδέ . . . οὐδ', and so Ar. on the ground that the repetition gives force (ἐμφαντικόν ἐστί). But it is very doubtful Greek when preceded by δέ.

112. βούλομαι, prefer, as in 117, Α 319, Ψ 594, and often; and with πολὺ, P 331. αὐτήν, emphatic, as opposed to the ransom.

114. κουριδίδης, a difficult word; the most plausible, but not entirely satis-

οὐ δέμας οὐδὲ φυήν, οὔτ' ἄρ φρένας οὔτε τι ἔργα. 115
 ἀλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον·
 βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι.
 αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἑτοιμάσατ', ὄφρα μὴ οἶος
 Ἀργείων ἀγέραςτος ἔω, ἐπεὶ οὐδὲ ἔοικεν·
 λεύσσετε γὰρ τό γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη." 120
 τὸν δ' ἡμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·
 "Ἀτρεΐδῃ κύδιστε, φιλοκτεανώτατε πάντων,
 πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;
 οὐδέ τί που ἴδμεν ξυνήϊα κείμενα πολλά,
 ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται, 125
 λαοὺς δ' οὐκ ἐπέοικε παλὶλλογα ταῦτ' ἐπαγεῖρην.
 ἀλλὰ σὺ μὲν νῦν τήνδε θεῶ πρόες, αὐτὰρ Ἀχαιοὶ
 τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἳ κέ ποθι Ζεὺς
 δῶσι πόλιν Τροίην ἐντείχεον ἐξαλαπάξαι."

factory, explanation is that of Curtius (*Stud.* i. 253), who derives it from *κείρω*, and refers it to the custom of cutting the bride's hair before marriage; hence "wedded." So *κούρος* from the custom of cutting the *πλόκαμος* *θεραπεύριος* at the age of puberty.

115. The distinction of *δέμας* and *φυή* is not quite clear. From phrases like *δέμας πυρός* it would seem natural to take *δέμας* as "outward appearance" generally; *φυή* as "growth," i.e. "stature." But this latter meaning belongs to *δέμας* in E 801, *Τυδεὺς τοι μικρὸς μὲν ἔην δέμας*. Perhaps we may render "stature and figure" with about the same degree of vagueness. Cf. N 432, *κάλλει καὶ ἐργοῖσιν ἰδὲ φρεσίν*.

117. *ὅτι* *Ζηνόδοτος* αὐτὸν *ἠθέτηκεν* ὡς *τῆς διανοίας εὐήθους* οὐσης. οὐ δέ δὲ αὐτὸν *ἰδίᾳ* *προφέρεσθαι*, ἀλλὰ *συνάπτειν τοῖς ἄνω· ἐν παρενθέσει* (MS. *ἐν ἥθει*) γὰρ λέγεται, *Ariston.*, rightly. (For the emendation of *ἐν ἥθει* see Mr. Verrall on *Eur. Med.* 148; so in *Schol. A* on A 234, E 150). *σόον*, the reading of A, is undoubtedly preferable to the *σῶν* of Ar., which is not a Homeric form at all.

118. *γέρας*, the gift of honour to the king, set aside before the division of the spoil. 119. *οὐδὲ ἔοικεν*, perhaps "it is not even decent," much less reasonable.

123. For *πῶς γάρ* A has *πῶς τάρ*, which is preferred by Cobet and Bekker.

124. *κείμενα πολλά* go together, "a common store laid up in abundance." *ξυνήϊα* recurs as an adj. in Ψ 809.

125. *τὰ μὲν* is here the relative, "what we have plundered out of the towns, that is divided." But this use of *τά* is not consistent with the usual practice, and we ought probably to read *ἀλλὰ θ' ἂ μὲν*. See H. G. § 262. The preceding ten years of war have been mainly occupied in plundering neighbouring towns; Achilles counts twenty-three such forays in I 328, and they are often alluded to elsewhere.

126. *λαοὺς* is perhaps to be taken after *ἐπαγεῖρην*, in the sense "to gather again from the people," with the double acc. usual after verbs of taking away. *ἐπι-* thus expresses, as often, the idea of going over a space, or round a number of people, e.g. *ἐπινεῖμαι*, *ἐπιπωλεῖσθαι*, *ἐπιστροφῶν* (Paley).

129. *Τροίην*, Ar., as an adj., "a city of Troas," not "the town of Troy." It would appear in that case better to read *Τρωήν*, the usual form of the adj. (v. Cobet, M. C. 252); but as this must have occurred to Ar. and been rejected by him, in spite of his desire to make the text as uniform as possible, we must conclude that he had strong authority for the trisyllabic form. Ar. held that H. does not use the expression *πόλις Τροίη* for "the town of Troy," but *πόλις Τρώων*, though in λ 510 *πόλις Τροίη* (Ar. *Τροίη*) must mean "Troy"; and there seems no reason to reject this sense here. Zoilos, the famous *Ὀμηρομάστιξ*, accused Homer of solecism in this line for using a plural verb instead of a singular; he must therefore have read *δῶσι*, and pos-

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 130
 “μὴ δὴ οὕτως, ἀγαθὸς περ ἑὼν, θεοείκελ' Ἀχιλλεῦ,
 κλέπτε νόφ, ἐπεὶ οὐ παρελεύσεαι οὐδέ με πείσεις.
 ἢ ἐθέλεις, ὅφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτως
 ἦσθαι δευόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι;
 ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί, 135
 ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται· —
 εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 ἢ τεδὼν ἢ Αἴαντος ἰὼν γέρας, ἢ Ὀδυσῆος
 ἄξω ἑλών· ὁ δέ κεν κεχολώσεται, ὃν κεν ἴκωμαι.
 ἀλλ' ἢ τοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὖτις, 140

sibly this is right as a singular, from which δῶσι is formed by epenthesis (Curt. *Vb.* i. 57).

131. *περ* seems here to have merely its original force of “very,” rather than of “though,” which indeed belongs properly to the participle. The idea seems to be, “Being a great warrior (the Hom. sense of *ἀγαθός*), be content with that, and do not attempt to outdo me in cunning too.”

132. *νόφ* is here instrumental rather than locative; lit. “by thought” as opposed to brute force. Cf. Soph. *El.* 56 *λόφῳ κλέπτοντες*; and Ξ 217 *πάρφασις, ἢ τ' ἐκλεψε νόον πύκα περ φρονεόντων*; and for *παρελεύσεαι*, ν 291 *κερδαλέος κ' εἴη καὶ ἐπικλοπος, ὅς σε παρέλθοι*, ε 104 *παρεξελθεῖν Διὸς νόον*. So Theog. 1185, *δόλῳ παρελεύσεαι*.

133. Three ways of translating this line have been proposed. (a) “Wouldest thou, while thou thyself keepest thy prize, have me for my part sit idle with empty hands?” (b) “Wouldest thou, in order that thou mayest keep,” etc. (c) “Dost thou wish that thou shouldst keep thy prize, but that I should sit,” etc. In favour of the construction of *ἐθέλειν* with *ῥφρα* instead of the infin. in (c) E 690 is quoted, *λεληγμένος ῥφρα τάχιστα ὦσαι* Ἀργεῖους, and so Δ 465; but in neither of these passages is it necessary to join *ῥφρα* with the participle. Cf. also Z 361, *θυμὸς ἐπέσσονται ῥφρα*. In Π 653 *ῥφρα* with the opt. seems to be exegetic of *εἶναι*: but that single passage does not justify our assuming so harsh a construction here. It is not so easy to decide between (a) and (b); either gives a good sense, (a) referring to the distance of time at which the recompense is to be made (128), (b) Achilles' refusal to accord the restitution at once. But

(b) is preferable, because *ῥφρα* when it stands alone is commonly a final particle; in the sense of *ἕως* it is regularly followed by *τόφρα* (not always, v. Ψ 47, Δ 346; H. G. § 287). The *αὐτὰρ* is not of course logical, but the interposition of an adversative particle to accent the contrast between the two persons is a perfectly natural anacoluthon. A very similar instance is Γ 290, *εἰ δ' ἂν . . . αὐτὰρ ἐγώ*. Ar. athetized the two lines on subjective and insufficient grounds.

136. It seems natural to take *ῥφρα* *ἀντ. ἔσται* in the sense “be sure that the recompense is adequate”; but this construction, though found in Herod. and Attic, is not Homeric; and the clause *ἄρσαντες κατὰ θυμόν* should come in the apodosis rather than the protasis. It is therefore best to suppose an apodosis, “If they will give me a prize, suited to my mind, such that the recompense is equal—good!” This is not uncommon when two mutually exclusive suppositions are made on only one of which any emphasis is laid.

137. There is some doubt as to the punctuation here, some putting a colon after *ἔλωμαι*, but this makes the repetition of the participles *ἰὼν . . . ἑλών* very awkward. That given in the text is unobjectionable. 139 was rejected by Ar. as superfluous and *εἰρηθες*. This athetesis is accepted by those who would banish *κε* with the fut. ind. from the text of Homer; the grounds given by Ar. are not in themselves convincing, but the omission of the line would certainly be no loss. So also Bentley, Bekker, Heyne, Köchly.

140. *μεταφρασόμεσθα*, i.e. we will postpone the consideration of this for the present.

νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα διαν,
 ἐν δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἐκατόμβην
 θέλομεν, ἂν δ' αὐτὴν Χρῦσηίδα καλλιπάρηον
 βήσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,
 ἧ Αἴας ἧ Ἴδομενεὺς ἧ διὸς Ὀδυσσεὺς 145
 ἧε σύ, Πηλεΐδη, πάντων ἐκπαγλότατ' ἀνδρῶν,
 ὄφρ' ἡμῖν ἐκάεργον ἱλάσσεαι ἱερὰ ῥέξας.
 τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “ ὦμοι, ἀναιδείην ἐπιειμένε, κερδαλέοφρον,
 πῶς τίς τοι πρόφρων ἔπεσιν πείθεται Ἀχαιῶν 150
 ἧ ὁδὸν ἐλθέμεναι ἧ ἀνδράσιν ἱφι μάχεσθαι;
 οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἤλυθον αἰχμητάων
 δεῦρο μαχησόμενος, ἐπεὶ οὐ τί μοι αἵτιοι εἰσιν·
 οὐ γὰρ πῶ ποτ' ἐμὰς βούς ἤλασαν οὐδὲ μὲν ἵππους,
 οὐδὲ ποτ' ἐν Φθίῃ ἐριβόλακι βωτιανείρῃ 155
 καρπὸν ἐδηλήσαντ', ἐπεὶ ἡ μάλα πολλὰ μεταξὺ,
 οὐρεά τε σκιάοντα θάλασσά τε ἠχήμεσα·
 ἀλλὰ σοί, ὦ μέγ' ἀναιδὲς, ἅμ' ἐσπόμεθ', ὄφρα σὺ χαίρης,
 τιμὴν ἀρνύμενοι Μενελάῳ σοί τε, κυνώπα,
 πρὸς Τρώων· τῶν οὐ τι μετατρέπη οὐδ' ἀλεγίζεις· 160
 καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
 ᾧ ἔπι πολλὰ μόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν.
 οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὅππότε' Ἀχαιοὶ
 Τρώων ἐκπέρσωσ' ἐν ναϊόμενον πτολίεθρον·
 ἀλλὰ τὸ μὲν πλεῖον πολυάικος πολέμοιο 165
 χεῖρες ἐμαὶ διέπουσ', ἀτὰρ ἦν ποτε δασμὸς ἵκηται,

144. ἀρχός is predicate: let one, a member of the council, be in command. For those who had the right to be summoned to the royal βουλή see B 404.

146. ἔκπαγλος is not entirely a word of blame, cf. Σ 170. It is perhaps for ἐκ-πλαγ-λος (root πλακ-), meaning “vehement,” “violent.”

149. ἐπιειμένε, cf. ι 214, μεγάλην ἐπιειμένον ἀλκήν; γ 205, δύναμιν περιθεῖναι, to clothe as with armour. κερδαλέοφρον, greedy, or perhaps crafty; cf. Z 153, Σίσυφος, ὃς κέρδιςτος γένετ' ἀνδρῶν.

150. πείθεται, a subjunctive expressing expectation; cf. H. G. § 277.

151. ὁδόν, whether military or diplomatic. ἱφι, v. Γ 375.

157. σκιάοντα MSS., σκιάοντα (casting long shadows) Ar. The epithet is very

expressive of the importance of shade in a sunburnt land.

158. χαίρης, subj., because the purpose expressed by ἐσπόμεθα is still present, hence also the present participle ἀρνύμενοι follows. τιμὴν, recompense. The heroic point of honour is not abstract; it requires to be realized in the shape of ransom or material recompense. The present ἀρνύμενοι implies “trying to win.”

163. ὅππότε is here “whenever,” and Τρώων πτολίεθρον = a town of the Trojan land, see note on 129. Homer never uses Τρ. πτολίεθρον of Troy, but Τρώων πόλις or Ἰλίου πτολίεθρον. Indeed the expression οὐ ποτε ἔχω cannot possibly mean οὐχ ἔξω, and 166 ff. obviously refer to repeated experience in the past.

σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
 ἔρχομαι ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζον.
 νῦν δ' εἶμι Φθίηνδ', ἐπεὶ ἡ πολλὸν φέρτερόν ἐστιν
 οἴκαδ' ἵμεν σὺν νηυσὶ κορωνίσιν, οὐδέ σ' οἶω 170
 ἐνθάδ' ἄτιμος ἐὼν ἄφενος καὶ πλοῦτον ἀφύξειν."
 τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
 "φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσυται, οὐδέ σ' ἐγὼ γε
 λίσσομαι εἵνεκ' ἐμεῖο μένειν· παρ' ἐμοὶ γε καὶ ἄλλοι,
 οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς. 175
 ἔχθιστος δέ μοί ἐσσι διοτρεφέων βασιλῆων·
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοι τε μάχαι τε.
 εἰ μάλα καρτερός ἐσσι, θεὸς που σοὶ τό γ' ἔδωκεν.
 οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισιν
 Μυρμιδόνεσσιν ἄνασσε, σέθεν δ' ἐγὼ οὐκ ἀλεγίζω 180
 οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὧδε·
 ὥς ἔμ' ἀφαιρεῖται Χρυσήϊδα Φοῖβος Ἀπόλλων,
 τὴν μὲν ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν
 πέμψω, ἐγὼ δέ κ' ἄγω Βρισηίδα καλλιπάρηον
 αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας, ὅφρ' ἐν εἰδήσῃ 185

167. ὀλίγον τε φίλον τε, a proverbial expression; *δόσις ὀλίγη τε φίλη τε*, § 208; Touchstone's "a poor thing, but mine own." *φίλος* here indeed is little removed from its original sense "own" (prob. for *σφίλος*, pron. stem *sua* of *ἔς*, *suus*, etc.; v. on 393).

168. ἐπεὶ κε κάμω, so Ar.: MSS. *ἐπὶν κεκάμω*. Perhaps *ἐπεὶ κεκάμω* is best (see H. G. § 296), though it is strange that this reduplicated form should occur only in passages where the first syllable may be the particle.

170. σ', *i.e.* σοι; this elision does not recur (except possibly Φ 122), but is sufficiently supported by *μ' for μοι*, which is found several times. Van Leeuwen (*Mnemosyne*, xiii. 2) has shown good reason for thinking that it was originally commoner, but has been expelled as against the rules of later prosody. The sense is, "I have no mind to *δραῖω* wealth for you," like a slave set to draw water from a well for his master. The fut. ἀφύξει by aor. *ἤφυσα* is abnormal; it only occurs here, and perhaps should be ἀφύσσειν, or ἀφύσειν (*ἄφυσσα*, β 349).

173. μάλα, ironical, "run away by all means"; cf. 85.

175. τιμήσουσι, perhaps *τιμήσωσι*, as

the use of *κε* with the fut. indic. has been seriously called in doubt, and is not well attested except by lines of doubtful authenticity (v. 139). The fut. indic. and aor. subj. are often indistinguishable.

177 was athetized by Ar. here, as wrongly interpolated from E 891; *πόλεμοι* and *μάχαι* are no rebuke to a hero in the field.

179. νηυσὶ τε σῆς, a case in which it is impossible to restore the old form of the dat. plur. in *-σι*. But it is in these monosyllables that the short form seems first to have arisen.

182. The thought with which the sentence starts is, "As Apollo takes Chryseis from me, so will I take Briseis from you." But the second clause is broken up into two, correlated by *μέν* and *δέ*. A very similar sentence with a double antithesis will be found in Θ 268-272. (It might appear simpler, though losing the emphasis in *ἐμέ*, to take *ὥς* = *since*. But this causal use is found in Homer only when *ὥς* follows the principal verb of the sentence, and is thus equivalent to *ὅτι οὕτως*). *κε* in 184 indicates that *ἄγω* is contingent upon *πέμψω*, virtually meaning "and then I will bring." H. G. § 275, α.

ὅσπον φέρτερός εἰμι σέθεν, στυγὴ δὲ καὶ ἄλλος
ἶσον ἐμοὶ φάσθαι καὶ ὁμοιωθήμεναι ἄντην."

ὥς φάτο· Πηλεΐωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ
στήθεσσι λασίοισι διάνδιχα μερμήριζεν,
ἣ ὃ γε φάσανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ 190
τοὺς μὲν ἀναστήσειεν, ὃ δ' Ἀτρεΐδην ἐναρίζοι,
ἦε χόλον παύσειεν ἐρητύσειέ τε θυμόν.
εἰος ὃ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
οὐρανόθεν· πρὸ γὰρ ἦκε θεά, λευκώλενος Ἥρη, 195
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
στή δ' ὄπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλεΐωνα,
οἶῳ φαινομένη, τῶν δ' ἄλλων οὐ τις ὄρατο.
θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ', αὐτίκα δ' ἔγνω
Παλλάδ' Ἀθηναίην· δεινὴ δέ οἱ ὅσσε φάανθεν. 200
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"τίπτ' αὐτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας ;
ἦ ἵνα ὕβριν ἴδῃ Ἀγαμέμνονος Ἀτρεΐδαο ;
ἀλλ' ἐκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι οἶω·
ἦς ὑπεροπλήσι τάχ' ἂν ποτε θυμόν ὀλέσση." 205
τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·
"ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθῃαι,

187. ἶσον is an adverb, *ισαγορήσαι μοι* (Schol.), not an adj., as it would then rather be *ἶσος*. Cf. *ἀντία δεσποίνης φάσθαι*, v 377.

188. ἐν is here still an adverb, "within, his heart in his shaggy breast." *λασίοισι*, according to the Schol. A, because they cover the heart, ἐν ἣ ἐστὶ τὸ πυρῶδες καὶ θερμὸν καὶ μακρὸν τῆς ψυχῆς . . . ἣ θέρμη γὰρ αἰτία τῆς ἐκφύσεως τῶν τριχῶν. Rather because abundant hair is generally held a sign of bodily strength. *διάνδιχα μερμήριζεν*—see note on Θ 167 ; (ὃ ὀβελός) ὅτι δύο ἐμερμήριζεν οὐκ ἐναντία ἀλλήλοισι, ὅπερ ἐκλαβὼν (?) τις προσέθηκεν "ἦε χόλον παύσειεν"; and on 192, ὅτι ἐκλύεται τὰ τῆς ὀργῆς (the picture of passion is weakened) διὰ ἀθετεῖται—Ariston. These remarks are perfectly right ; *διάνδιχα μερμήριζεν* means "he had 'half a mind,'" and does not require two alternatives expressed ; and 192 entirely spoils the picture.

191. ὃ δέ as often repeats the subject of the first clause: the contrast is with *τοὺς μὲν*.

197. *στή*, came up ; this is the usual sense of the aor. *ἔστην*.

200. οἱ may refer to Athene—her eyes gleamed terrible ; or to Achilles—terrible shone her eyes on him. Cf. T 17, which is in favour of the former view.

202. *αἶτε*, "again," an expression of impatience, implying "one vexation after another." Cf. 540.

203. *ἴδῃ* most MSS. with Ar.; *ἴδῃς* Zenod. The act. and middle voice of this verb appear to be used without distinction.

205. *τάχα*, "soon," never "perhaps" in Homer. For *ἂν* with subj. as a solemn threat see H. G. § 275 b.

206. *γλαυκῶπις* to Homer meant, no doubt, "bright-eyed" ; but this is not inconsistent with the possibility of the word having originally meant "owl-faced," Athene having been no doubt identified with an owl-deity or totem, as Apollo with the mouse. According to Pausanias (i. 14, 5) the epithet was brought into connexion with the Libyan legend of Athene, and her marine origin

οὐρανόθεν· πρὸ δέ μ' ἦκε θεά, λευκώλενος Ἥρη,
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
 ἀλλ' ἄγε λῆγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρὶ· 210
 ἀλλ' ἦ τοι ἔπεςιν μὲν ὀνειδισον ὥς ἔσεται περ.
 ὦδε γὰρ ἐξέρω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 καὶ ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα
 ὕβριος εἵνεκα τῆσδε· σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν."
 τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "χρὴ μὲν σφωίτερόν γε, θεά, ἔπος εἰρύσασθαι, 216
 καὶ μάλα περ θυμῷ κεχολωμένον· ὧς γὰρ ἄμεινον·
 ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυον αὐτοῦ."
 ἦ καὶ ἐπ' ἀργυρῇ κώπῃ σχέθε χεῖρα βαρεῖαν,
 ἄψ δ' ἐς κουλεὸν ὥσε μέγα ξίφος, οὐδ' ἀπίθησεν 220
 μύθῳ Ἀθηναίης· ἦ δ' Οὐλυμπόνδε βεβήκειν
 δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.
 Πηλεΐδης δ' ἐξαυτίς ἀταρτηροῖς ἐπέεσσιν
 Ἀτρεΐδην προσέειπε, καὶ οὐ πω λῆγε χόλοιο·

from the Tritonian lake (cf. Glaukos, the marine deity); but this is doubtless of later origin.

211. ὥς ἔσεται περ is the object of ὀνειδισον, "cast in his teeth how it will be," what will follow, as Achilles proceeds to do. Cf. φ 212, σφῶν δ' ὥς ἔσεται περ ἀληθείην καταλέξω, and so τ 312, γ 255; and for the construction of ὀνειδίζειν B 255, ὀνειδίζειν ὅτι . . . διδοῦσιν; cf. I 34, σ 380. ὀνειδίζειν occurs without an expressed object only in II 95.

213. παρέσσεται, shall be laid before thee. τρὶς τόσσα, cf. Ω 686.

216. σφωίτερον, because Athene speaks for Here as well as for herself. εἰρύσασθαι, in the sense of *observing, guarding*, is not connected with the similar forms from root *φερ-, φερν-*, meaning "to draw" (for which see Curtius, *Et.* no. 497 b). It is more probably from *σερν-*, related to Lat. *servare*, with which it very frequently agrees in sense. It happens that the two words approach very closely in use when applied to wounded warriors or bodies which are drawn away, or saved, from the enemy; but this is merely a coincidence. The *F* is present, with rare exceptions, when the sense "draw" is required, cf. line 190; in the sense "protect" it is often impossible, and never required (exc. in ι 194 = κ 444,

apparently a mistaken alteration of ξ 260 = ρ 429). In the middle, in the non-thematic forms, with *ε* for the first syllable (*ἐρυντο*, etc.), and in those formed from *εἰρύομαι* and *ρύομαι* (for *σρύομαι*), the sense "protect" is necessary or admissible. The active forms are all from *φερν-*, to draw. The ambiguous forms are chiefly those of the 1 aor. middle, and the perf. and plpf.

218. The τ' is called a "gnomic" τε. It may, however, be for τοι (cf. 170); or possibly we should read ὅς τε for ὅς κε, in which case the repeated τε will simply mark the correlation of the two clauses, as often in gnomic lines; v. on 81, and H. G. § 332. The αὐτοῦ at the end, however, seems so weak as to raise a more serious doubt as to the authenticity of the line, which is in itself rather flat, and precisely of the sort which would be likely to be interpolated in the age of Hesiod or the "seven sages" (Döderlein conj. αὐ τοῦ).

221. βεβήκει, "the pf. βέβηκα expresses the attitude of walking, the step or stride; hence βεβήκει, 'was in act to go,' comes to mean 'started to go' (not 'had gone')." —Mr. Monro.

223. ἀταρτηροῖς, a word of doubtful origin; Hesych. ἀταρτάται· λυπεῖ, βλάπτει. Cf. β 243, Μέντορ ἀταρτηρέ.

- “οἶνοβαρές, κυνὸς ὄμματ’ ἔχων, κραδίην δ’ ἐλάφοιο, 225
οὔτε ποτ’ ἐς πόλεμον ἅμα λαῶ θωρηχθῆναι
οὔτε λόχονδ’ ἰέναι σὺν ἀριστήεσσιν Ἀχαιῶν
τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.
ἦ πολὺ λωῖὸν ἐστὶ κατὰ στρατὸν εὐρὺν Ἀχαιῶν
δῶρ’ ἀποαιρεῖσθαι, ὅς τις σέθεν ἀντίον εἴπῃ· 230
δημοβόρος βασιλεύς, ἐπεὶ οὔτιδανοῖσιν ἀνάσσεις·
ἦ γὰρ ἂν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.
ἀλλ’ ἐκ τοι ἐρέω καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι·
ναὶ μὰ τόδε σκῆπτρον· τὸ μὲν οὐ ποτε φύλλα καὶ ὄξους 235
φύσει, ἐπεὶ δὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν,
οὔδ’ ἀναθλήσει· περὶ γάρ ῥά ἐ χαλκὸς ἔλεψεν
φύλλα τε καὶ φλοιόν· νῦν αὐτὲ μιν υἷες Ἀχαιῶν
ἐν παλάμῃς φορέουσι δικασπόλοι οἳ τε θέμιστας
πρὸς Διὸς εἰρύαται· ὁ δέ τοι μέγας ἔσσεται ὄρκος·
ἦ ποτ’ Ἀχιλλῆος ποθὴ ἵζεται υἷας Ἀχαιῶν 240
σύμπαντας· τότε δ’ οὔ τι δυνήσεται ἀχνύμενός περ
χραιομεῖν, εὖτ’ ἂν πολλοὶ ὑφ’ Ἑκτορος ἀνδροφόνοιο
θνήσκοντες πίπτωσι· σὺ δ’ ἐνδοθὶ θυμὸν ἀμύξεις
χωόμενος, ὃ τ’ ἄριστον Ἀχαιῶν οὐδὲν ἔτισας.”
ὥς φάτο Πηλεΐδης, ποτὶ δὲ σκῆπτρον βάλε γαίῃ 245

225. For the dog as the type of shamelessness, cf. 159, and the curious compar. *κύντερος*.

226. Observe the distinction between *πόλεμος*, open battle in which the whole host (*λαός*) is engaged, and *λόχος*, the heroic “forlorn hope,” reserved for the *élite* (*ἀριστῆς*). As a test of courage the *λόχος* is vividly described in N 275-286.

228. *κῆρ*, cf. Γ 454, *ἴσον γὰρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ*.

230. *ἀποαιρεῖσθαι*, so 275, but *ἀφαιρείται*, 182, etc. There is no plausible explanation of these occasional signs of an evanescent initial consonant (Curt. *Et.* p. 557).

231. *δημοβόρος*, devourer of the common stock. For *δῆμος* in this sense see on B 547, Σ 301. For the exclamatory nom. H. G. § 163. *οὔτιδανοῖσι*, men of naught; cf. 293-4, which explain the γάρ, “else,” in the next line. For the form compare *ἡπεδανός* by *ἥπιος*. For *λωβήσαιο* we should rather have expected the aor. indic.; cf. on E 311, Γ 223.

234. The *σκῆπτρον* does not belong to Achilles, but is that which is handed by the herald to the speaker as a sign that

he is “in possession of the house.” See Σ 505, Ψ 566, β 37.

235. *πρῶτα*, “at the first,” i.e. once for all, just as in T 9; cf. A 6, Z 489, etc. So *ubi primum*, “as soon as ever.”

238. *δικασπόλος*, *qui jus colit*, see on 63; the σ, however, is unexplained, as compounds are not formed directly from the acc. *θέμιστας εἰρύαται*, guard (216) the traditions, which are deposited as a sacred mystery in the keeping of the kings. So in old Iceland and Ireland law was a tradition preserved entirely by the special knowledge of a few men; the plur. *θέμιστες* is used exactly in the sense of our “precedents.”

239. *πρὸς Διός*, like *de par le Roi*, by commission of Zeus. Cf. ξ 57, *πρὸς γὰρ Διὸς εἰσιν ξεῖνοι*, and I 99. Or we may take it with *θέμιστας*, laws given by Zeus. *ὄρκος* is here used in the primitive sense of the object sworn by.

242. *ὑπό*, because *πίπτωσι* is in sense a passive, as P 428; so also with *φείγω*, *πάσχω*, etc.

244. *ὃ τ’*, sc. *ὃ τε = ὅτι τε*. On the difficult question of the elision of *ὅτι* see H. G. § 269 *ad fin.*

particular
dear ones
just

χρυσεῖοις ἥλοισι πεπαρμένον, ἔζετο δ' αὐτός·
 Ἀτρεΐδης δ' ἐτέρωθεν ἐμήνιε. τοῖσι δὲ Νέστωρ
 ἡδυεπὴς ἀνόρουσε, λιγύς Πυλίων ἀγορητής,
 τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή.
 τῷ δ' ἦδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων
 ἐφθίαθ', οἳ οἳ πρόσθεν ἅμα τράφεν ἡδὲ γέγοντο
 ἐν Πύλῳ ἡγαθέη, μετὰ δὲ τριτάτοισιν ἀνασσειν.
 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·
 “ὦ πόποι, ἦ μέγα πένθος Ἀχαιίδα γαῖαν ἰκάνει·
 ἦ κεν γηθῆσαι Πριάμος Πριάμοιό τε παῖδες,
 ἄλλοι τε Τρῶες μέγα κεν κεχαροῖατο θυμῷ,
 εἰ σφῶιν τάδε πάντα πυθοῖατο μαρναμένοιιν,
 οἳ περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἔστέ μάχεσθαι.
 ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἔστὸν ἐμεῖο.
 ἦδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν ἦε περ ὑμῖν
 ἀνδράσιν ὠμίλησα, καὶ οὐ ποτέ μ' οἳ γ' ἀθέριζον.

250

255

260

246. The golden nails fastened the blade to the handle; cf. A 29, and a full explanation of the whole question in Helbig, *H. E.* pp. 238 ff.

249. The καὶ is very unusual as introducing a merely epexegetic sentence—in this case merely an expansion of what has already been said.

250. Nestor is represented as having lived through more than two generations, and still being a king in the third; *i.e.* between his 70th and 100th years, if with the Greeks we count three *γενεαὶ* to a century. In γ 245 he is said to have reigned over three generations, which seems to be an instance of the growth of the legendary into the miraculous. *μερόπων*, an epithet of which the real sense was in all probability forgotten in Homeric days, as it is used only in purely stereotyped connexion with *ἄνθρωποι* (exc. B 285, *q.v.*) We can only say with confidence that it does *not* mean “articulate,” *μερίζοντες τὴν ὄψα*, as in so ancient a word the *F* of *Φύψ* would not be neglected. The other derivations which have been proposed are quite problematical.

251. *τράφεν ἡδὲ ἐγένοντο*—for the *ὑστερον πρότερον* cf. μ 134, *θρέψασα τεκοῦσά τε μήτηρ*, and elsewhere. *ἐφθίατο* is probably plpf., but it might be aor.

252. *ἡγάθεος*, an epithet, like *ζάθεος*, applied only to places; no doubt both

mean “divine,” as they are only applied to localities connected with particular gods. We should perhaps read *ἀγάθεος* (from *ἀγαν*), the first syllable being lengthened metrically. *ἡγ.* is used of Pytho (θ 80), Lemnos (B 722), and Νυσῆιον (Z 133). It has been thought that it is another form of *ἀγαθός*, which is, however, never applied to localities.

257. For the construction cf. λ 505, *Πηλῆος ἀμύμονος οὔτι πέπυσμαι*; lit. “if they were to hear all this about you fighting.” *πυθέσθαι τινος* for *περὶ τινος*, as O 224, etc.; cf. *εἰπεῖν τινος*, λ 174; *ὥς γινῶ χωμένοιο*, Δ 357; cf. H. G. § 151 d.

258. Construe *περίεστε μὲν βουλὴν Δαναῶν, περίεστε δὲ μάχεσθαι*; cf. *περὶ μὲν γυναικῶν, τ 326*. For the co-ordination of substantive and infin., O 642 *ἀμείνων παντοίας ἀρετὰς, ἡμὲν πόδας ἡδὲ μάχεσθαι*. The edition called the *πολύστιχος*, of which we know nothing, read *βουλῇ*.

260. *ὑμῖν*, so Zenod., and a few MSS.: Ar. A D read *ἡμῖν*, thus saving Nestor's politeness at the cost of his point. Ar.'s objection to Zenod. reading is *ἐφύβριστος ὁ λόγος*; in other words, he wished to import into heroic language the conventional mock-modesty of the Alexandrian Court. The whole meaning of Nestor's speech is that he himself is the peer of better men than those he is advising (*v. Cobet, M. C. p. 229*).

οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι,
οἷον Πειρίθοόν τε Δρύαντά τε ποιμένα λαῶν
Καινέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον
[Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν]. 265
κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφει ἀνδρῶν·
κάρτιστοι μὲν ἔσαν καὶ καρτίστοις ἐμάχοντο,
φηρσὶν ὀρεσκόοισι, καὶ ἐκπάγλως ἀπόλεσσαν.
καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον ἐκ Πύλου ἐλθὼν,
τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί· 270
καὶ μαχόμεν κατ' ἔμ' αὐτὸν ἐγὼ· κείνοισι δ' ἂν οὐ τις
τῶν, οἳ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι, μαχέοιτο. †αδ
καὶ μὲν μεν βουλέων ξύνιεν πείθοντό τε μῦθον.
ἀλλὰ πίθεσθε καὶ ὕμμες, ἐπεὶ πείθεσθαι ἄμεινον.
μῆτε σὺ τόνδ' ἀγαθὸς περ ἐὼν ἀποαίρεο κούρην, 275
ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας υἱέας Ἀχαιῶν·
μῆτε σύ, Πηλεΐδην, θέλ' ἐριζέμεναι βασιλῆϊ
ἀντιβίην, ἐπεὶ οὐ ποθ' ὁμοίης ἔμμορε τιμῆς

262. Cf. § 201, οὐκ ἔσθ' οἶδος ἀνὴρ διεπὸς βροτῶς οὐδὲ γέννηται. The subjunctive is an emphatic future, see H. G. § 276, α.

263. οἷον Πειρίθοον, accus. by attraction to the case of τοίους, for οἷος ἦν Πειρίθοος. The names are those of the chiefs of the Lapithai.

265. This line is quoted by Pausanias (X 29, 4), and is found added by later hands in a few MSS.; it is no doubt the interpolation of a patriotic Athenian, from the pseudo-Hesiodean "Shield of Herakles," 182. Theseus is mentioned again only in λ 322, 631, both doubtful passages; the latter indeed is expressly said by tradition to be an interpolation of Peisistratos—in this case a mere personification of Athenian patriotism.

268. The fight of the Centaurs and Lapithai is mentioned at some length in φ 295-304, and is alluded to in B 743, where the word φῆρες is again used. It is no doubt an Aeolic form for θῆρες, "wild men." There is no allusion in Homer to the mixed bodies of the later legend, and it is very probable that he conceived them as purely human beings; the myth may very likely refer to ancient struggles with a primitive race of autochthones. The last half of the compound ὀρεσκόοις is possibly connected with κῶι-ρος (κεῖμαι), and means "couching in the mountains"; or else from

κῶς or κῶος = a cave (Hesych.); cf. ι 155, αἶγας ὀρεσκόους. In that case we should read ὀρεσκόοις for -κόφ-ιος.

270. ἀπίης is generally derived from ἀπό as = "distant"; but there is hardly a Greek analogy for such a formation. It is used by Aesch., Soph., and others, as a name of Peloponnesos (ἀπία γῆ), and may be the same here in spite of the difference of quantity. For a suggested etymology see Curtius, *Et.* p. 469.

271. κατ' ἔμ' αὐτόν, "for my own hand," as we say; as a champion acting independently. Cf. in a slightly different sense κατὰ σφέας μαχέονται, B 366.

272. βροτοὶ ἐπιχθόνιοι together form the predicate.

275. ἀποαίρεο, for this syncopated form (for -πέεο) cf. H. G. § 5 (and Fritzsche in Curt. *Stud.* vi. 128); so Ω 202, β 202, etc.

277. Aristarchus read Πηλεΐδῃ θελ', or, as we should write it, Πηλεΐδῃ ἐθέλ', on the ground that ἐθέλειν is the only Homeric form. But it is better to admit the possibility of a single appearance of a form so common in later Greek than to have recourse to an unparalleled synizesis, rendered the harsher by the slight pause after Πηλεΐδῃ. (See H. G. § 378.)

278. οὐχ ὁμοίης = "very different" by litotes; cf. E 441; *non simili poena*, *Aen.* 1, 136. It has been objected, with force, to this line and the next that they

σκηπτοῦχος βασιλεύς, ᾧ τε Ζεὺς κῦδος ἔδωκεν.
 εἰ δὲ σὺ καρτερός ἐσσι, θεὰ δέ σε γέλιντο μήτηρ, 280
 ἀλλ' ὅδε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
 Ἄτρεΐδῃ, σὺ δὲ παῦε τεὸν μένος· αὐτὰρ ἐγὼ γε
 λίσσομ' Ἀχιλλῇ μεθέμεν χόλον, ὃς μέγα πᾶσιν
 ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο."
 τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 285
 "ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.
 ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλον,
 πάντων μὲν κρατεῖν ἐθέλει, πάντεσσι δ' ἀνάσσειν,
 πᾶσι δὲ σημαίνειν, ἃ τιν' οὐ πείσεσθαι ὀλώ.
 εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἔόντες, 290
 τούνεκά οἱ προθέουσιν ὀνείδεα μυθήσασθαι ;"

are a pointless generality here, as Achilles is just as much a σκηπτοῦχος βασιλεύς as Agamemnon; the real ground for his yielding is given by 281.

280. The antithesis of καρτερός and φέρτερος ("in greater place") is the same as in 178, 186. The similarity of the terminations has its effect, though they are of course different in origin and meaning as well as accent.

282-4. The connexion of thought in these three lines is not very clear, and has given rise to suspicions of interpolation, which do not seem to me justifiable. The reiterated entreaty, the almost pathetic appeal to personal influence, is entirely in accordance with Nestor's character, human nature, and the necessities of the situation, which is not one where we need demand strict logical consistency. Nestor, after appealing equally to both, ends with an especial prayer to Agamemnon, who is obviously the offending party. αὐτὰρ ἐγὼ γε, "Nay, it is I, Nestor, who ask it." There is no antithesis with σὺ δέ, which is merely the common use of the pronoun after a vocative; αὐτὰρ is not adversative except in so far as it marks the transition to a new line of remonstrance.

283. Ἀχιλλῇ may be taken with χόλον (thine anger with Achilles), or better, on account of the order of the words, with μεθέμεν as a sort of "dat. commodi," "relax in favour of Achilles." Cf. μέθην χαλεποῖο χόλοιο Τηλεμάχῳ, φ 377. μέγα is perhaps an adverb, such as continually precedes πάντες; cf. 78, μέγα πάντων Ἀργείων κρατεῖ, and ἐν πάντα, μάλα πάντα, ἅμα πάντα, often.

287-9. The tautological repetitions of these three lines are very suitable to unreasoning fury; they have to do duty for arguments.

289. σημαίνειν with dat. = to give orders, as B 805. **τινα**, "one," a general expression in form, though Agamemnon is of course thinking of himself. Nägelsbach compares Soph. *Ant.* 751, ἡ δ' οὐκ ἀνείηται καὶ θανοῦσ' ὀλεῖ τινα (sc. ἐμέ).

291. προθέουσιν—(ἡ διπλῇ) ὅτι συνήθως ἑαυτῷ προθέουσι τὰ ὀνείδη, i.e. the plural verb with the neuter plural is in accordance with the poet's practice. We are not told how Ar. explained this difficult expression. Mr. Monro compares, for the "half personified" ὀνείδεα, Herod. vii. 160, ὀνείδεα κατιόντα ἀνθρώπῳ φιλέει ἐπανάγειν τὸν θυμὸν (though the other passage which he quotes from i. 112 seems to weaken the relevancy of this); and for the use of προθέω, ω 319, ἀνὰ ῥίνας . . . δριμύν μένος προῦτυψε (where μένος is rather a physical conception than a personification, cf. μένος πνέοντες). He translates "therefore do his revilings dash forward to be spoken?" i.e. 'is that a reason for this outburst of abuse?' The extreme harshness of this metaphor has led most recent editors to regard προθέουσι as another form for προτιθέασιν, "do they set before him, i.e. put in his mouth, revilings for him to utter." This certainly gives a better sense, but no satisfactory analogy for the form of the verb has been given (there is a doubtful ἀνέθει in an Ionic inscription, C. I. 1195; v. Curtius, *Verb.* i. 213). Perhaps Bekker's suggestion, προθέωσι, deserves more consideration

τὸν δ' ἄρ' ὑποβλήδην ἡμείβετο διὸς Ἀχιλλεύς·
 “ ἦ γὰρ κεν δειλὸς τε καὶ οὐτιδανὸς καλοῖμην,
 εἰ δὴ σοὶ πᾶν ἔργον ὑπείξομαι, ὅττι κεν εἴπῃς·
 ἄλλοισιν δὴ ταῦτ' ἐπιτέλλω, μὴ γὰρ ἐμοὶ γε
 [σῆμαιν'· οὐ γὰρ ἐγὼ γ' ἔτι σοι πείσεσθαι οἶω.]
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλω σῆσιν·
 χερσὶ μὲν οὐ τοι ἐγὼ γε μαχήσομαι εἵνεκα κούρης
 οὔτε σοὶ οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες·
 τῶν δ' ἄλλων, ἃ μοι ἔστι θοῇ παρὰ νηὶ μελαίνῃ,
 τῶν οὐκ ἂν τι φέροις ἀνελὼν ἀέκοντος ἐμῆο.
 εἰ δ' ἄγε μὴν πείρησαι, ἵνα γνῶωσι καὶ οἷδε·
 αἰψά τοι αἶμα κελαιὸν ἐρώησει περὶ δουρὶ.”

295

300

ὥς τῷ γ' ἀντιβίοισι μαχησαμένῳ ἐπέεσσιν
 ἀνστήτην, λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν.
 Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας εἶσας

305

than it has received. The subjunctive might be explained as one of expectation: “are we to look for them to suggest words of insult.” If this be not accepted, I see no choice but to regard the passage as hopelessly corrupted.

292. ὑποβλήδην, interrupting; cf. ὑββάλλειν, T 80: ὑποβαλὼν τὸν ἴδιον λόγον, Schol. B. Observe that Achilles begins without the usual formula of address.

294. ὑπείξομαι, future rather than aor. subj., cf. 61. There is a slight change of attitude, as so often happens, after the opt. καλοῖμην: what Achilles in 293 conceives only as a supposition he here vividly realizes as an admitted fact (this is of course the same, however we take ὑπείξομαι).

295. (ἡ διπλῇ) ὅτι κοινὸν τὸ ἐπιτέλλω καὶ ὁ γὰρ περισσός. οὕτως δὲ γίνεται περισσός ὁ ἐξῆς διὰ ἀθετεῖται, Ariston. (emended by Cobet). I.e. Ar. obelized 296 on the ground that σῆμαινε had been added in order to supply a verb which was wrongly supposed to be required by the second clause of 295. This is a fertile source of interpolation of whole lines; e.g. Ω 558, Φ 570. For the use of μὴ without a finite verb see the instructive remarks of Lange, EI, p. 468, where for γάρ he compares αἰ γάρ in wishes.

298. χερσὶ μὲν, as though he meant to continue, “but by abstention from war I will.” But in 300 the course of thought is changed, and τῶν ἄλλων is made the antithesis to κούρης.

299. ἀφέλεσθέ γε δόντες: Achilles re-

cognizes that the γέρας is a free gift, not a matter of right, like the share of the spoil.

302. εἰ δ' ἄγε; here, as in its other uses, εἰ is what Lange calls an “adhibitive” particle as opposed to the “prohibitive” μὴ; it may be compared to our familiar “look here”; the speaker appropriates to himself the thought which he expresses — whether wish, supposition, or, as here, command, just as by μὴ he rejects it. Cf. I 46, εἰ δὲ φευγόντων. Any ellipse (as εἰ βούλει) is totally inadmissible.

303. ἐρώησει only in this line (= π 441) means “flow,” and cannot be separated from root *eru*. The connexion of this with the usual sense, to hang back, and of both with the subst. ἐρώη, is very obscure.

306. εἶσας, a form found only in the fem. with cases of νῆς, ἀσπίς, δαίς; in Od. only φρένας, and once besides B 765. In the last passage it clearly means ἴσας, but in the other cases this is by no means certain. ἀσπίς πάντοσ' εἶση is explained as “having the rim always at an equal distance from the centre”; which seems a geometrical rather than a Homeric phrase for “round.” So with δαίς it cannot always mean “equal,” but at most “well-proportioned”; see on H 320. Of ships it is commonly explained “equal on both sides,” symmetrical; but here we should expect ἀμφί to be added. But no certain explanation has been given. Hesych. has εἶσιν· ἀγαθόν, but this may only be deduced from the considerations already given. Ahrens would derive it

ἦε σύν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν,
 Ἄτρεΐδης δ' ἄρα νῆα θοὴν ἄλαδε προέρυσσεν,
 ἐν δ' ἐρέτας ἔκρινεν εἰκόσιν, ἐς δ' ἐκατόμβην
 βῆσε θεῶ, ἀνὰ δὲ Χρυσηίδα καλλιπάρῃον 310
 εἷσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.

οἱ μὲν ἔπειτ' ἀγαβάντες ἐπέπλεον ὑγρὰ κέλευθα,
 λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν.
 οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἅλα λύματ' ἔβαλλον,
 ἔρδον δ' Ἀπόλλωνι τεληέσσας ἐκατόμβας 315
 ταύρων ἡδ' αἰγῶν παρὰ θιν' ἄλδς ἀτρυνέτοιο·
 κνίσῃ δ' οὐρανὸν ἵκεν ἐλισσομένη περὶ καπνῶ.

ὧς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων
 λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλλῇ,
 ἀλλ' ὅ γε Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπεν, 320
 τῷ οἱ ἔσαν κήρυκε καὶ ὀτρηρῷ θεράποντε·
 “ἔρχεσθον κλισίην Πηληιάδew Ἀχιλλῆος·
 χειρὸς ἐλόντ' ἀγέμεν Βρισηίδα καλλιπάρῃον·
 εἰ δέ κε μὴ δώῃσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 ἐλθὼν σύν πλεόνεσσι· τό οἱ καὶ ῥίγιον ἔσται.” 325

ὧς εἰπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
 τῷ δ' ἀέκοντε βάτην παρὰ θιν' ἄλδς ἀτρυνέτοιο,
 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην.
 τὸν δ' εἶρον παρά τε κλισίῃ καὶ νηὶ μελαίνῃ
 ἤμενον· οὐδ' ἄρα τῷ γε ἰδὼν γήθησεν Ἀχιλλεύς. 330

from root *Φικ*, for *έισση*, “seemly”; the form *έισσος* exists in Doric. Gobel and others refer it to *Φιδ*, “conspicuous, splendid”; but this sense can hardly be got from a root which means “to discern.” In this uncertainty it is perhaps best to adhere to the traditional connexion with *ίσος* (*ΦίσΦος*, Curt. *Et.* no. 569).

307. The story of Troy is regarded as familiar, even apart from the *Iliad*; for Patroklos, like Agamemnon in l. 7, is first introduced by his patronymic alone.

314. Perhaps the Greeks had abstained from ablution during the plague in sign of mourning, and now typically threw off their sin, the restitution having been made. *εἰς ἅλα*, because *θάλασσα κλύζει πάντα τάνθρώπων κακά* (Eur. *I. T.* 1193). *λύματα*, defilement, as in Ξ 170 (“*Ἡρη*), *ἀπὸ χροὸς ἱμερόεντος λύματα πάντα κάθηρεν*. Thus it is meant that they washed in the sea, not that they washed on land and

throw the defiled water into the sea. Cf. *καθάρματα* in Aesch. *Cho.* 98. *ἄνωγεν*, an aor. form, as E 805. Some would write *ἀνώγει* in order that, as a pluperfect, it might come under the analogy of the common form *ἄνωγα*. But the aor. form is guaranteed by an interesting inscription in the Cyprian dialect (Collitz, p. 29). Cf. H. G. § 27.

317. *περὶ καπνῶ*, for *περὶ* meaning *inside*, cf. X 95, of a snake, *ἐλίσσόμενος περὶ χεῖρῃ*, and II 157 *περὶ φρεσὶν ἄσπετος ἀλκή*.

320. Both these names are legendary names of heralds generally; for the hereditary heralds of Sparta were called Talthybiadae, and Eurybates is the herald also of Odysseus, B 184.

325. *ρίγιον*, a comparative (cf. *ρίγιστα*, E 873) formed directly from the substantive *ρίγος*, cf. *κύντερος*, *ἐχθίων*, *κύδιστος*, *κέρδιον*.

τὼ μὲν ταρβήσαντε καὶ αἰδομένω βασιλῆα
στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο·
αὐτὰρ ὁ ἔγνω ᾗσιν ἐνὶ φρεσὶ φώνησέν τε·
“χαίρετε, κήρυκες, Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν·
ἄσπον ἔτ'· οὐ τί μοι ὕμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων, 335
ὃ σφῶι προῖει Βρισηίδος εἵνεκα κούρης.
ἀλλ' ἄγε, διογενὲς Πατρόκλεις, ἔξαγε κούρην
καὶ σφωὶν δὸς ἄγειν. τὼ δ' αὐτῷ μάρτυροι ἔστων
πρὸς τε θεῶν μακάρων πρὸς τε θνητῶν ἀνθρώπων
καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δὴ αὐτε 340
χρεῖὼ ἐμεῖο γένηται ἀεικέα λουγὸν ἀμῦναι
τοῖς ἄλλοις. ἥ γὰρ ὃ γ' ὀλοῖσσι φρεσὶ θύει,
οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,
ὅππως οἱ παρὰ νηυσὶ σόοι μαχεοίατ' Ἀχαιοί.”
ὥς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἐταίρῳ, 345
ἐκ δ' ἄγαγε κλισίης Βρισηίδα καλλιπάρηον,
δῶκε δ' ἄγειν. τὼ δ' αὖτις ἔτην παρὰ νῆας Ἀχαιῶν,
ἥ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν. αὐτὰρ Ἀχιλλεὺς
δακρύσας ἐτάρων ἄφαρ ἔξετο νόσφι λιασθεῖς
θῖν' ἔφ' ἁλὸς πολυῆς, ὀρόων ἐπὶ οἴνοπα πόντον· 350

331. **ταρβήσαντε**, the aor. seems to mean “struck with alarm” at his look (*δεινὸς ἀνὴρ*· *τάχα κεν καὶ ἀναίτιον αἰτιώ-φτο*, Patroklos says, A 654); while the pres. *αἰδομένω* implies their permanent respect. For the juxtaposition of the two ideas compare the favourite *δεινὸς αἰδοῖός τε*.

334. **Διὸς ἄγγελοι**, cf. Θ 517, *κήρυκες διόφιλοι*. The herald has no connexion with Hermes till post-Homeric times.

336. For the difference between **σφῶι** and **σφωῖν** (338) see on l. 8; H. G. § 103.

339. **πρὸς**, before the face of; the phrase occurs occasionally in later Greek, e.g. Xen. *Ἀναβ.* i. 6, 6, *βουλευόμενος ὃ τι δίκαιον ἐστὶ καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων*. Hence the use in oaths and entreaties, *πρὸς πατρός γονυάζομαι*, etc. It seems to be derived from the purely local sense, as in *πρὸς ἁλός*, “in the direction of the sea”; *πρὸς Διὸς εἰρύεται*, 239, *q.v.*: cf. Z 456.

340. **τοῦ βασιλῆος ἀπηνέος**, him the king untoward. The order of the words shews that *τοῦ* is not the article. **ἀπηνέος**, lit. with averted face (cf. Skt. *āna* = mouth, face; *πρηνής*, *ὑπήνη* = that which is under the mouth), of one who turns

away from the suppliant; opposed to *προσηνής*. **εἴ ποτε δὴ αὐτε** is the reading recommended by analogy; MSS. *δ' αὐτε*, but there is no place here for *δέ*. See note on 540, and H. G. § 350. **αὐτε**, hereafter, as in E 232, H 30, etc.

343. “To look before and after” is, as in *Hamlet*, the prerogative of reason, which argues from the past to the future.

344. **ὅππως**, here an adv. of manner, “how his men might fight,” clearly shewing the transition to the final use. **μαχεοίατ'** is a conj. (Barnes) for *μαχέοντο* of MSS., which is intolerable both because of the hiatus in this place, and because the form *-οντο* nowhere else occurs in Homer. Porson conj. *μαχέονται*, Bekker *μαχέονται* (fut. indic., B 366); but the opt. is better, as removing the idea from the region of assertion (indic.) or expectation (subj.) to that of imagination.

350. **ἐπὶ οἴνοπα**, so MSS.; Ar. *ἐπ' ἀπείρονα*, perhaps on the ground that *οἴνοπα* is inconsistent with *πολυῆς*. But, if the epithets are to be pressed, it might be urged that there is very vivid truth in the contrast of the “purple deep” with the greenish gray of the shallow water near the shore, which is almost

πολλὰ δὲ μητρὶ φίλῃ ἡρήσατο χεῖρας ὀρεγνύς·
 “μήτερ, ἐπεὶ μὲ ἔτεκές γε μινυνθάδιον περ ἔοντα,
 τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίξαι
 Ζεὺς ὑψιβρεμέτης· νῦν δ’ οὐδέ με τυτθὸν ἔτισεν.
 ἦ γάρ μ’ Ἀτρεΐδης εὐρὺν κρείων Ἀγαμέμνων
 ἡτλήμην· ἔλων γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.”

355

ὧς φάτο δάκρυ χέων, τοῦ δ’ ἔκλυε πότνια μήτηρ
 ἡμένη ἐν βένθεσσιν ἄλως παρὰ πατρὶ γέροντι.
 καρπαλίμως δ’ ἀνέδυ πολλῆς ἄλως ἡγύτ’ ὀμίχλῃ,
 καὶ ῥα πάροιθ’ αὐτοῖο καθέζετο δάκρυ χέοντος,
 χειρὶ τέ μιν κατέρεξεν, ἔπος τ’ ἔφατ’ ἕκ τ’ ὀνόμαζεν·
 “τέκνον, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος;
 ἔξαύδα, μὴ κεῦθε νόφ, ἵνα εἶδομεν ἄμφω.”

360

τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “οἶσθα· τί ἦ τοι ταῦτα ἰδυίῃ πάντ’ ἀγορεύω;
 ὧχόμεθ’ ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,
 τὴν δὲ διεπράθομέν τε καὶ ἤγομεν ἐνθάδε πάντα.”

365

always the meaning of *ἄλς*. Φ 59 is almost the only exception. Ameis thinks that the “infinite” sea intensifies the feeling of despair and desolation—a German rather than a Greek idea.

352. The *γε* and *περ* seem to indicate a change in the thought while it is being uttered. There is a contrast between *ἔτεκες* and *μινυνθάδιον*, as though Achilles meant, “it was you that gave me life, short though that life may be”; and *μινυνθάδιον* is then marked by *περ* as the emphatic word for what follows, the claim which he has upon Zeus. Or we may take *ἔτεκες* as involving the claim, the divinity of his mother being understood: “since you, a goddess, bore me, the gods should have dealt better by me.” Perhaps there is a mixture of both. In the first case *περ* must mean “very,” without involving the idea of “although.”

353. Here *περ* = at all events: “my life being short should at least be glorious.” *ὄφελλεν* = *ὠφείλε*, not to be confused with the quite distinct *ὀφέλλω* = *augeo*.

356. *αὐτός*, by his own arbitrary will, not in the name of justice. *ἀπούρας* = *ἀπό-Φρα-s*, root *var* (Lat. *vertere* ?), from *ἀπ-αυράω*, cf. *ἀπο-Φέρσεις*, Φ 283, 329 (Curt. *Et.* no. 497, *b.*)

358. The *πατὴρ γέρων* or *ἄλιος γέρων* is known to later mythology as Nereus,

but is never named in Homer. (In δ Proteus also is called *ἄλιος γέρων*.) The nymphs are named *Νηρηίδες* only in a passage of doubtful authenticity, Σ 38-52.

361. *κατέρεξε*, stroked, so E 424, *καρρέζουσα*. This can hardly be connected with the ordinary sense of (*F*)*ρέζω*; Autenrieth refers it to root *reg* of *ὀρέγω*.

366-392 were condemned by Ar. as superfluous, and contradictory of 365. The real objection is, of course, that they are not required, at least from 368, for the sake of the hearer. For *Θήβη* see Z 397, B 691.

It is difficult to say whether *ἱερός* as applied to cities retains the primitive meaning of *strong* (Skt. *ishiras* for *isaras*, answering to Gk. *lāpós*). It seems to have this sense in II 407, *ἱερός ἰχθύς*; but all the derivatives, *ἱερεὺς*, *ἱερήμιον*, etc., involve only the idea of “sacred.” Whatever, therefore, the origin of the epithet in these cases may have been, it can hardly have suggested the primitive meaning in Epic times; the secondary sense probably seemed natural from the fact that every town was under the patronage of some god—a relic no doubt of the feeling that such settlements were a departure from the normal pastoral life, and required a special sanction to make them possible.

367. *ἤγομεν* is properly used of *living*

καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἷες Ἀχαιῶν,
 ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσήϊδα καλλιπάρῃον.
 Χρύσης δ' αὖθ' ἱερεὺς ἑκατηβόλου Ἀπόλλωνος 370
 ἦλθε θαὸς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων
 λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
 στέμματ' ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος
 χρυσεῖον ἀνὰ σκήπτρῳ, καὶ λίσσετο πάντας Ἀχαιοὺς,
 Ἀτρεΐδα δὲ μάλιστα δύνω, κοσμήτορε λαῶν. 375
 ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
 αἰδεῖσθαι θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
 χυόμενος δ' ὁ γέρων πάλιν ᾤχετο· τοῖο δ' Ἀπόλλων 380
 εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν,
 ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δὲ νῦ λαοὶ
 θνήσκον ἐπασσύτεροι, τὰ δ' ἐπ' ὄχετο κῆλα θεοῖο
 πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἄμμι δὲ μάντις
 εὖ εἰδὼς ἀγόρευε θεοπροπίας ἑκάτοιο. 385
 αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι·
 Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν, αἶψα δ' ἀναστὰς
 ἠπείλησεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.
 τὴν μὲν γὰρ σὺν νηὶ θοῇ ἐλίκωπες Ἀχαιοὶ
 ἐς Χρυσήν πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι· 390
 τὴν δὲ νέον κλισίῃθεν ἔβαν κήρυκες ἄγοντες
 κούρην Βρισηΐδος, τὴν μοι δόσαν υἷες Ἀχαιῶν.
 ἀλλὰ σύ, εἰ δύνασαι γε, περὶσχεο παιδὸς ἐοῖο

things; here, in spite of the neuter πάντα, Achilles is thinking mainly of the captives.

372-379 are *verbatim* from 12-25.

383. ἐπασσύτεροι, the Alexandrian derivation from ἀγχι is no doubt correct: it means "close upon one another"; cf. ἀσσοτέρω as compar., ρ 572, τ 506. The *v* is called Aeolic.

385. ἐκάτοιο, a short and almost familiar form (*Kosename*) for ἑκατηβόλος. Fick has shewn that this method of shortening is one which has very largely prevailed in the formation of Greek proper names.

388. The rhythm—a single word of two spondees filling the first foot—is almost unique in Homer, and seems to give the effect of weighty displeasure.

393. ἐοῖο, so four MSS., with Zenod:

Ar. and most MSS. give ἐῆος. This form is supposed to come from ἐός or ἥος, "brave"; Ar. denying that ἐός could be used of any person but the third. Brugman, however, has shewn (*Ein Problem der Hom. Textkritik*) that the pronominal stem *sva* was originally applicable to all persons and numbers, the adjectival form meaning no more than "own"—in this case "thine own." That this was the original reading here and in a number of similar cases seems almost certain, from the fact that we never find ἐῆος, but always ἐοῖο, in those lines where the reference is to the third person; which would be a curious coincidence if ἐῆος was the original word, as it is obviously equally applicable in all cases. It is also certain that the Alexandrine poets (Ap. Rhodius, etc.)

ἐλθοῦς' Οὐλυμπόνδε Δία λίσαι, εἴ ποτε δῆ τι
 ἢ ἔπει ὦνησας κραδίην Διὸς ἡὲ καὶ ἔργῳ. 395
 πολλὰκι γάρ σεο πατὴρ ἐνὶ μεγάροισιν ἄκουσα
 εὐχομένης, ὅτ' ἔφησθα κελαινεφεί Κρονίωνι
 οἷη ἐν ἀθανάτοισιν αἰεκέα λαιγὸν ἀμύναι,
 ὁππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
 "Ἡρῃ τ' ἡδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη. 400
 ἀλλὰ σὺ τὸν γ' ἐλθοῦσα, θεά, ὑπελύσαο δεσμῶν,
 ὥχ' ἐκατόγχειρον καλέσας' ἐς μακρὸν Ὀλυμπον,
 ὃν Βριάρειον καλέουσι θεοί, ἄνδρες δέ τε πάντες
 Αἰγαίων· ὁ γὰρ αὐτὲ βίη οὐ πατὴρ ἀμείνων·
 ὅς ῥα παρὰ Κρονίωνι καθέζετο κύδει γαίων. 405

found various forms of the stem *sva* applied to other persons than the third, as they continually use them so in their imitative poetry. Brugman thinks that *ἔῃος* was introduced by Ar. from the false analogy of ξ 505, ο 450, where it means "a lord"; from *ἔεος* = *ἔσεος* (Lat. *erus* for *esus*!) (See for the opposite view, H. G. pp. 174-5. The passages where "*ἔῃος* is found for *εἰός*, meaning *his own*" there quoted—Ξ 11, Σ 71, 138—must be an oversight; in the first case *ἔῃος* is not, according to La Roche's *Apparatus criticus*, found in a single MS.; in the other two it is given only by a small minority of the worst).

396. *σεο* must go with *ἄκουσα*. *πατὴρ* = my father's (Peleus'). Zenod. athetized 396-406, probably on the ground that it was superfluous for Achilles to tell his mother what she had done. But here of course the enlightenment of the reader is sufficient justification.

400. As the Scholiast remarks, these three divinities were the allies of the Greeks, which would be a strong argument for Thetis' prayer for help to the Trojans. For *Παλλὰς Ἀθήνη* Zenod. read *Φοῖβος Ἀπολλών*, which, as Ariston remarks, *ἀφαιρείται τὸ πιθανόν*, spoils the effectiveness of the appeal.

403. The other instances in Homer of double names in the language of men and gods are B 813, *τὴν δ' ἦτοι ἄνδρες Βασιλεὺς κυκλήσκουσιν*, ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης: Ξ 291, *ὄρνιθι, ἦν τ' ἐν ὄρεσσιν χαλκίδα κυκλήσκουσι θεοί*, ἄνδρες δὲ κύμνδων: Υ 74, *Ἐάνθον μὲν καλέουσι θεοί, ἄνδρες δὲ Σκάμανδρον*. Cf. κ 305, *μῶλυ δέ μιν καλέουσι θεοί*: μ 61, *Παλαγκτὰς δ' ἦ τοι τὰς γε θεοὶ μάκαρες*

καλέουσιν. The natural supposition would be that the "divine" words are archaic survivals, perhaps from an older race. It is sometimes said that the divine name has usually a clearer meaning than the human, which might seem to overthrow such a supposition. But this is only the case with the *χαλκίς* and *κύμνδης*, and possibly *Ἐάνθος* and *Σκάμανδρος*, which however look like different renderings of the same foreign word. *μῶλυ* is not a Greek form, nor is the theory borne out by isolated instances elsewhere, e.g. Diog. Laert. i. 11, 6, *ἔλεγεν* (ὁ Φερεκιδῆς) *ὅτι οἱ θεοὶ τὴν τράπεζαν θυωρὸν καλοῦσιν*. Again the Pelasgian Hermes was called *Ἴμβρος*; compare with this the statement of Steph. Byzant., *Ἑρμοῦ, ὃν Ἴμβρον λέγουσι μάκαρες*. Both *Βριάρειος* and *Αἰγαίων* may be equally referred to Greek roots (*βρι* of *βριαρός*, *βριθύς*, and *αίγίς*, cf. *Αἰγαῖον πελαγος*). The father of Briareus was, according to the legend, Poseidon, who himself was sometimes called *Αἰγαίων* or *Αἰγαῖος*. Zenod. read here *ὁ γὰρ αὐτὲ βίη πολὺ φέρτατος ἦεν τῶν ὀπίσσοι* (so Bentley, MS. *φέρτατος ἀπάντων ὀπίσσοι*) *ναλοῦς' ὑπὸ τάρταρον εὐρέντα*. The legend is one of a number referring to revolts against the Olympian gods, as of the Titans, Prometheus, etc. *αὐτὲ*, "again"; as Poseidon, in union with the other gods, was stronger than Zeus, so his son again was stronger than he. For *βίη* Ar. read *βίην*.

405. *γαίων* occurs only in this phrase, E 906 of Ares, Θ 51 and Δ 81 of Zeus. The line in E was rejected by Ar. on the ground that Ares could hardly be said to "rejoice in his glory" immediately after his ignominious defeat by a mortal.

τὸν καὶ ὑπέδεισαν μάκαρες θεοὶ οὐδέ τ' ἔδησαν.
 τῶν νῦν μιν μνήσασα παρέξο καὶ λαβέ γούνων,
 αἶ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρήξαι,
 τοὺς δὲ κατὰ πρύμνας τε καὶ ἄμφ' ἄλα ἔλσαι Ἀχαιοὺς
 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410
 γυνῇ δὲ καὶ Ἀτρεΐδης εὐρὺν κρείων Ἀγαμέμνων
 ἦν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν."
 τὸν δ' ἡμίβητ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
 "ὦ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον αἰνὰ τεκοῦσα;
 αἶθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων 415
 ἦσθαι, ἐπεὶ νύ τοι αἶσα μίνυνθά περ, οὐ τι μάλα δὴν·
 νῦν δ' ἅμα τ' ὠκύμορος καὶ οἰζυρὸς περὶ πάντων
 ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.
 τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ
 εἶμ' αὐτῇ πρὸς Ὀλυμπον ἀγάννιφον, αἶ κε πίθηται. 420
 ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισιν
 μῆνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαίεο πάμπαν·
 Ζεὺς γὰρ ἐς Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπῆας

But Hentze suggests that κῦδος may refer rather to the outward splendour of a divinity (cf. *κυδαίνω*, E 448), so that the phrase means "brilliant with splendour." *γαίῳ* is then to be connected with *γάνος*.

406. οὐδέ τ' ἔδησαν, perhaps for οὐδέ F' ἔδῃσαν. For the loss of F' = ἐ, *him*, cf. Ω 154.

409. ἄμφ' ἄλα, round the bay, where the ships were drawn up. *φέλσαι*, from *εἶλω*, Curt. *Et.* no. 660. *κατά*, as Φ 225, *Τρώας ἔλσαι κατὰ ἄστυ*, "in the region of" the sterns, which were drawn up towards the land.

410. *ἐπαύρωνται* is generally taken to be ironical, "that they may have profit of their king." Buttman however shows (*Lexil. s.v.*) that it is a neutral word, not necessarily implying profit, but meaning rather "that they may have experience of their king"—may get what they shall get. The Attic *ἐπαυρεῖν* means simply "to reach, attain."

412. The Homeric idea of *ἄτη* is best explained by Agamemnon himself in T 85-114. Nauck would restore the old form *ἀ(F)άτη* to Homer throughout (cf. Pind. *ἀνάτη*); but this is impossible in T 88, Ω 28; and the contracted forms of the verb *ἄσαστο* T 95, *ἄσε* λ 61, are opposed to it. δ τ' = *ἔτι τε*, see H. G. § 269 (3).

414. αἰνά, adv., "cursed in my child-

bearing," the same idea as *κακῇ αἴσῃ* in 418.

416. The omission of the substantive verb with an adverb is perhaps unique. For the use of adverbs with *εἶμι* see Z 131 *δὴν ἦν*, H 424 *διαγινῶναι χαλεπῶς ἦν*, I 551 *Κουρήτεσσι κακῶς ἦν*, and cf. Δ 466, *μίνυνθα δέ οἱ γένεθ' ὄρη*.

418. *κακῇ αἴσῃ* must have the same sense as *αἶσα* above, and therefore mean "to an evil fate"; cf. X 477 *ἢ ἄρα γεινόμεθ' αἴσῃ*, H 218 *προκαλέσσατο χάρμη*, and perhaps Π 203 *χόλῳ ἄρα σ' ἔτρεφε μήτηρ*. *αἶσα* is one of the Homeric words which the Cyprian inscriptions have shown us yet alive in the primitive sense of *measure*; τῷ Διὸς τῷ Φοῖνῳ αἶσα *ἔτι γ' χόες* (Collitz, no. 73). τῷ, not τῶ, is the reading of A in all passages where it means "therefore"; and with this grammatical tradition agrees. It seems to be a genuine relic of the old instrumental; compare *πῶ* with *πῶς*, and perhaps *οὕτω* with *οὕτως*.

423. For the theories which have been founded on the absence of the gods here as compared with 222, see the Introduction. For the journey of the gods to the Aethiopians, compare a 22-26, where Poseidon alone is entertained by them. They dwell on the extreme limits of the world, on the stream of Ocean.

χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἔποντο·
 δωδεκάτῃ δέ τοι αὖτις ἐλεύσεται Οὐλυμπόνδε, 425
 καὶ τότ' ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ,
 καὶ μιν γονάσσομαι, καὶ μιν πείσεσθαι ὀίω."

ὥς ἄρα φωνήσας' ἀπεβήσето, τὸν δὲ λίπ' αὐτοῦ
 χωόμενον κατὰ θυμὸν ἐυζώνοιο γυναικός,
 τὴν ῥα βίη ἀέκοντος ἀπῆρυν. αὐτὰρ Ὀδυσσεὺς 430
 ἐς Χρύσην ἵκανε νῆα γαίην ἱερὴν ἑκατόμβην.

οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,
 ἰστία μὲν στείλαντο, θέσαν δ' ἐν νηὶ μελαίνῃ,
 ἰστὸν δ' ἰστοδόκῃ πέλασαν προτόνοισιν ὑφέντες
 καρπαλίμως, τὴν δ' εἰς ὄρμον προέρεσαν ἐρετμοῖς. 435

ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·
 ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης,
 ἐκ δ' ἑκατόμβην βῆσαν ἐκηβόλῳ Ἀπόλλωνι·
 ἐκ δὲ Χρυσῆϊς νηὸς βῆ ποντοπόροιο.

τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς 440
 πατρὶ φίλῳ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν·

"ὦ Χρῦση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 παῖδά τε σοὶ ἀγέμεν Φοῖβῳ θ' ἱερὴν ἑκατόμβην
 ῥέξαι ὑπὲρ Δαναῶν, ὅφρ' ἱλασόμεσθα ἄνακτα,
 ὃς νῦν Ἀργείοισι πολύστονα κήδε' ἐφῆκεν." 445

ὥς εἰπὼν ἐν χερσὶ τίθει, ὁ δὲ δέξατο χαίρων
 παῖδα φίλην. τοὶ δ' ὦκα θεῷ ἱερὴν ἑκατόμβην

424. κατὰ Ar., μετὰ MSS. κατὰ means "in the matter of a banquet," cf. H. G. § 212 (3); μετὰ would be "to look for" a banquet, which is a somewhat undignified expression as used of a god. For ἔποντο Ar. read ἐπονται, apparently meaning "are following him to day." But ἔπεσθαι in Greek always means "to accompany," or some immediately related notion. It never means "to follow" at an interval.

430. On the question of the genuineness of this episode (to 439) see Introduction. βίη ἀέκοντος seems to be a pleonastic expression, "in spite of him unwilling." We cannot construe ἀέκοντος with ἀπῆρυν, as verbs of robbing take a double acc.

432. For ἐντός Ar. read ἐγγύς, but this is not necessary, as ὄρμον in 435 is the mooring-place inside the harbour, and is not identical with λιμὴν, as he probably considered.

433. στείλαντο, the mid. may mean "furled *their* sails," but in this sense it occurs only here. στείλάν τε has been conjectured.

434. The ἰστοδόκη was a crutch, a forked piece of wood at the stern of the ship, into which the mast was lowered by slackening the forestays. See the diagram and Excursus in Merry and Riddle's *Odyssey*, pp. 541-3.

435. προέρεσαν Ar., with three old editions (ἡ Ἀργολικὴ καὶ ἡ Σιωπηρικὴ καὶ ἡ Σωσιγένης); MSS. προέρυσσαν, which is clearly wrong.

436. The εὔναι are heavy stones with hawsers thrown out to moor the bows of the ship, while the stern is secured by the stern ropes (πρυμνήσια) to moorings on shore, probably to a stone with a hole set up for the purpose (τρητὸς λίθος, ν 77).

438. This is the only case in Homer where the F of Φεκηβόλος is neglected.

ἐξείης ἔστησαν ἐύδητον περὶ βαμόν,
 χερνύψαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.
 τοῖσιν δὲ Χρύσης μεγάλ' εὐχετο χεῖρας ἀνασχών· 450
 “ κλυθὶ μιν, ἀργυρότοξ', ὅς Χρυσήν ἀμφιβέβηκας
 Κίλλαν τε ζαθέην Τενέδοιό τε ἱφὶ ἀνάσσεις·
 ἦ μιν δὴ ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,
 τίμησας μὲν ἐμέ, μέγα δ' ἵψαο λαὸν Ἀχαιῶν·
 ἦ δ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηον ἐέλδωρ· 455
 ἦδη νῦν Δαναοῖσιν ἀεικέα λουγὸν ἄμνον.”

ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
 αὐτὰρ ἐπεὶ ῥ' εὐξαντο καὶ οὐλοχύτας προβάλοντο,
 αὔρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυνσαν 460
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον
 λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
 αὐτὰρ ἐπεὶ κατὰ μῆρα κἀ καὶ σπλάγχνα πάσαντο,

449. **χερνύψαντο**, a ἄπαξ λεγόμενον which is unique in form among Greek compounds. **οὐλοχύτας**, barley grains which were to be sprinkled upon the victim's head (see 458), so οὐλαί, γ 441. They appear to have been merely bruised—a relic, such as often appears in ritual, of a forgotten time before grinding was invented. The intention seems merely to have been to make the feast more savoury to the gods; just as barley is sprinkled over the ox which is being cooked in Σ 560. **ἀνέλοντο**, “took up in their hands from the basket.” Compare the whole description of the sacrifice in γ 430-463.

453. **ἦ μὲν . . . ἦ δέ**, here “as . . . so.”

454. **τίμησας**, an “explicative” asyndeton, merely expanding the sense of ἔκλυες. Bekker would read *τιμήσας*, which however is not necessary. **ἵψαο**, didst smite: Lat. *ic-ere*, cf. *ἵπουμενος*, crushed down, Aesch. P. V. 365. So *ἵπεται*, B 193.

459. **αὔρυσαν**, probably for *ἀφ-ἔρυσαν* by assimilation from *ἀν-ἔρ*, “they lifted up,” perhaps in sign of dedication to the heavenly gods. Most MSS. give *αὐ ἔρυσαν*, which cannot be right, as *αὐ* never = *κατόπισθε*.

460. **μηρούς**, the thigh bones with the flesh adhering. These are covered with a layer of fat doubled over them, and pieces of flesh from other parts of the

body are laid upon them (*ὠμοθετεῖν*, cf. ξ 427) in order to symbolise an offering of the whole animal. **μῆρα** in 464 seems to be identical with *μηρούς*, but, like the commoner *μηρία*, is only used in the sacrificial sense: so B 427, μ 364, γ 179, ν 26.

461. **δίπτυχα**, acc. singular, “making it (the fat) into a fold.”

462-3. Cf. γ 459, where the lines are certainly more appropriate, as the *νέοι* there are Nestor's sons, who help him with the sacrifice. Here the idea of *young* men is not in place. The **πεμπώβολα** are very ancient implements of ritual; an illustration will be found in Helbig, *Hom. Epics*, pp. 257-8. Eustathius says that the use of five prongs was peculiar to Kyme in Aeolis, other Greeks using only the three-pronged form. The use of such a fork is more obvious where the sacrifice was boiled (as in 1 Sam. ii. 13) than where, as in the heroic ages, it was only roasted.

464. For **μῆρα** there is a curious old variant—said to have been approved by Ar.—*μῆρε*, a supposed metaplastic form for *μῆρω*. The “tasting” of the entrails at this stage seems to have been symbolical—unless it means simply that they were more rapidly cooked than the other parts, and thus formed a “first course.”

μίστυλλον τ' ἄρα τᾶλλα καὶ ἄμφ' ὀβελόισιν ἔπειραν, 465
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
 δαίlynντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐίσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο, 470
 νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν,
 οἱ δὲ πανηγέριοι μολπῇ θεὸν ἰλάσκοντο,
 καλὸν αἰείδοντες παιήονα, κοῦροι Ἀχαιῶν,
 μέλποντες ἐκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.
 ἦμος δ' ἥελιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν, 475
 δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.
 ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·
 τοῖσιν δ' ἔκμενον οὖρον ἔει ἐκάεργος Ἀπόλλων.
 οἱ δ' ἴστων στήσαντ' ἀνά θ' ἰστία λευκὰ πέτασσαν· 480
 ἐν δ' ἄνεμος πρῆσεν μέσον ἰστίον, ἄμφι δὲ κύμα

465. **ἀμφί** seems to be an adverb; they pierced them with spits on both sides, *i.e.* so as to make the spit project on both sides.

468. For **ἐίσης** see on 306.

470. **ἐπεστέψαντο** here retains the original meaning of the root, "to fill full"; cf. Lat. *stipo*, our *stuff*: Curt. *Et.* no. 224. It was thus a misinterpretation which led to Virgil's *socii cratera coronant*, and the actual crowning of the goblet with flowers.

471. **ἐπάρχεσθαι** denotes the libation of a few drops taken by a ladle from the mixing bowl, *κρητήρ*, and poured into the drinking cups (*δεπάεσσιν* being a locative dat.) *ἀρχεσθαι* is particularly used of ritual acts of all sorts, and **ἐπὶ** implies "going round" the guests. They first poured out these drops to the gods and then had their cups filled to drink. (See Buttmann, *Lezil.* p. 169, and Riddle and Merry on γ 340.) The difficulty here is that the libation is mentioned when the drinking is ended (*πόσιος*, 469), contrary to the rule. The whole passage from 450 to 486 entirely consists of lines appearing elsewhere, except 456, 472, 474, 478; and it seems to be betrayed by this oversight as an unskilfully made cento—unless, with Düntzer, it be preferred to reject 469-474 altogether. Bekker rejects 473 only, and the two participles, with *κοῦροι*

Ἀχαιῶν interposed, are certainly awkward. In 472 **πανηγέριοι** must = "all the rest of the day" in which the assembly and voyage to Chryse have already happened. For this use compare *παννυχίη*, β 434 (with 388).

473. **παιήονα**, a hymn of rejoicing, not necessarily to Apollo, see X 391. τὸ καλὸν ἀντὶ τοῦ καλῶς, Ariston., rightly.

474. **ἐκάεργον**, here apparently *Averuncus*, the "keeper afar" of pestilence; the opposite and complementary function to that of *Ἐκηβόλος*, and fitly mentioned now that his anger is appeased.

477. **ἡριγένεια**, "early-born"; according to Fick *ἥρι* is a locative, conn. with Goth. *air* = *ear-ly*, Zend *ayar* = day; whence *ἄρ-ιστων*, the early meal. See Curtius, *Et.* no. 613.

479. **ἔκμενον**, either from root *ικ*, as (1) a wind that goes with the ship, *secundus*; or (2) a wind that has come to the sailors' prayer, "wel-come"; or perhaps better, with L. Meyer, from Skt. *ik* to wish (only here in Il.)

480. **στήσαντο**, like *στείλαντο*, 433. Here we could equally read *στήσαν τ'*.

481. **πρῆσεν**: the root *πρα* means to puff, *spirt out*, *blow*, and is used (1), as here, of air; (2) of fire, *πυρ* or *πυρός* being generally added in Homer; (3) of fluids, *e.g.* II 350 αἷμα . . . ἀνὰ στόμα πρῆσε χανών.

στεῖρην πορφύρεον μεγάλ' ἔαχε νηὸς ἰούσης·
 ἢ δ' ἔθεεν κατὰ κύμα διαπρήσσουσα κέλευθον.
 αὐτὰρ ἐπεὶ ῥ' ἴκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
 νῆα μὲν οἳ γε μέλαιναν ἐπ' ἡπείροιο ἔρυσσαν 485
 ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν,
 αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.

αὐτὰρ ὁ μήνιε νηυσὶ παρήμενος ὠκυπόροισιν
 διογενῆς Πηληϊὸς υἱός, πόδας ὠκὺς Ἀχιλλεύς·
 οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν 490
 οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινύθεσκε φίλον κῆρ
 αὐθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.

ἀλλ' ὅτε δὴ ῥ' ἐκ τοιοῦ δυωδεκάτῃ γένητ' ἡώς,
 καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἐόντες 494
 πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθετ' ἐφετμέων
 παιδὸς ἐοῦ, ἀλλ' ἦ γ' ἀνεδύσето κύμα θαλάσσης,
 ἡερίῃ δ' ἀνέβη μέγαν οὐρανὸν Οὐλύμπόν τε.
 εὗρεν δ' εὐρύοπα Κρονίδην ἄτερ ἤμενον ἄλλων
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμπιοιο.
 καὶ ῥα πάροιβ' αὐτοῖο καθέζετο καὶ λάβε γούνων 500

482. *στεῖρην*, the stem; the *solid* beam which had to take the shock when the vessel was beached. *πορφύρεον*, a word which seems to be properly used, as here, of the dark colour of disturbed waves: cf. *πορφύρω* (so La Roche).

483. *διαπρήσσουσα* here, with the addition of *κέλευθον*, shews the transition from the primary meaning "to pass over" (root *πρα* of *περά-ω* etc.) to that of "accomplishing."

486. *ἔρματα*, "shores," either large stones or beams of wood, set so as to keep the ship upright. The line seems to be from *Hymn. Ap.* ii. 329.

489. *υἱός* as an iambus, see P 575: MSS. (except two) *Πηλέος*; the synizesis is not found in similar cases, as the old form was *Πηλέφος*.

490. *κυδιάνειραν*, elsewhere an epithet of *μάχη* only; cf. I 441, *ἀγορέων ἵνα τ' ἄνδρες ἀντιρrepέες τελέθουσιν*. These assemblies and battles must be taken as falling within the twelve days after the quarrel.

491. *φύλον* in this and similar phrases simply = his own, *ἑόν*; see on 167.

493. *ἐκ τοιοῦ*, sc. *from the interview with Thetis*. This vague reference becomes far more intelligible if we omit 430-489.

497. *ἡερίῃ* either = *ἡὺρ' ὁμίχλῃ* (359), or perhaps better "in the early morning," conn. with *ἡρ* of *ἡριγένεια* (for *ἀγερ*, see 477).

498. It has been debated from old times whether *εὐρύοπα* is: from *Ὠψ*, voice, or from root *ὄπ* to see. The former would of course express the far-reaching voice of the thunder. In favour of this it may be said that the compounds of *ὄπ* make -*ωπα*, not -*οπα*, cf. *ἐλικώπις*, *εὐώπιδα*, etc.; and there can be no doubt of the derivation from *Ὠψ* in Pindar's *Κρονίδαν βαρυόπαν στεροπᾶν πρύτανιν*, P. vi. 24. The word is generally a nom. On the analogy of *βαρυόπαν* we ought perhaps to read *εὐρύοπαν* for the accus. Otherwise we must assume a second nom. * *εὐρύοψ*.

500. *αὐτοῖο*, cf. *αὐτοῦ* in 47. For the suppliant's attitude cf. Θ, 371, *γούνατ' ἔκυσσε καὶ ἔλλαβε χεῖρὶ γενέειον*: in K 454 the touching of the chin only is mentioned. This act perhaps symbolises the last resource of the disarmed and fallen warrior, who can only clasp his enemy's legs to hamper him, and turn aside his face so that he cannot see to aim the final blow, until he has at least heard the prayer for mercy.

σκαίῃ, δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλοῦσα
λίσσομένη προσέειπε Δία Κρονίωνα ἄνακτα·

“Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ' ἀθανάτοισιν ὄνησα
ἢ ἔπει ἢ ἔργῳ, τόδε μοι κρήνην ἐέλωρ·

τίμησόν μοι υἱόν, ὃς ὠκυμρότατος ἄλλων 505

ἔπλετ'· ἀτάρ μιν νῦν γε ἀναξ ἀνδρῶν Ἀγαμέμνων

ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.

ἀλλὰ σύ πέρ μιν τίσων, Ὀλύμπιε μητίετα Ζεῦ·

τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὅφρ' ἂν Ἀχαιοὶ
υἱὸν ἐμὸν τίσσωσιν ὀφέλλωσιν τέ ἐ τιμῇ.” 510

ὣς φάτο· τὴν δ' οὐ τι προσέφη νεφεληγερέτα Ζεύς,

ἀλλ' ἀκέων δὴν ἦστο. Θέτις δ' ὡς ἤψατο γούνων,

ὥς ἔχετ' ἐμπεφυυῖα, καὶ εἶρετο δεῦτερον αὐτῆς·

“νημερτὲς μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,

ἢ ἀπόειπ', ἐπεὶ οὐ τοι ἐπι δέος, ὅφρ' ἐν εἰδῶ, 515

ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτῃ θεὸς εἰμι.”

τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεύς·

“ἦ δὴ λoίγια ἔργ', ὃ τέ μ' ἐχθοδοπῆσαι ἐφήσεις

Ἥρῃ, ὅτ' ἂν μ' ἐρέθῃσιν ὀνειδείοις ἐπέεσσιν.

ἦ δὲ καὶ αὐτῶς μ' αἰὲν ἐν ἀθανάτοισι θεοῖσιν 520

νεικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.

501. On the analogy of Θ 371 ἔλλαβε χειρὶ γενεῖον, it would seem that ὑπὸ is here an adverb, “taking him by the chin beneath.”

505. The μοι long in *thesi* can hardly be right. Nauck. conj. υἷα μοι τίμησον, Menrad τίμησόν σύ μοι υἱόν. For ἄλλων after the superlative cf. Soph. *Ant.* 100 κάλλιστον τῶν προτέρων φάος, and 1191 δυστυχεστάτον κέλευθον ἔρπω τῶν παρελθουσῶν ὁδῶν. The gen. means “doomed to swiftest death as compared with all others”: it is ablative, and “expresses the point from which the higher (here the highest) degree of a quality is separated,” H. G. § 152.

506. ἔπλετο, “he was made before . . . but now in addition.”

510. ὀφέλλωσι τιμῇ, generally translated *augeant cum honore*, “exalt him with honour”; but Hentze suggests that τιμῇ is rather the fine paid; so that the words mean “make him rich with recompense.” This is a thoroughly Homeric idea, see note on 158. ὀφέλλειν is not elsewhere used with a personal object.

512. ὥς . . . ὥς “as she had em-

braced him, so she clung to him.” Theokritos' ὥς ἶδον, ὥς ἐμάνην, Virgil's *Ut vidi ut perii*, seem to rest on a misunderstanding.

513. ἐμπεφυυῖα, a hyperbolical expression for “clinging close,” as in ἐν δ' ἄρα οἱ φῦ χειρὶ, and so περιφύς, τ 416 προσφύς, μ 433.

515. δέος, no reason to fear (any superior court of appeal). Cf. M 246, σοὶ δ' οὐ δέος ἔστ' ἀπολέσθαι; and θ 563.

518. λoίγια ἔργα, an exclamation, “sad work,” as we say: it is hardly necessary to supply ἔσται if we read ὃ τε with Bekker; MSS. ὅτε, which gives a rather weaker sense. See H. G. § 269, *ad fin.* οἶω λoίγι' ἔσεσθαι occurs in Φ 533, Ψ 310. ἐχθοδοπῆσαι, ἀπαξ εἰρημένον and of obscure origin. See Curtius, *Et.* p. 628. Ar. is said to have put a stop after ἐφήσεις, and read Ἥρῃ for Ἥρῃ (but Ludwig doubts this). In any case such an order of the words would not be Homeric.

520. καὶ αὐτῶς, even as it is: compare the use of καὶ ἄλλως, “even at the best of times.”

ἀλλὰ σὺ μὲν νῦν αὖτις ἀπόστιχε, μή τι νοήσῃ
 "Ἡρῃ· ἐμοὶ δέ κε ταῦτα μελήσεται, ὄφρα τελέσω.
 εἰ δ' ἄγε τοι κεφαλῇ κατανέυσομαι, ὄφρα πεποίθῃς·
 τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον 525
 τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον οὐδ' ἀπατηλὸν
 οὐδ' ἀτελεύτητον, ὅτι κεν κεφαλῇ κατανέυσω."

ἦ καὶ κυανέῃσιν ἐπ' ὄφρῦσι νεύσε Κρονίων·
 ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος
 κρατὸς ἀπ' ἀθανάτοιο, μέγαν δ' ἐλέλιξεν Ὀλυμπον. 530

τῷ γ' ὥς βουλευσάντε διέτμαγεν· ἦ μὲν ἔπειτα
 εἰς ἄλα ἄλτο βαθείαν ἀπ' αἰγλήεντος Ὀλύμπου,
 Ζεὺς δὲ ἐὼν πρὸς δῶμα. θεοὶ δ' ἅμα πάντες ἀνέστην
 ἐξ ἐδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη
 μείναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες. 535

ὥς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου· οὐδέ μιν "Ἡρῃ
 ἡγνοίησεν ἰδοῦσ' ὅτι οἱ συμφράσσατο βουλὰς
 ἀργυρόπεζα Θέτις, θυγάτηρ ἁλίοιο γέροντος.
 αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα·
 "τίς δ' αὖ τοι, δολομήτα, θεῶν συμφράσσατο βουλὰς; 540

522. **μή τι αἱ** Ἀριστάρχου καὶ αἱ ἄλλαι σχεδὸν πᾶσαι διορθώσεις, Didym.; the κοινή, as distinct from the διορθώσεις, was **μή σε**, which is given by all our MSS.

525. **ἐμέθεν γε**, Zeus perhaps means that he alone is not required to swear; even Hera has to take an oath (Ξ 271, O 36).

526. **τέκμωρ**, see note on H 30. **ἐμὸν**, anything of mine (or possibly any τέκμωρ of mine). This use is, however, very strange; ἐμοί would seem more natural. **παλινάγρετον**, from ἀγρέω, which is said to be the Aeolic form of αἰρέω. For the use of "take back" = revoke compare Δ 357, **πάνιν δ' ὅ γε λάβετο μῦθον**.

528. **ἐπι-νεύσε** go together in the sense of **κατανέω** above (Schol. A mentions indeed a variant **ἐπινεύσομαι** in 524). **κυανέῃσιν** can mean only "dark"; cf. Ω 94, **κάλυμμα . . . κύνεον, τοῦ δ' οὐ τι μελάντερον ἔπλετο ἔσθος**. These lines are said by Strabo to have inspired Pheidias with the conception of his famous statue of Zeus at Olympia.

530. **ἐλέλιξεν**, "shook," not to be confounded with **ἐλελιχθέντες**, "rallied," which is merely an error for **Φελιχθέντες** (ἐλίσσω). The root in this case seems to be **λεγ** for **rag**, Skt. **rēg**, to shake, with reduplication and prothetic

ε. So also Θ 199, X 448. In P 278, N 558, either sense would suit.

532. **ἄλτο**, for the form cf. Curt. *Vb.* i. p. 131, where it is taken to be for **ἀ(σ)αλτο**, the first **ἀ** representing the augment. Possibly, however, we should read **ἄλτο** on the analogy of **ἄλμενος**.

533. **Ζεὺς δέ**, sc. **βῆ**; a curious case of *zeugma*.

534. **ἐδέων**, so best MSS.; some give **ἐδρέων**; the words seem to be used indifferently. So also 581.

536. **μιν** is to be taken with **ἰδοῦσα** and **ὅτι** with **ἡγνοίησεν**.

539. **κερτομίοισι**, sc. **ἐπέεσσιν** (so **μειλιχίοις** P 431, and often), literally "with cutting words," as the root seems to be **kar-t**, to cut; cf. Lat. *car-inare*, to scold. Curt. *Et.* no. 53.

540. **τίς δ' αὖ** MSS., **τίς δὲ αὖ**, Bekker and others. The question is a doubtful one; on the one hand we frequently have questions introduced by **δέ**, e.g. O 244, **Ἐκτορ . . . τίη δὲ σὺ, κ.τ.λ.**, answered in 247 by **τίς δὲ σὺ ἐσσί, φέριστε** (so Ω 387, and often): cf. X 331, **Ἐκτορ, ἀτάρ που ἔφη**. On the other hand **δ'** must, on account of its position, represent **δή** in H 24, **τίπτε σὺ δ' αὖ μεμανία**. On the whole, therefore, it seems best to

cf. Emerson "Not from a vain or shallow thought his awful love young Pheidias went"

αἶε' τοι φίλον ἔστιν ἐμεῦ ἀπονόσφιν ἔοντα
κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι
πρόφρων τέτληκας εἰπεῖν ἔπος, ὅττι νοήσης.”

τὴν δ' ἡμείβετ' ἔπειτα πατήρ ἀνδρῶν τε θεῶν τε·

“ὦ Ἥρη, μὴ δὴ πάντας ἐμὸν ἐπιέλπεο μύθους

545

εἰδήσειν· χαλεποὶ τοι ἔσονται ἀλόχῳ περ ἐούσῃ.

ἀλλ' ὃν μὲν κ' ἐπιεικὲς ἀκουέμεν, οὗ τις ἔπειτα

οὔτε θεῶν πρότερος τόν γ' εἴσεται οὐτ' ἀνθρώπων·

ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,

μή τι σὺ ταῦτα ἕκαστα διεῖρεο μηδὲ μετάλλα.”

550

τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·

“αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.

καὶ λῆν σε πάρος γ' οὐτ' εἶρομαι οὔτε μεταλλῶ,

ἀλλὰ μάλ' εὐκηλὸς τὰ φράζεις, ἄσπ' ἐθέλῃσθα·

νῦν δ' αἰνῶς δειδούκα κατὰ φρένα, μή σε παρείπῃ

555

ἀργυρόπεζα Θέτις, θυγάτηρ ἀλίοιο γέροντος·

ἡερίη γὰρ σοί γε παρέζετο καὶ λάβε γούνων·

τῇ σ' οἶω κατανεῦσαι ἐτήτυμον, ὥς Ἀχιλλῆα

retain the MS. reading, while admitting the probability that it represents δὴ αὖ (see H. G. § 350, 378). αὖ expresses vexation, cf. αὖτε in 202.

541. It is impossible to say whether ἀπὸ νόσφιν or ἀπονόσφιν is best; here the best MSS. give the second, but the authority of grammarians is in favour of the first (cf. B 233); they took ἀπὸ with ἔοντα. For the participle in the acc., though τοι has preceded, cf. H. G. § 240; ἔοντι would give the meaning “you like when you are apart from me to decide.”

542. δικαζέμεν, to give decisions, as Θ 431. κρυπτάδια goes with φρονέοντα.

543. πρόφρων, of free will, ultro. It is always used as a predicate, never as an epithet. ἔπος, “a matter,” as when used with τελέσσαι, 108.

547. ἀκουέμεν, sc. “for any one to hear.” To translate “for thee to hear” would hardly make sense in connexion with what follows. ἔπειτα, as though εἴ τινα had preceded instead of the equivalent ὃν.

549. ἐθέλωμι is restored by conj. (Hermann's) for ἐθέλοισι of MSS. There are some traces in other passages of the adoption of similar forms by Ar.; e.g. Didymus on Θ 23, ἐθέλοισι, Ἀρίσταρχος

ἐθέλωμι. On the significance of the form, and a list of instances in H., see Curt. *Vb.* i. 40. In the MSS. it has almost entirely been superseded by the familiar opt. in -οιμι. Both here and in Θ 23 the opt. is, however, defensible.

550. μετάλλα, on this word see Curt. *Et.* no. 661. It is not to be connected with μέταλλον, which is probably not a pure Greek word at all; nor (as Buttmann) with μετ' ἄλλα, “to go after other things.”

553. καὶ λῆν, most assuredly: Θ 358, etc. *reproachful*

555. Cf. ε 300, δαῖδω μὴ δὴ πάντα θεὸς νημερτέα εἶπεν. Hence van Herwerden is probably right in reading παρείπην here; I 244, δειδούκα, μὴ . . . ἐκτελέσωσι, proves nothing. παρα- here of course involves the metaphor “out of the right road.”

558. ὥς τιμήσεις, so one (good) MS. only; vulg. τιμήσης . . . δλέσης. ὥς, lit. “how” you will do honour, expressing the content of the promise. It is also possible to take it as a final conjunction, with the subj., expressing the purpose of the βουλή Διός: “you assented in order that you may honour,” etc., the subj. being used because the event contemplated is still future.

τιμήσεις, ὀλέσεις δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.”

τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς· 560

“δαιμονίη, αἰεὶ μὲν ὀίειαι, οὐδέ σε λήθω,

πρήξαι δ' ἔμπης οὐ τι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ

μᾶλλον ἐμοὶ ἔσαι· τὸ δέ τοι καὶ ῥίγιον ἔσται.

εἰ δ' οὕτω τοῦτ' ἔστιν, ἐμοὶ μέλλει φίλον εἶναι.

ἀλλ' ἀκούσα κάθησο, ἐμῷ δ' ἐπιπείθεο μύθῳ, 565

μή νύ τοι οὐ χραίσμωσιν, ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ,

ἄσπον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφέλω.”

ὥς ἔφατ', ἔδεισεν δὲ βοῶπις πότνια Ἥρη,

καί ῥ' ἀκούσα καθήστο, ἐπιγνάμψασα φίλον κῆρ.

ᾧχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίωνες· 570

τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,

μητρὶ φίλῃ ἐπὶ ἥρα φέρων, λευκωλένῳ Ἥρῃ·

561. *δαιμόνιος* seems to mean properly one who is under the influence of a *δαίμων* or unfavourable divine intelligence; that is, one whose actions are either unaccountable or ill-omened. Hence it sometimes means “fool” (*δαιμόνιοι, μάλνεσθε*, σ 406), B 200, I 40, N 448, 810, δ 774; or indicates severe remonstrance, B 190, Γ 399, Δ 31, Z 326, 521, σ 15, τ 71, and here (this shade of meaning is hardly translatable; we say colloquially “I am indeed surprised at you¹⁷”); or tender remonstrance, Z 407, 486, κ 472, ψ 166, 174, 264; in Ω 194, ξ 443, it perhaps expresses pity, “ill-starred.” (This is Nägelsbach's explanation, *H. T.* p. 75). *οἶειαι*, you are always fancying, supposing; in allusion to *οἶω* in 558.

562. *ἀπὸ θυμοῦ*, far away from my good pleasure: cf. *ἐκ θυμοῦ πεσέειν* Ψ 595, *ἀποθύμια* Ξ 261. For *ἀπό* = far from, cf. I 353, 437.

564. *τοῦτο*, sc. that of which you accuse me. *μέλλει*, you may be sure it will be my good pleasure: cf. the same phrase in B 116; so Φ 83, Ω 46, δ 377, σ 19. *μᾶλλω* expresses an assurance founded on knowledge that the persons or circumstances concerned are such as to bring about a certain result.

567. *ἄσπον ἰόνθ'*, *ὅτι* *Ζηνόδοτος* γράφει *ἄσπον ἰόντε*. *οὐκ ἔστι* δὲ, ἀλλ' *ἀντὶ τοῦ ἰόντος*. *συνγέει* δὲ καὶ τὸ *δυνικόν*.—Ariston. That is, Zenodotus took *ἰόνθ'* to be for *ἰόντε* in the sense of *ἰόντες*, agreeing with *θεοί*. His theory was that the dual and plural were interchangeable—a theory which has been held, partly on historical

grounds, by some modern philologists, and is strongly, but not quite convincingly, supported by several passages in Homer: see E 487, Θ 74. Aristarchos opposed this view, and took *ἰόνθ'* here for *ἰόντα* (sc. *ἐμέ*, acc. after *χραίσμωσιν*): *ἀντὶ τοῦ ἰόντος* meaning that we should have expected a gen. absolute, “when I come near,” as the construction *χραίσμειν τινὶ τινα*, “to ward one person off another,” is not found elsewhere, though we have *χραίσμειν τινὶ τι* (e.g. H 144), which is perhaps sufficient analogy. Bentley conj. *ἄσπον ἰών*, while Düntzer would eject the line altogether. *ἀάπτους*, Aristoph. *ἀέπτους*, which is perhaps to be preferred; it will stand for *ἀ-σεπ-τους*, “not to be dealt with or handled,” i.e. irresistible. It is possible however that *ἄπτω*, to touch, was originally from the same root *sa-k* as *ἔπω* (as I have endeavoured to shew elsewhere); so that either form would ultimately mean the same.

572. *ἐπὶ ἥρα φέρων*, doing kind service to his mother: a very ancient phrase, appearing in the Vedic *vāra bhār*, lit. to bring the wishes. (So in a few other standing formulae: *μένος ἡύ* = Ved. *vasu manas*; *δωήpes ἑάων* = *dātāras vāsuam*: *κλέος ἄφθιτον* = *grāvas akshitam*). Ar. read *ἐπὶ ἥρα* as a neut. pl., καὶ ἐπικράτησεν ἡ Ἀριστάρχου, καίτοι (leg. καίπερ) λόγον οὐκ ἔχουσα, Schol. A; Ξ 132 ἥρα φέροντες without *ἐπὶ* being decisive against him: cf. also *φέρειν χάριν* in the same sense, I 613, etc. *ἥρα* is an acc. singular, root *var* to choose, desire.

- “ἦ δὴ λοίγια ἔργα τάδ’ ἔσσεται οὐδ’ ἔτ’ ἀνεκτά,
εἰ δὴ σφῶ ἔνεκα θνητῶν ἐριδαίνετον ὦδε,
ἐν δὲ θεοῖσι κολῳὸν ἐλαύνετον· οὐδέ τι δαιτὸς 575
ἔσθλης ἔσσεται ἦδος, ἐπεὶ τὰ χερείονα νικᾷ.
μητρὶ δ’ ἐγὼ παράφημι, καὶ αὐτῇ περ νοεοῦσῃ,
πατρὶ φίλῳ ἐπὶ ἦρα φέρειν Διί, ὅφρα μὴ αὐτε
νικείησι πατήρ, σὺν δ’ ἡμῖν δαῖτα τaráξῃ.
εἰ περ γάρ κ’ ἐθέλῃσιν Ὀλύμπιος ἀστεροπητῆς 580
ἔξ ἐδέων στυφελίζαι· ὁ γὰρ πολὺ φέρτατός ἐστιν.
ἀλλὰ σὺ τόν γ’ ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·
αὐτὶκ’ ἔπειθ’ Ἰλαος Ὀλύμπιος ἔσσεται ἡμῖν.”
ὥς ἄρ’ ἔφη, καὶ ἀναΐξας δέπας ἀμφικύπελλον
μητρὶ φίλῃ ἐν χειρὶ τίθει, καὶ μιν προσείπεν· 585
“τέτλαθι, μήτηρ ἐμή, καὶ ἀνάσχεο κηδομένη περ,
μή σε φίλῃν περ εἰούσαν ἐν ὀφθαλμοῖσιν ἴδωμαι
θεινομένην· τότε δ’ οὐ τι δυνήσομαι ἀχνύμενός περ
χραιομεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.
ἦδη γάρ με καὶ ἄλλοτ’ ἀλεξέμεναι μεμαῶτα 590
ρίψε ποδὸς τεταγὼν ἀπὸ βηλοῦ θεσπεσίοιο.
πᾶν δ’ ἡμαρ φερόμην, ἅμα δ’ ἡελίῳ καταδύντι
κάππεσον ἐν Λήμνῳ, ὀλίγος δ’ ἔτι θυμὸς ἐνήεν·

575. κολῳόν, *din*; cf. *κολῳᾶν*, B 212: conn. with *κολοῖός*, “the noisy” jackdaw. It is perhaps for *κολοφός* (cf. Hesych. *κολοῦᾶν* *θορυβεῖν*), in which case we should read *κολῳόν* with a few MSS. and the grammarian Philoxenos; the *ι* subscribed may have been added to support the derivation from *κολοῖός*.

576. τὰ χερείονα, compare τὸ κρήγυνον, τὰ κακά, 106-7, for the use of the article.

577. παράφημι, to advise; else only in aor. (mid.) to prevail upon.

579. σὺν of course goes with τaráξῃ, not with ἡμῖν.

581. It is not necessary to supply any apodosis after εἰ πέρ κ’ ἐθέλῃσι: it is a supposition made interjectionally, “only suppose he wished to drive us away!”

582. καθάπτεσθαι is used here in a neutral sense, “to address”; and so β 39, κ 70; but it more generally means “to attack, revile”; cf. γ 345.

583. Ἰλαος elsewhere has ἄ (I 635, T 178), but ἄ is according to analogy of words which have -εως in Attic.

584. ἀμφικύπελλον, double-handled. This interpretation, due to Aristarchos, is decisively supported by Helbig, *H. E.*

pp. 260-271. He derives it from *κυπέλη*, conn. with *κώπη*, handle, as an Aeolic form (cf. Lat. *carpiulus*): hence an adj. *κυπελ-ιος* = *κυπελλος*. The explanation of Aristotle, followed by Buttmann and others, that it meant “a double cup,” i.e. a quasi-cylindrical cup divided in the middle by a horizontal partition, so that each end would serve either as a foot or a cup, he shows to be quite untenable. The two-handled type is the commonest of all forms of drinking cup from the earliest times—Hissarlik and Mykenai—till the latest.

590. ἀλεξέμεναι, to keep him off, apparently in defence of Hera; the allusion seems to be the same as in O 18-24. For another different legend of the fall of Hephaistos from heaven see Σ 395.

591. Cf. *ρίπτασκον* τεταγὼν ἀπὸ βηλοῦ, O 23; for *τε-ταγ-ών* cf. Curt. *Et.* no. 230, b, where it is connected with Lat. *ta(n)g-o* (our “take”?)

593. Lemnos was sacred to Hephaistos on account of the volcano Mosychlos. The *Σίντιες* are named as inhabitants of the island by Thuc. ii. 98, 1, Hellanikos *fr.* 112; they are called Pelasgian, and

ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.”

ὣς φάτο, μείδῃσεν δὲ θεά, λευκώλενος Ἥρη, 595
μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.

αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
οἶνοχόει γλυκὺ νέκταρ, ἀπὸ κρητῆρος ἀφύσσων.
ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν,
ὥς ἶδον Ἥφαιστον διὰ δώματα πομπύοντα. 600

ὥς τότε μὲν πρόπαν ἦμαρ ἐς ἥλιον καταδύντα
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐίσης,
οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,
Μουσᾶων θ', αἱ ἄειδον ἀμειβόμεναι ὅπῃ καλῇ.

αὐτὰρ ἐπεὶ κατέδυν λαμπρὸν φάος ἡλείλιο, 605
οἱ μὲν κακκεῖοντες ἔβαν οἰκόνδε ἕκαστος,
ἦχι ἐκάστω δῶμα περικλυτὸς ἀμφιγυήεις

Ἥφαιστος ποίησεν ἰδνίησι πραπίδεσσιν,
Ζεὺς δὲ πρὸς ὃν λέχος ἦι Ὀλύμπιος ἀστεροπητής,
ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἱκάνοι· 610
ἔνθα καθεῦδ' ἀναβάς, παρὰ δὲ χρυσόθρονος Ἥρη.

their name is derived from their piratical habits (*σίννομαι*).

596. *παιδός*, from her son; *χειρὶ*, with her hand (not "at her son's hand"; the *dat.* is used after *δέξασθαι*, O 87, etc., but only of *persons*, being a strict *dat. ethicus*). For the *gen.* cf. Ξ 203 *δεξιόμενοι* *Πέλης*, I 632, Δ 124, and particularly Ω 305, *κύπελλον ἐδέξατο ἥς ἀλόχοιο*.

597. *ἐνδέξια*, going from left to right of the company; see Merry on γ 340, and φ 141.

598. *οἶνοχόει* (MSS. *ῥνοχόει*) is applied to *nectar* by a slight generalisation such as is common in all languages (cf. the sailor's "in Cape Town the tops of the houses are all copper-bottomed with lead").

599. Bentley's *γέλος* for *γέλως* is no doubt right here, and similar forms should be restored in other passages, and so with *ἔρος*; but as we have no evidence of the date at which the corruption took place, I have adhered to the MSS. From this passage comes the phrase "Homeric laughter."

603. *οὐ μὲν* is equivalent to *ἀλλ' οὐδέ* of prose; so 154.

604. Cf. ω 60, *μοῦσαι δ' ἐννέα πᾶσαι ἀμειβόμεναι ὅπῃ καλῇ*, where, however,

the mention of nine muses is one of many proofs of the later origin of ω. For *ἀμειβόμεναι* cf. Vergil's "*amant alterna Camenae*," *Ec.* iii. 59.

607. *ἀμφιγυήεις*, a much disputed word, generally explained "ambidextrous," or *utrinque validis artubus instructus*, which overlooks the fact that there is nothing in the word to express *validis*: and the direct derivation from *γυῖον* is doubtful on account of the loss of the ι. The same objection applies to the old derivation from *γυῖος*, "lame of both feet." I have elsewhere argued that the word really means "with a crooked limb on each side" = *κυλλοποδίων*; from a noun **γίγη* = crook (cf. *γύης* in *Lexx.*).

611. *καθεῦδω* occurs only here in II. See note on B 2. It is quite possible, as Christ has suggested, that the *Iliad* was often recited in different portions, e.g. that a rhapsode may have wished to proceed from the end of A to the beginning of Δ, omitting all the intermediate books, which are not needed for the story; and a line such as this would naturally be added in order to wind up A. The interpolation will then probably include 609-10 (notice the F of *Φόν* neglected); B 1 following quite naturally after 608.

ΙΛΙΑΔΟΣ Β.

ὄνειρος. διάπειρα. Βοιωτία ἢ κατάλογος νεῶν.

ἄλλοι μὲν ῥά θεοί τε καὶ ἄνδρες ἵπποκορυσταὶ
εὖδον παννύχιοι, Δία δ' οὐκ ἔχεν ἥδυμος ὕπνος,
ἀλλ' ὃ γε μερμήριζε κατὰ φρένα, ὥς Ἀχιλλῆα
τιμήσῃ, ὀλέσῃ δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.

B.

THE second book falls into two parts, as indicated by the Greek title. The "Catalogue" (484-877) is so distinct that the MSS. of the Iliad generally divide it from the rest of the book by a fresh rubric. Two of the better class, D and Townl., omit altogether from 494 to the end of the book.

i. The first part of the book is difficult to the critic on account of the obvious confusion of motives. It begins with an apparent contradiction of the end of A, for which see note on line 2. But a more serious question is that of the place of the dream in the plot. It seems to have nothing to do with the development of the story. The natural result of the assurance given by Zeus would be that Agamemnon should immediately attack the Trojans with high hopes, and be wofully disappointed. Nothing of the sort happens. He proceeds to test the feeling of the army by a ruse which could only be justified, poetically as well as practically, by success. This ruse is introduced by the description of the council (53-86), which is meagre in itself, chiefly made up of repetitions (21 lines out of 34), and leads to no result; the chiefs entirely fail to carry out the instructions which Agamemnon has given them, and the intervention of Athena is necessary in order to stop the flight. Indeed, but for the two lines 143 and 194, which are quite unnecessary to the context,

the βουλή is entirely ignored in the sequel.

The explanation which seems best to avoid these difficulties is that the story of the dream belonged to the original form of the Iliad, in which A was followed immediately by B. We thus obtain a forcible sequence of events; after the delusive promise of Zeus the arming of Agamemnon is described in all its splendour, and is followed by his brilliant ἀριστεία in a way which heightens the contrast with the wounding of the heroes and the flight of the Greeks with which the book closes. But subsequently the Iliad was enlarged—perhaps by the original poet; and by a stroke of the highest art this point is chosen in order to give us a general view of the feelings and doings of the Achaian host. To this end Agamemnon calls an assembly in which, depressed by the retirement of Achilles, he *seriously* advises flight—as he does on another similar occasion in the beginning of Book IX.; he is only stopped by the intervention of Athene and the higher spirit of Odysseus, as by Diomedes in I 32 ff. With this supposition the wonderful scene from 87 to 483 forms a perfectly consistent whole. But when this was introduced, the "dream" was still left in its place in order to form an introduction to B if it were desired to recite that portion of the poem immediately after A. Subsequently, in order to make a sequence possible between the dream and the rest of Book II., and to bridge over the

ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή,
πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὖλον ὄνειρον·
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
“βάσκ' ἴθι, οὔλε ὄνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν·

5

obvious inconsistency between the despair of Agamemnon and the promise of Zeus, the council-scene was interpolated, and the serious advice of Agamemnon turned into a mere fictitious attempt to sound the feeling of the army. The idea is certainly an ingenious one; it is suggested by the words of Odysseus in 193, which are really a device worthy of their author, to save the honour of Agamemnon and undo the effect of his unfortunate speech.

The interpolation probably begins with line 42, as it will be found that A joins on perfectly to B 41; while from 42 to 52 more than half is found in other parts of the poems.

ii. There is a singular unanimity among critics in rejecting the whole Catalogue as a later interpolation. The style is different from that of the rest of the poems, though this may chiefly be due to the difference of matter. The whole Catalogue looks as though it described the fleet sailing from Aulis; phrases like *ἀγε νῆας* and *νέες ἐστιχόωντο* are hardly suitable to ships which have been for ten years drawn up on dry land. A large proportion of the leaders named never appear in the sequel, while others who do appear are omitted in the Catalogue (see for instance § 154).

That the Catalogue was not composed for its present place seems therefore certain. But it does not follow that it was of late origin—nothing convincing has been urged to show this. We know from the story of Solon and the Megarians that the Catalogue was considered a canonical work, a Domesday Book of Greece, at a very early age. It agrees with the poems in being pre-Dorian (excepting only the Rhodian legend, 653-670, *q.v.*); and moreover is, like them, from the standpoint of a dweller on the mainland. There seems therefore to be no valid reason for doubting that it, like the bulk of the *Iliad* and *Odyssey*, was composed in Achaian times, and carried with the emigrants to the coast of Asia Minor. The only difficulty is the legend mentioned by Thucydides (i. 12), that the Boeotians

were driven from Arne in Thessaly, and settled in the country which was then called Kadmeis, but afterwards took its name from them, sixty years *after* the fall of Troy, and only twenty years before the Doric invasion. But the value of such a tradition is very small where a number of years is the vital point.

2. There is a real inconsistency between this line and A 611, which it has been proposed to avoid by taking *ἔχε* to mean “did not *keep* hold” all night long; *i.e.* he awoke after going to sleep. But *ἔχε* implies only the presence of sleep (cf. Ψ 815), and this pregnant sense cannot be read into it in the absence of fuller expression. It is better either to assume that A 611 is a moveable line (see the note there), or to admit such a small inconsistency as would hardly be noticed at a point which forms a natural break in the narrative. K 1-4 follows I 713 in precisely the same manner, but the contradiction there is hardly noticeable, and in any case proves nothing, in view of the doubts as to the position of K in the original poem. For *ἥδυμος* MSS. give *νήδυμος*, a word which has never been satisfactorily explained, and no doubt arose, as Buttmann saw, from the adhesion of the *ν* which, in seven cases out of the twelve where it occurs, ends the preceding word; a phenomenon which may be paralleled in English, *e.g.* a *nickname* for an *ekename* (though the converse is commoner, *e.g.* an *orange* for a *norange*, etc.). *ἥδυμος* itself was in use as a poetical word in much later times; the Schol. quotes Simonides and Antimachos as employing it, and Hesiod, Epicharmos, and Alkman are attested by others. It is also in the Hymns, iii. 241, 449; xix. 16. Ar. read *νήδυμος*, it may be presumed, because of the hiatus in II 454, μ 366, ν 79; of course he could not know that *Ἡδυμος* began with *F*. His authority should not prevail against that of the poets from Homeric times till the fifth century. There is no independent evidence for the form *νήδυμος*, except Hymn iv. 171. For the form *ἥδυμος* by *ἥδύς* cf. *κάλλυμος* by *καλός*, and numerous cases of adjectives formed

- ἐλθὼν ἐς κλισίην Ἀγαμέμνωνος Ἀτρεΐδω
 πάντα μάλ' ἀτρεκέως ἀγορευέμεν, ὥς ἐπιτέλλω. 10
 θωρήξαι ἐκέλευε κάρη κομόωντας Ἀχαιοὺς
 πανσυδίῃ· νῦν γάρ κεν ἔλοι πόλιν εὐρυάγνιαν
 Τρώων· οὐ γάρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 "Ἡρῃ λισσομένη, Τρώεσσι δὲ κήδε' ἐφήπται." 15
 ὧς φάτο, βῆ δ' ἄρ' ὄνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν·
 καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.
 βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δὲ κίχανεν
 εὐδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος. 20
 στῆ δ' ἄρ' ὑπὲρ κεφαλῆς Νηληϊῶ νῦι ἑοικὼς
 Νέστορι, τὸν ῥα μάλιστα γερόντων τί' Ἀγαμέμνων·
 τῷ μιν εἰσιάμενος προσεφώνεεν οὐλος ὄνειρος·

from other adjectives by secondary suffixes without apparent differences of meaning, *φαιδιμύεις*, *θηλύτερος*, etc. etc.

4. *τιμήση*, so all MSS. for the -σει' of the vulg. which Bekker retained, conjecturing *δλέσαι* for -η. (A, however, gives

τιμήσει, and Schol. A B say *τιμήσει εὐκτικόν*.) The subj. is much less natural than the opt. in a purely narrative passage, the "historic present" being a form of speech not employed by Homer. Compare however II 650, where both moods occur side by side; a passage quite sufficient to justify the subjunctive here, especially as the reminiscence of A 559 has obviously an influence in the same direction. There is also a very similar instance in T 354 and 348. See H. G. § 306, *n*.

6. *οἶλον*, here "baneful," from *ὀλ-* of *ὀλ-λυμι*, etc. It appears to be only the particular dream which is personified; there is no trace in Homer of a separate Dream-god.

8. *οὔτε ὄνειρε*, a case of so-called "*hiatus illicitus*"; Lange and Naber (and now Christ) would read *οὔλος*, the vocative occasionally having the same form as the nom. in the 2d declension: cf. Δ 189, *φίλος ὦ Μενέλαε*.

12. For *ἔλοι* (Zen. and best MSS.) Aristarchos read *ἔλοις*, a change of person which appears needlessly harsh. The opt. is potential.

13. *ἀμφίς*, "on two sides," i.e. divided in counsel: N 345.

15. *ἐφήπται*, lit. "are fastened upon the Trojans," i.e. hang over their heads. So Z 241, H 402, Φ 513. For the second

half of this line there was an old variant, *δίδωμεν* (or *διδόμεν*, infin. as imper.) *δέ οἱ εὖχος ἀρέσθαι*, quoted by Aristotle.

19. *ἀμβρόσιος*, "delicious," as sleep is commonly called *γλυκὺς*, besides being *ἡδυμος* and *μελίφρων* in the compass of a few lines. So *νῆξ ἀμβροσίη*, because it gives men sleep, or perhaps because of the peculiar fragrance of a still warm night. Mr. Verrall has shewn that the idea of *fragrance* is *always* suitable to the use of *ἀμβρόσιος*, while there is no clear instance of its meaning *immortal* only. It is probably not a pure Greek word at all, but borrowed from the Semitic *amara*, ambergris, the famous perfume to which Oriental nations assign mythical miraculous properties; so that *ἀμβροσία* has taken the place of the old Aryan *Soma*. *ἀμβροτος*, though in some of its uses it undoubtedly means *immortal*, in others is a synonym of *ἀμβρόσιος*, the two senses being thus from different sources and only accidentally coincident in sound (*ἀμβρ. ἔλαιον* θ 365, *κρήδεμνον* ε 347, *εἶματα* II 670, *νῆξ ἀμβροτος* λ 330, and *νῆξ ἀβρότη* Ξ 78 = *νῆξ ἀμβροσίη*). That the epithets are chiefly restricted to *divine* objects is clearly the result of a *Volksetymologie*.

20. *Νηληϊῶ νῦι*, an unusual expression, with which we may compare *Τελαμώνιε παῖ*, Soph. *Aj.* 134.

21. *γερόντων*, members of the royal council, without regard to age; see 53. Young men like Diomedes and Achilles belonged to the council. *μιν* (22) is of course acc. after *προσεφώνεε*.

22. *οὔλος* here is given by one MS., and is mentioned as a variant in A; the

“εὔδεις, Ἀτρεὺς νιὲ δαΐφρονος ἵπποδάμοιο·
 οὐ χρὴ παννύχιον εὔδειν βουλευφόρον ἄνδρα,
 ᾧ λαοὶ τ’ ἐπιτετράφεται καὶ τόσσα μέμηλεν. 25
 νῦν δ’ ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὅς σευ ἀνευθεν ἐὼν μέγα κήδεται ἥδ’ ἐλαίρει.
 θωρήξαι σ’ ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς
 πανσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρύαγυιαν
 Τρώων· οὐ γὰρ ἔτ’ ἀμφὶς Ὀλύμπια δώματ’ ἔχοντες 30
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη, Τρώεσσι δὲ κήδε’ ἐφήπται
 ἐκ Διός. ἀλλὰ σὺ σῆσιν ἔχε φρεσὶ, μηδέ σε λήθῃ
 αἰρείτω, εὖτ’ ἂν σε μελίφρων ὕπνος ἀνήῃ.”
 ὥς ἄρα φωνήσας ἀπεβήσετο, τὸν δὲ λίπ’ αὐτοῦ 35
 τὰ φρονέοντ’ ἀνὰ θυμόν, ἃ ῥ’ οὐ τελέεσθαι ἐμελλεν.
 φῆ γὰρ ὃ γ’ αἰρήσειν Πριάμου πόλιν ἡματι κείνῳ,
 νήπιος, οὐδὲ τὰ ἤδη, ἃ ῥα Ζεὺς μῆδετο ἔργα·
 θήσειν γὰρ ἔτ’ ἐμελλεν ἐπ’ ἄλγεά τε στοναχάς τε
 Τρωσὶ τε καὶ Δαναοῖσι διὰ κρατερὰς ὕσμινας. 40
 ἔγρετο δ’ ἐξ ὕπνου, θείῃ δέ μιν ἀμφέχυντ’ ὀμφή.
 ἔζετο δ’ ὀρθωθείς, μαλακὸν δ’ ἐνδυνε χιτῶνα
 καλὸν νηγάτεον, περὶ δὲ μέγα βάλλετο φᾶρος·
 ποσσὶ δ’ ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 ἀμφὶ δ’ ἄρ’ ὥμοισιν βάλετο ξίφος ἀργυρόηλον. 45

rest give *θείος*, which cannot be right, as this word, as Nauck has shewn, always has *ει* in *thesis*, i.e. it is always a trisyllable, *θείος*.

27. This line occurs in Ω 174, and was rejected by Aristarchos here, as the “pity” seems out of place. *σευ* is gen. after *κήδεται*, not *ἀνευθεν*. *σε* is of course to be supplied to *ἐλαίρει*, from *σευ*.

33. It is not usual for Homeric messengers to exceed the words of their message. In Θ 423-4 a similar addition is suspected for other reasons.

36. *ἐμελλεν*, so Zen. and MSS.: Ar. *ἐμελλον*. He seems to have preferred the plural wherever the choice was possible, relying on passages such as B 135, H 6, 102, and others, where the verb cannot be in the singular.

40. *διά*, either “through the whole course” of battles, as we find *διὰ νύκτα* in a temporal sense; or better “by means of,” like *ἦν διὰ μαντοσύνην* A 72,

διὰ μῆτιν Ἀθήνης K 497; battles being Zeus’ instrument for working his will.

41. *ἀμφέχυντο*, surrounded him, i.e. rang in his ears. *ὀμφή* in Homer is always accompanied either with *θείη* or *θεοῦ*, *θεῶν*.

43. *νηγάτεον* occurs only here and Ξ 185 in a similar phrase. The exact meaning of the word is doubtful; it is generally derived from *νέος* and *γα-* of *γίνομαι* (*γέ-γα-α*), as meaning “newly produced”; but it may be questioned whether the root *γα-* is ever employed to express the production of manufactured objects, and *νε-* from *νέφο-* never coalesces to *νη-*; least of all in a genuine Homeric word. Of other derivations perhaps the least unlikely is Goebel’s, from *νη-* priv. and *ἀγαπᾶσθαι* = *βλάπτεισθαι* (Hesych.) in the sense *integer*, fresh, not worn (Lexil. II 588). Similarly Düntzer refers it to root *ἀγ-* of *ἀγος* = pollution, as meaning “undefiled.”

εἶλετο δὲ σκῆπτρον πατρώϊον, ἄφθιτον αἰεί·
σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

Ἦὼς μὲν ῥα θεὰ προσεβήσето μακρὸν Ὀλυμπον
Ζητὶ φόως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·
αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν 50
κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιοὺς·
οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.

βουλὴν δὲ πρῶτον μεγαθύμων Ἴζε γερόντων
Νεστορέῃ παρὰ νηὶ Πυλολιγενέος βασιλῆος.

τοὺς ὃ γε συγκαλέσας πυκινὴν ἡρτύνετο βουλὴν· 55

“ κλύτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος
ἄμβροσίην διὰ νύκτα, μάλιστα δὲ Νέστορι δίφῳ
εἰδός τε μέγεθός τε φυὴν τ' ἄγχιστα ἐώκειν.

στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, καί με πρὸς μῦθον ἔειπεν·
‘ εὔδεις, Ἀτρέος νιὲ δαΐφρονος ἵπποδάμοιο· 60

οὐ χρὴ παννύχιον εὔδειν βουληφόρον ἄνδρα,
ὃ λαοὶ τ' ἐπιτετράφεται καὶ τόσσα μέμνηεν.

νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
ὅς σευ ἀνενθεν ἐὼν μέγα κήδεται ἡδ' ἐλεαίρει·
θωρήξαι σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς 65

πανσυδλή· νῦν γὰρ κεν ἔλοις πόλιν εὐρύαγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες

ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας

Ἥρην λισσομένην, Τρώεσσι δὲ κήδε' ἐφήπται

ἐκ Διός. ἀλλὰ σὺ σῆσιν ἔχε φρεσίν· ὥς ὁ μὲν εἰπὼν 70

46. ἄφθιτον, as the work of a god (see l. 101) and the symbol of a divine authority.

49. ἐρέουσα, heralding the approach of light; so Ψ 226, ἐωσφόρος εἰσι φόως ἐρέων ἐπὶ γαίαν.

53. For βουλὴν of Zenod. and MSS. Aristarchos read βουλή, taking Ἴζε as intransitive, as is usual in Homer (e.g. ll. 96 and 792). The transitive use appears to recur only in Ω 553. The βουλή was composed of a small number of the most important chiefs (γέροντες) specially summoned; see K 195. From K 108-114 there would seem to have been about nine members in the absence of Achilles: viz. Agamemnon, Menelaos, Nestor, Diomedes, Odysseus, the two Aiantes, Meges, and Idomeneus.

54. Νεστορέῃ = Νέστωρος, as Νηληϊῷ, l. 20.

56 = ξ 495. ἐνύπνιον, which does not recur in Homer, is an adverbial neut. of the adj. ἐνύπνιος (like ἦλθον ἐναΐσιμον, Z 519), and is so found in Ar. *Vesp.* 1218, ἐνύπνιον ἐστιώμεθα. Compare the Attic use of ὄναρ. In later Greek, however, ἐνύπνιον was generally used as a substantive, and accordingly Zenod. read θεῖον here.

57. μάλιστα—ἄγχιστα, rather tautological, though the two words do not perhaps mean exactly the same; μάλιστα = to Nestor more than to any other, ἄγχιστα = very closely resembled. But 58 = ζ 152, and has probably been adopted by the interpolator without due care. For φυή, cf. A 115.

60-70. In place of this third repetition of the dream Zen. read—

ἡνώγει σε πατὴρ ὑψίζυγος αἰθέρι ναίων
Τρώσιν μαχήσασθαι προτὶ Ἴλιον. ὥς ὁ μὲν
εἰπὼν, κ.τ.λ.

ῥχετ' ἀποπτάμενος, ἐμέ δὲ γλυκὺς ὕπνος ἀνήκεν.
 ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν.
 πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἣ θέμις ἐστίν,
 καὶ φεύγειν σὺν νηυσὶ πολυκλήισι κελεύσω.
 ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν."

75

ἦ τοί ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη
 Νέστωρ, ὅς ῥα Πύλοιο ἀναξ ἦν ἡμαθόεντος.
 ὁ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν.
 "ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἐνισπεν,
 φεῦδός κεν φαῖμεν καὶ νοσφιζόμεθα μᾶλλον.
 νῦν δ' ἴδεν, ὃς μέγ' ἄριστος Ἀχαιῶν εὔχεται εἶναι.
 ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν."

80

ὥς ἄρα φωνήσας βουλῆς ἐξ ἥρχε νέεσθαι,
 οἱ δ' ἐπ' ἀνέστησαν πείθοντό τε ποιμένι λαῶν
 σκηπτοῦχοι βασιλῆες. ἐπεσσεύοντο δὲ λαοί.
 ἥύτε ἔθνεα εἰσι μελισσάων ἀδινάων,

85

73. The idea of tempting the army has been compared with a similar story told of Cortez: a proposal on his part to return was made merely to excite the spirits of his followers, and met with complete success.

81. φαῖμέν κεν is potential; "we might deem it a delusion."

82. The idea clearly is that the supreme king has an innate right to communications from heaven on behalf of the people at large. Nestor's silence with respect to Agamemnon's last proposition may perhaps be explained as due to disapproval of a resolution which he sees it is useless to resist. But the speech is singularly jejune and unlike the usual style of Nestor; l. 82 seems much more in place in Ω 222; and Aristarchos rejected 76-83 entirely, on the ground that it was for Agamemnon and not for Nestor to lead the way out from the council.

87. ἀδινάων (or as Aristarchos seems, from a scholium of Herodianus on this passage, to have written the word, ἀδινάων), "busy." The word seems to express originally quick restless motion; and is thus applied to the heart (Π 481, τ 516), to sheep (α 92, δ 320), and to flies (B 469); then to vehemence of grief (Ψ 225, ω 317, and often), and to the passionate song of the Sirens (ψ 326). According to the explanation of the ancients, adopted by Buttmann, the primary sense is "dense"; but this

gives a much less satisfactory chain of significations. It is then particularly hard to explain the application of the word to the heart; few will be thoroughly satisfied with the supposition that it means "composed of dense fibres," while a more probable epithet than "busy" or "beating" could not be found. Goebel's derivation of the word from ἀ- intens., and root δι- to move (v. Curt. *Et.* no. 268), is at least as good as Buttmann's, who connects it with ἀδρός. It may be noticed that both ἔθνεα εἰσι (which Bentley emended ἔθνε' λασι), and αἱ δὲ τε ἐνθα (l. 90) are cases of *hiatus illicitus*; i.e. they occur at points where there is no caesura nor any tendency to a break in the line which might account for them. Of the fifty-three cases of such hiatus in Homer, twenty-three occur at the end of the second foot, and twenty-one at the end of the fifth; six are found in the first, two in the third, and only one in the fourth. A complete list will be found in Knös; *De digrammo Homérico*, p. 47. The *hiatus* is legitimate if found (1) in the trochaic caesura of the third foot; (2) in the bucolic diaeresis; (3) at the end of the first foot. (In reckoning cases of hiatus Knös omits genitives in -ao and -oio, which in his opinion do not suffer elision, and words like περὶ τι, and others, which certainly do not.)

πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων·
 βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσιν εἰαρινοῖσιν·
 αἱ μὲν τ' ἔνθα ἄλῃς πεποτήαται, αἱ δέ τε ἔνθα· 90
 ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
 ἡϊόνος προπάροιθε βαθείης ἐστιχόωντο
 ἱλαδὸν εἰς ἀγορὴν· μετὰ δέ σφισιν ὅσσα δεδήειν
 ὀτρύνουσι· ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.
 τετρήχει δ' ἀγορῇ, ὑπὸ δὲ στεναχίζετο γαῖα 95
 λαὼν ἰζόντων, ὄμαδος δ' ἦν. ἐννέα δὲ σφεας
 κήρυκες βοόωντες ἐρήτυον, εἴ ποτ' αὐτῆς
 σχοιάτ', ἀκούσειαν δὲ διοτρεφέων βασιλῆων.
 σπουδῇ δ' ἔζετο λαός, ἐρήτυθεν δὲ καθ' ἔδρας
 παυσάμενοι κλαγγῆς. ἀνὰ δὲ κρείων Ἀγαμέμνων 100
 ἔστη σκῆπτρον ἔχων· τὸ μὲν Ἥφαιστος κάμε τεύχων.
 Ἥφαιστος μὲν δῶκε Διὶ Κρονίωνι ἄνακτι,
 αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργεῖφόντῃ·
 Ἑρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ,
 αὐτὰρ ὁ αὐτε Πέλοψ δῶκε Ἀτρεί ποιμένι λαῶν· 105
 Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ,
 αὐτὰρ ὁ αὐτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,
 πολλῇσιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.
 τῷ ὃ γ' ἐρεϊσάμενος ἔπε' Ἀργείοισι μετηΐδα·

88. νέον, "in fresh supplies," as we say.

89. βοτρυδὸν naturally reminds us of the settling of a new swarm of bees, hanging down in a solid mass like a bunch of grapes. But ἄνθεσιν rather indicates that no more is meant than the thronging of them upon the flowers in the eager search for honey.

90. ἄλῃς is here used in its primary sense, "in throngs," from *φαλ*, to squeeze (*φέλλειν*, ἀ-ολλ-έες, etc.); it is thus almost identical with *ἱλαδόν*, l. 93.

93. δεδήει; this metaphor is a favourite one with Homer, especially of battle (cf. ὡς οἱ μὲν μάραντο δέμας πυρὸς αἰθρομένοιο, Σ 1; and the word *δαῖς*); it is applied even to *οἰμωγή* in *v* 353. For the personification of ὅσσα, heaven-sent rumour, cf. *ω* 413, and see Buttman, *Lexil.* s.v.

95. τετρήχει, plpf. intrans., from *ταράσσω*. The form recurs in *H* 346.

99. σπουδῇ, "with trouble," i.e. hardly. So *E* 893, *A* 562, *ω* 119, etc.

103. διακτόρῳ ἀργεῖφόντῃ: these names of Hermes are obscure. The

former probably means "the runner," from *διακ-*, a lengthened form of *δι-*, root *δι* to run, whence also *διώκ-*. (Goebel derives both *διάκτορος* and *διώκω* from *διά* and root *άκ-* to be swift; whence *ώκός* and *διάκονος*.) Ἀργεῖφόντης is traditionally explained "slayer of Argos"; but Homer does not appear to have known this legend, which may very likely have arisen by "Volksetymologie" from the name. Goebel is therefore probably right in translating "swift appearing," a fitting name for the fleet messenger. Forms from *φεν-* to slay, and *φαν-* to shine, are often identical.

108. Argos here, from its opposition to the islands, can hardly mean less than the whole of the mainland over which the suzerainty of Agamemnon extended. See Gladstone, *Juv. Mundi*, p. 46, and the remarks of Thucydides, i. 9, where he calls this passage the *σκῆπτρον παράδοσις*. This famous line seems to have reached even the "Morte d'Arthur"; "king he was of all Ireland and of many isles," i. 24.

“ὦ φίλοι ἥρωες Δαναοί, θεράποντες” Ἀργος, 110
 Ζεὺς με μέγα Κρονίδης ἄτη ἐνέδησε βαρεῖη,
 σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν
 Ἴλιον ἐκπέρσαντ’ ἐντεῖχεον ἀπονέεσθαι,
 νῦν δὲ κακὴν ἀπάτην βουλευσατο, καί με κελεύει 115
 δυσκλέα Ἀργος ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.
 οὕτω που Διὶ μέλλει ὑπερμενέει φίλον εἶναι,
 ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα
 ἧδ’ ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.
 αἰσχροὺν γὰρ τόδε γ’ ἐστὶ καὶ ἐσσομένοισι πυνθέσθαι,
 μὰ ψ οὕτω τοιούνδε τοσόνδε τε λαὸν Ἀχαιῶν 120
 ἀπρηκτον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι
 ἀνδράσι παυροτέροισι, τέλος δ’ οὐ πῶ τι πέφανται.
 εἴ περ γάρ κ’ ἐθέλοιμεν Ἀχαιοὶ τε Τρῶές τε,
 ὅρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,
 Τρῶες μὲν λέξασθαι, ἐφέστιοι ὅσσοι ἔασιν, 125
 ἡμεῖς δ’ ἐς δεκάδας διακοσμηθεῖμεν Ἀχαιοί,
 Τρώων δ’ ἄνδρα ἕκαστοι ἐλοίμεθα οἶνοχοεῦν,
 πολλαὶ κεν δεκάδες δευοίατο οἶνοχόοιο.
 τόσσον ἐγὼ φημι πλέας ἔμμεναι υἱας Ἀχαιῶν

111. μέγα, “with might”; so MSS. with Zenod. Aristarchos read μέγας, according to the explicit statement of Didymos, who expressly contradicts Aristonikos on this point. 111-118 = I 18-25, *q.v.* Zen. omitted 112-118 here.

113. The main idea is given by ἐκπέρσαντα; we should say, “that I should not return till I had wasted Ilios.” The acc. is the regular idiom. (Cf. A 541.)

115. δυσκλέα must be a contracted form for δυσκλεῖα: it would seem that we should write either δυσκλεᾶ, or more probably δυσκλεῖ. The same question arises on I 189; *v.* also Ω 202; H. G. § 105, 4.

116. που μέλλει, “it must be that,” as Φ 83, μέλλω που ἀπεχθῆσθαι Διὶ πατρί. Bekker brackets 116-18, urging that such an appeal to Zeus as *destroyer* of cities contradicts what Agamemnon has just been saying. This, however, actually weakens the passage; for surely the thought that Zeus has so often “overthrown fenced cities” heightens the bitterness of the ἄτη which Agamemnon says has come upon him. For κάρηνα

used of cities compare the frequent epithet εὐστέφανος.

125. λέξασθαι, to number themselves. ἐφέστιοι, *i.e.* citizens in the town, as opposed to the allies from other lands. Τρῶες Ar., MSS. Τρώας, which would mean “to muster the Trojans.” After Τρῶες above the nom. is more natural, “the Trojans to muster themselves.” For εἴ περ . . . κε with opt. see Lange, EI, p. 195, where he shows that it differs only by a shade from the single εἴ with opt. For the sentiment compare Virg. *Æn.* xii. 233, *Vix hostem, alterni si congregiamur, habemus.*

127. ἕκαστοι, *i.e.* each set of ten. The MSS. all give ἕκαστον; the text, which is more idiomatic and vigorous, is apparently the old reading, as Schol. A (Didymos) mentions ἕκαστον as the reading of one Ixion.

129. πλέας, a comparative form = πλέονας, apparently for πλε-εας = πλε-ῖεσ-ας, the suffix -ῖεσ- being the same as Lat. -ior. (H. G. § 121). It is an Aeolic word, and remained in common use to historical times, being found in an inscription from Mytilene³ (Collitz,

- Τρώων, οἳ ναίουσι κατὰ πτόλιν· ἀλλ' ἐπίκουροι 130
πολλέων ἐκ πολλῶν ἐγχέσπαλοι ἄνδρες ἔνεισιν,
οἳ με μέγα πλάζουσι καὶ οὐκ εἰῶσ' ἐθέλοντα
Ἰλίου ἐκπέρσαι ἐν ναϊόμενον πτολίεθρον.
ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί,
καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται· 135
αἱ δέ που ἡμέτεραί τ' ἄλλοχοι καὶ νήπια τέκνα
εἴατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
αὐτῶς ἀκράαντον, οὗ εἵνεκα δεῦρ' ἰκόμεσθα.
ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες·
φεύγωμεν σὺν νηυσὶ φίλῃν ἐς πατρίδα γαίαν· 140
οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγνιαν.
ὥς φάτο, τοῖσι δὲ θυμὸν ἐνὶ στήθεσσιν ὄρινεν
πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.
κινήθη δ' ἀγορῇ φῆ κύματα μακρὰ θαλάσσης,
πόντου Ἰκαρίοιο· τὰ μὲν τ' Εὐρὸς τε Νότος τε 145
ὄρορ' ἐπαΐξας πατρὸς Διὸς ἐκ νεφελάων.

no. 212, 9), ταῖς ἀρχαῖς παῖσαις ταῖς ἐμ
Μ[υτιλή]ναι πλέας τ[ῶ]ν αἰμίσεων. The
nom. πλέες is found in A 395. A similar
form is χέρης, v. A 80.

130-131 were athetized by Ar. on the
ground that all the "barbarians," Trojans
and allies together, are elsewhere always
said to be fewer than the Greeks. The
objection rather is that elsewhere the
Trojans always play the prominent part
in the defence, while the allies are of
secondary importance. See especially
P 221.

131. ἔνεισιν, so one of the editions of
Ar., as in E 477, ὅπερ τ' ἐπίκουροι
ἔνειμεν, and this gives a better sense than
ἔασιν of MSS.

132. πλάζουσι, lead me astray, drive me
wide of the mark: cf. πάλιν πλυγχθέντας,
A 59.

133. Ἰλίου, so MSS.: Ar. Ἰλιον. Both
constructions are found; the acc. in line
501 and *passim* in the Catalogue, the
gen. in a 2 Τροίης ἱερὸν πτολίεθρον,
o 193, etc.

135. Observe the neuter plurals followed
by one verb in the sing. and the other
in the plur.

143 was rejected by Aristarchos as
involving unnecessary repetition; the
πληθὺς of course knew nothing of the
council. For a more important objec-
tion to the line see the introduction to
the book. For the construction μετὰ

πληθύν, where we should have expected
the dative, compare I 54, π 419, and
δ 652 (though in the latter passage μεθ'
ἡμέας may mean "next to us"); and
also μετὰ χειράς, Herod. vii. 16, 2, Thuc.
1, 138, etc. See H. G. § 195.

144. Aristonikos has here preserved for
us the reading of Zenodotos, φῆ for ὥς of
MSS.; and there can be no doubt that it is
correct, though Arist. rejected it with the
brief comment οὐδέποτε "Ομηρος τὸ φῆ
ἀντὶ τοῦ ὥς τέταχεν. This merely means
that the word had generally dropped out
of the MSS. in his day: it is found again
in Ξ 499, ὃ δὲ φῆ κώδειαν ἀνασχών, where
it was written φῆ, and, in defiance of
Homer's idiom, translated "said." The
word is doubtless for Fῆ, an instrumental
case, from the pronominal stem σφο-;
cf. Goth. *svē*=how; the σ hardened the
F to φ, as in σφεῖς, σφός, and then dis-
appeared (so Curt. *Et.* no. 601, and p.
442). Others derive it from the rel.
stem φο-, of which ὥς is possibly the
abl. Or again, φῆ might be exactly=
Skt. *vā*, "*sicut*." But it has not yet
been proved that F can pass directly
into φ.

145. Ἰκαρίοιο, so called from a small
island near Samos. πόντου seems to be
in apposition with θαλάσσης, as the part
to the whole.

146. ὄρορε, transitive, as δ 712, ψ
222, in which passages it is clearly an

ὥς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήιον ἐλθών,
 λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμύει ἀσταχύεσσιν,
 ὥς τῶν πᾶσ' ἀγορὴ κινήθῃ, τοὶ δ' ἀλαλητῷ
 νῆας ἔπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κούρη
 ἴστατ' ἀειρομένη. τοὶ δ' ἀλλήλοισι κέλευον
 ἄπτεσθαι νηῶν ἥδ' ἐλκέμεν εἰς ἄλα διάν,
 οὐρούς τ' ἐξεκάθαιρον· αὐτὴ δ' οὐρανὸν ἵκεν
 οἴκαδε ἰεμένων· ὑπὸ δ' ἦρεον ἔρματα νηῶν.
 ἔνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη,
 εἰ μὴ Ἀθηναίην Ἥρῃ πρὸς μῦθον ἔειπεν·
 “ὦ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
 οὔτω δὴ οἰκόνδε, φίλῃν ἐς πατρίδα γαίαν,
 Ἀργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης;

aorist: cf. also τ 201. In N 78, θ 539, it is intrans. and may be a perf. = *θωρε*. The usual form of the trans. aor. is of course *ῶρε*.

Some edd. have taken unnecessary offence at the two similes. They seem to express rather different pictures; that of the stormy sea bringing before us the tumultuous rising of the assembly, while the cornfield expresses their sudden bending in flight all in one direction. For the multiplication of similes cf. *infra*, 453-483. If either is to be rejected, it is the first, 144-146; both on account of the rather awkward addition of *πόντου* Ἰκαρίοιο after θαλάσσης, and also because it indicates a familiarity with the Asian shore of the Aegæan sea, which is a note of later origin.

148. ἡμύει, sc. the cornfield. ἐπὶ, before the blast. For the change from subj. to indic. compare I 324, A 156.

152. διάν, here in its primitive sense, “bright.” So of the αἰθήρ, II 365, τ 540, and dawn, I 240, etc. It is twice used of the earth, Ξ 347, Ω 532; in the latter passage the epithet seems somewhat otiose, but in the former “bright” is obviously appropriate. In relation to men and gods it appears to mean “illustrious,” either for beauty or noble birth; but here again it becomes otiose as applied to the swineherd Eumaios in the *Odyssey*.

153. οὐρούς, “the launching-ways,” trenches in the sand by which the ships were dragged down to the sea; ἔρματα, the props, probably large stones, placed under the ships' sides to keep them upright, see A 486. The former word,

which does not recur, is perhaps conn. with *δρύσσω* (Curtius, however, regards the root of *δρύσσω* as *ρυκ*, *Et.* p. 325).

155. ὑπέρμορα, a rhetorical expression only: nothing ever actually happens in Homer against the will of fate, as a god always interferes to prevent it. For similar expressions compare P 327, T 30, 336; and also II 698, and α 34, with Merry and Riddell's note: and for *ὑπέρ*=against, *ὑπὲρ ὅρκια*, Γ 299, etc.

157. ἀτρυτώνη, one of the obscure titles of gods, of which we cannot even say with confidence that they are of Hellenic or Aryan origin at all. The common explanation is that it means “unworn one,” from *τρώω* to rub (in the sense “to wear out”). It is equally likely that it may be connected with the first element in the equally obscure *Τρητογένεια*, for which see note on Δ 515. (Reference may also be made to Autenrieth, App. to Nägelsbach's *Hom. Theologie*, ed. 3, p. 413.)

159. The punctuation of 159-162 is rather doubtful. Some edd. put one note of interrogation after αἴης, and another (or a comma, which is the same thing) after θαλάσσης; while others have no note of interrogation at all. In Ξ 88, O 201, 553, ε 204, οὔτω δὲ introduces an indignant question; and this certainly gives the most vigorous sense here. In δ 485, λ 348, οὔτω δὲ occurs indeed in direct statements; but there it does not stand in the emphatic position at the beginning of the sentence. On the other hand, it seems better to place a simple full stop after αἴης, because the opt. is not suited to the tone of re-

καὶ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιεν 160
 Ἀργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἷης.
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων,
 σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
 μηδὲ ἔα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας." 165

ὧς ἔφατ', οὐδ' ἀπίθησε θεά, γλαυκῶπις Ἀθήνη.
 βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα.
 [καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν].
 εὔρεν ἔπειτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον
 ἑσταότ'· οὐδ' ὃ γε νηὸς ἐυσσέλμοιο μελαίνης 170
 ἄπτειτ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἵκανε.
 ἀγχού δ' ἵσταμένη προσέφη γλαυκῶπις Ἀθήνη·
 "διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεύ,
 οὕτω δὴ οἰκόνδε, φίλην ἐς πατρίδα γαίαν,
 φεύξεσθ' ἐν νήεσσι πολυκλήισι πεσόντες; 175
 καὶ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιτε

monstrant questioning. Thus δέ in 160 almost = our "Why!" For εὐχολή = subject of boasting, compare X 433, δ μοι . . . εὐχολή κατὰ ἄστν πελέσκεο.

164. Ar. not without reason regarded this line as interpolated from 180: the task is more suited to Odysseus than Athene, and is entirely committed to him. Ar. equally obelized 160-162, as being in place only in 176-178. This however does not seem necessary. Zenod. cut out 157-168 bodily, reading Ἀθηναίη λαοσβόος ἦλθ' ἀπ' Ὀλύμπου for Ἀθ. Ἥρη πρὸς μῦθον ἔειπεν in 156.

165. μηδὲ ἔα (so all MSS.: Bekk. after Heyne, μηδέ τ'); a hiatus before ἔαν is several times found, viz. P 16, X 339, δ 805, κ 536, σ 420 after ε, Θ 428 after νῶι, Ψ 73 after -οιο. In seventy-nine passages however the supposition of an initial consonant is inadmissible (Knös, *de dig.* Hom. p. 199). The origin of the word is very obscure; and it is possible that we ought in all cases to remove the hiatus by reading εἰα, etc., though the form is nowhere actually found. ἀμφιελίσσας is a word of somewhat doubtful meaning, as it is only applied to ships. The traditional explanation, "rowed on both sides," is insufficient, as there is no ground to suppose that ἔλίσσω (Feil-) was ever used for ἐρέσσω (root ἄρ-), from which we actually have ἀμάρης, Eur. *Cycl.* 15. Nor will

"rolling both ways" do, for ἐλίσσω is not = σαλεύω. The two meanings which are generally adopted are (1) curved at both ends, i.e. rising at both bow and stern (see note 8 to Butcher and Lang's *Odyssey*); or (2) with curved sides. Against both these it may be urged that ἐλίσσειν never seems to imply "curving," but always "turning round," "whirling," and the like, a very different idea; and further, with regard to (1) ἀμφί always means "at both sides," not "both ends." I venture to submit that the only sense consonant with the use of the word ἐλίσσω is "wheeling both ways," i.e. easily turned round, "handy." It might also be suggested that, if ἐλικῶπις = "with sparkling eyes," root σελ- of σέλας, etc., ἀμφιελίσσα might mean "sparkling on both sides," as used of the bright reflexion from the hull of a ship seen coming over the sea. This, however, seems less appropriate.

168 is omitted by all the best MSS.: Nikanor did not read it, for his scholion speaks of the asyndeton after ἀΐξασα.

175. πεσόντες implies tumultuous and disorderly flight; so Z 82, ἐν χειρὶ γυναικῶν φεύγοντας πεσέειν, *et al.* The phrase ἐν νηυσὶ πεσέειν is however also used of a violent attack upon the ships, and hence an ambiguity frequently arises; e.g. I 235, Δ 311 (cf. 325).

Ἄργειν Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἷης.
ἀλλ' ἔθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδὲ τ' ἐρώει,
σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἔκαστον,
μηδὲ ἕα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας." 180

ὥς φάθ', ὁ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης,
βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δὲ κόμισσεν
κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὃς οἱ ὀπήδει.
αὐτὸς δ' Ἀτρεΐδew Ἀγαμέμνωνος ἀντίος ἐλθὼν 185
δέξατό οἱ σκῆπτρον πατρώιον, ἄφθιτον αἰεὶ·
σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτάνων.

ὃν τινα μὲν βασιλῆα καὶ ἔσχον ἄνδρα κιχείη,
τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·
“δαιμόνι, οὐ σε ἔοικε κακὸν ὥς δειδίσεσθαι,
ἀλλ' αὐτὸς τε κάθησο καὶ ἄλλους ἴδρue λαοῦς.
οὐ γάρ πω σάφα οἶσθ', οἷος νόος Ἀτρεΐωνος·
νῦν μὲν πειράται, τάχα δ' ἵψεται νῆας Ἀχαιῶν.
ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν, οἶον ἔειπεν ; 190

179. ἐρώει, refrain not, hold not back. The verb is generally used with the gen., πολέμοιο, χάρμης, etc.; but it occurs without a case, μ 75, X 185, Ψ 433. In N 57 it is transitive, “drive back.” In a similar sense ἐρώῃ (πολέμου) is used, “cessation,” II 302, P 761; but ἐρώῃ in its ordinary meaning of “swing, impetus,” must be an entirely different word: and so also ἐρώῃσει in A 303.

186. This is the sceptre described in 46, 101-109. It is of course handed over as a sign to all that Odysseus was acting on behalf of Agamemnon. οἱ, “at his hand,” a *dativus ethicus*. See note on παιδὸς ἐδέξατο χειρὶ κύπελλον, A 596.

188. μὲν is answered by δ' αἶ, 198. The *asyndeton* at the beginning of a fresh stage in the narration is unusual. Hence Zenod. removed the full stop after χαλκοχιτάνων, reading βάς for ἔβη.

190. δειδίσεσθαι is uniformly transitive in Homer, and there is no reason why it should not be so here; Odysseus actually “terrifies” the common sort into the assembly (199), but will not employ more than persuasion to the chiefs. It would be better to write οὐ σέ than οὐ σε, to emphasize this contrast; and so Herodianus thought, though the “usage” was against him (ἡ μὲν ἀκρίβεια ὀρθοτονεῖ, ἐγκλίνει δὲ ἡ

συνήθεια). The same schol. (B) adds δειδίσεσθαι ἀντὶ τοῦ εὐλαβεῖσθαι, a wrong interpretation, which has been generally adopted. Mr. Monro (*Journ. Phil.* No. 21, p. 127) compares O 196, χερσὶ δὲ μή τί με πάγχυ κακὸν ὥς δειδίσεσθω: and Δ 286, σφῶϊ μὲν οὐ γὰρ ἔοικ' ὀτρυνέμεν. Among the solecisms derided by Lucian, *Pseudosoph.* 554, is that of using δεδίττομαι in the sense of “fear”; πρὸς δὲ τὸν εἰπόντα, Δεδίττομαι τὸν ἄνδρα καὶ φεύγω, Σύ, ἔφη, καὶ ὅταν τινα εὐλαβηθῇς, διώξῃ.

193. Aristarchos rejected this and the following four lines as ἀπεοικότες καὶ οὐ προτρεπτικοὶ εἰς καταστολήν—a not very convincing remark. On the other hand, he inserted here 203-5, as being evidently addressed to the kings, not to the common folk. But as spoken to chiefs the words would eminently be οὐ προτρεπτικοὶ εἰς καταστολήν, and likely rather to arouse the spirit of independence and opposition; they gain immensely in rhetorical significance if addressed to the multitude, to whom they can cause no offence.—For ἵψεται see A 454.

194. This line is probably an interpolation (see introduction). As it stands, it is commonly printed without a note of interrogation; but “by reading it as a rhetorical question” (an alternative given by Schol. B) “the connexion of

So P.S.

μή τι χολωσάμενος ῥέξῃ κακὸν υἱας Ἀχαιῶν.
θυμὸς δὲ μέγας ἐστὶ διοτρεφέων βασιλῆων,
τιμὴ δ' ἐκ Διὸς ἐστὶ, φιλεῖ δέ ἐ μητίετα Ζεὺς."

195

ὃν δ' αὖ δῆμον ἄνδρα ἴδοι βοόωντά τ' ἐφεύροι,
τὸν σκῆπτρῳ ἐλάσασκεν ὁμοκλήσασκέ τε μύθῳ·
"δαιμόνι, ἀτρέμας ἦσο καὶ ἄλλων μῦθον ἄκουε,
οἱ σέο φέρτεροί εἰσι, σὺ δ' ἀπτόλεμος καὶ ἀναλκις,
οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος οὔτ' ἐνὶ βουλῇ.
οὐ μέν πως πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί.
οὐκ ἀγαθὸν πολυκοιρανίῃ· εἰς κοίρανος ἔστω,
εἰς βασιλεύς, ᾧ δῶκε Κρόνου πάις ἀγκυλομήτεω
[σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βασιλεύῃ]."

200

205

the speech is considerably improved. Odysseus has begun by explaining the true purpose of Agamemnon. Then he affects to remember that he is speaking to one of the 'kings' who formed the council. 'But why need I tell you this? Did we not all—we of the council—hear what he said?'—Mr. Monro. This also suits line 143, *πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν*. On the other hand there is no doubt that the council is always regarded as consisting only of a small number of "kings," not as including all the chiefs. Nine persons, Agamemnon, Menelaos, Odysseus, Nestor, Achilles, the two Aiantes, Diomedes and Idomeneus, "are the only undeniable kings of the Iliad, as may be seen from comparing together B 404-9, T 309-311, and from the transactions of K 34-197. Particular phrases or passages might raise the question whether four others, Meges, Eurypylos, Patroklos, and Phoinix, were not viewed by Homer as being also kings."—Gladstone, *Juv. M.* p. 417-18. This is clearly too small a number to be expressed by line 188, and this consideration no doubt led to the rejection of the note of interrogation.

196. Zenod. read *διοτρεφέων βασιλῆων*, and so Aristotle and others quote; Ar. (followed by the best MSS.) -*εὐος* and -*ῆος*, which looks like an alteration made in support of his theory that *ε* could not be used, as Zenod. maintained, and as the practice of later poets (*e.g.* Hymn. Ven. 267) exemplified, for a plural (see on A 393). It is however quite possible to retain the plural used generically, and yet take *ε* as sing. used of a particular instance, as is proved by δ 691—

ἢ τ' ἐστὶ δίκη θείων βασιλῆων,
ἄλλον κ' ἐχθαίρησι βροτῶν, ἄλλον κε φιλοῖη.
Compare Eurip. *And.* 421—

οἰκτρά γὰρ τὰ δυστυχή
βροτοῖς ἅπασι, κὰν θυραῖος ὦν κυρῇ.
(Monro *ut sup.* and H. G. § 255). The line is quoted with the gen. pl. by Aristotile, *Rhet.* ii. 2, Schol. A on A 173, and elsewhere.

198. *δῆμον ἄνδρα*, so best MSS.; vulg. *δῆμον τ' ἄνδρα*: the *τ'* is probably inserted only to avoid the hiatus, which is rare in this place. We should rather read *δῆμοι* (and so in Ψ 431, Ω 578). Numerous indications point to the conclusion that the final -ο of the gen. was readily elided in early Epic poetry. If *τε* be retained, it must connect *ἴδοι* with *ἐφεύροι*, or otherwise we get a false opposition between the common sort and the shouters.

202. *ἐναρίθμιος*, *in nullo numero*, "not counted."

203. *οὐ μέν* = Att. *οὐ δήπου*, as 233: *μέν* is virtually = *μήν*, and has no adversative force here. For the neut. *ἀγαθόν* in the next line cf. *triste lupus stabulis*, Verg. *Ec.* iii. 80.

206 is apparently inserted in order to supply an object to *δῶκε*, which does not need one. For this fertile source of interpolation see on A 296. It is clumsily altered from I 99, apparently at a time when the sense of metre was dying out. It is, however, as old as the age of Trajan, for Dio Chrysostom (*Or.* i. p. 3) knows it. It is found only in two second-class MSS. It is hardly worth while discussing the reference of *σφίσι*, which may have been supposed = *ὑμῖν*, or simply transferred from I 99 without

ὥς ὃ γε κοιρανέων δίεπε στρατόν· οἱ δ' ἀγορήνδε
αὐτὶς ἐπεσσεύοντο νεῶν ἄπο καὶ κλισιάων
ἡχῇ, ὥς ὅτε κύμα πολυφλοίσβοιο θαλάσσης
αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος. 210
ἄλλοι μὲν ῥ' ἔζοντο, ἐρήτυθεν δὲ καθ' ἔδρας,
Θερσίτης δ' ἔτι μῦνος ἀμετροεπῆς ἐκολῶα,
ὅς ῥ' ἔπεια φρεσὶν ἦσιν ἄκοσμά τε πολλά τε ἦδη,
μάνη ἀτὰρ οὐ κατὰ κόσμον ἐριζέμεναι βασιλεύσιν,
ἀλλ' ὅτι οἱ εἴσαιτο γελοῖον Ἀργείοισιν 215
ἔμμεναι. αἴσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν·
φολκὸς ἦν, χωλὸς δ' ἕτερον πόδα· τὰ δέ οἱ ὦμο
κυρτῶ, ἐπὶ στήθος συνοχωκότε· αὐτὰρ ὑπερθεῖν
φοξὸς ἦν κεφαλὴν, ψεδνὴ δ' ἐπενήνοθε λάχνη.

further consideration. If the line is to be made metrical, *βουλεύσει* would be better than Barnes's *ἐμβασιλεύη*.

209. On *ὥς ὅτε* in similes *v.* 394.

212. *Θερσίτης* is apparently an Aeolic form from *θράσος*: cf. *Θερσίλοχος* P 216, *Πολυθερσείδης φιλοκέρτομος χ* 287. *ἐκολῶα*, see A 575. *ἀμετροεπῆς* is illustrated by *Soph. Phil.* 442—

Θερσίτης τις ἦν

*ὅς οὐκ ἂν εἶλετ' εἰσαπᾶς εἰπεῖν ὅπου
μηδεὶς ἔφη.*

214. The infin. in this line is epehexetic, and is qualified by *μάνη* ἀτὰρ οὐ κατὰ κόσμον. For *ἄκοσμά* τε πολλά τε we should have in Attic *πολλά τε καὶ ἄκοσμα*, and for ἀτὰρ οὐ, οὐδέ. For the *litotes* οὐ κατὰ κόσμον cf. *πληγὴς οὐ κατὰ κ.* Θ 12, and οὐ κόσμῳ M 225. *Schol.* A rightly *πολλά τε καὶ ἄτακτα λέγειν ἡπίστατο*, ὥστε μάτην καὶ οὐ πρὸς λόγον φιλονεικεῖν τοῖς βασιλεύσιν. In the next line we may understand *λαλεῖν* or the like after *ἀλλά*.

The Scholiasts give two curious legends about *Thersites*: one that he had been *Homer's* guardian, and in that capacity had robbed him of his inheritance, and is thus caricatured in immortal revenge; the other that he had been crippled by *Meleagros*, who threw him down a precipice because he skulked in the chase of the boar of *Kalydon*. They also point out that *Homer* mentions neither his father nor his country, in order to indicate his base origin. He is the only common soldier mentioned by name in the *Iliad*.

217. *φολκός*, *φοξός*, *ψεδνός* are all *ἀπ.* λεγόμενα in *Homer*, and it is impossible to be sure of their derivation and mean-

ing. The first seems never to recur in all existing Greek literature. *φολκός* ὁ τὰ φάη εἰλκυσμένος ὁ ἔστιν ἐστραμμένος (*i.e.* squinting), *Schol. A.* This etymology was universally accepted by antiquity, but it is of course untenable. *Buttm. Lexil.* p. 536, points out that the order of the adjectives clearly shews that *φολκός* refers to the feet or legs. He is probably right in explaining "bandy-legged," but hardly in connecting it with *valgus*. It goes rather with *φάλκης*, the rib of a ship, *Lat. falx, flecto* (*Curt. Et.* no. 115). *φοξός* is explained as meaning strictly "warped in burning," of pottery (*φοξὰ κυρίως εἰσὶ τὰ πυρριραγῇ δοτράκα*, *Schol.*, who quotes *Simonides*, αἵτη δὲ φοξίχειλος Ἀργεῖη κύλιξ), and hence with a distorted head. In this sense "the works of the old physicians shew that it continued in constant use, not merely as a poetical word, but as one of daily occurrence" (*Buttm. l.l.*). Perhaps conn. with *φάγω*, *bake* (*Buttm., Curt.*), in the sense of *overbaked*. *ψεδνός*, παρὰ τὸ ψῶ, *ὄνομα ῥηματικὸν ψεδνός* ὁ μαδαρός, *Schol. L* (*i.e.* falling away, sparse).

219. *ἐπ-εν-ἦνοθε*, "sprouted upon it," either from a stem *ἀνοθ* for *ἀνθος* etc. (*Curt. Et.* no. 304, after *Buttm. Lexil.* pp. 110 *sqq.*), or rather a reduplicated perf. from *ἐνέθω*, perhaps "had its place upon it"; *ἀνεθ* making *ἀνῆνοθα*. A 266. For *συνοχωκότε* of MSS. *Cobet (Misc. Crit.* 304) is doubtless right in reading *συνοχωχότε*, the only correct form from *συνέχω*, which is given by *Hesych. λάχνη*, "down," "stubble." *λαχνήεις* is used of swine, I 548.

ἔχθιστος δ' Ἀχιλῆι μάλιστ' ἦν ἡδ' Ὀδυσῆι. 220
 τῷ γὰρ νεικεέσκε. τότε αὐτ' Ἀγαμέμνονι δῖο
 ὀξέα κεκληγῶς λέγ' ὀνειδέα· τῷ δ' ἄρ' Ἀχαιοὶ
 ἐκπάγλως κοτέοντο νεμέσσηθέν τ' ἐνὶ θυμῷ.
 αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ·
 “ Ἀτρεΐδῃ, τέο δὲ αὐτ' ἐπιμέμφεαι ἡδὲ χατίζεις; 225
 πλείαι τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες
 εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἅς τοι Ἀχαιοὶ
 πρωτίστῳ δίδομεν, εὖτ' ἂν πολλίεθρον ἔλωμεν.
 ἡ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὅν κέ τις οἴσει
 Τρώων ἵπποδάμων ἐξ Ἰλίου υἱὸς ἄποινα, 230
 ὃν κεν ἐγὼ δῆσας ἀγάγω ἢ ἄλλος Ἀχαιῶν,
 ἡ δὲ γυναῖκα νέην, ἵνα μίσγεται ἐν φιλότῃ,
 ἦν τ' αὐτὸς ἀπονόσφι κατίσχει; οὐ μὲν ἔοικεν
 ἀρχὸν ἔοντα κακῶν ἐπιβασκόμεν υἱας Ἀχαιῶν.
 ὦ πέπονες, κάκ' ἐλέγχε', Ἀχαιῖδες, οὐκέτ' Ἀχαιοί, 235
 οἴκαδὲ περ σὺν νηυσὶ νεώμεθα, τόνδε δ' ἐώμεν

222. λέγε in the strict Homeric sense, “counted out,” enumerated, *débitait ses injures*. τῷ is clearly Agamemnon. Thersites is at the moment the accepted spokesman of the mob, who are indignant with Agamemnon for his treatment of Achilles; and it is by a subtle piece of psychology that they are made ashamed of themselves and brought to hear reason by seeing their representative exhibited in an absurd and humiliating light, and their own sentiments caricatured till they dare not acknowledge them.

225. τέο : the gen. is the same as A 65, ἡ τ' ἄρ' ὅ γ' εὐχολῆς ἐπιμέμφεται ἡ θ' ἐκατόμβης. Thersites pretends that avarice is Agamemnon's only reason for wishing to continue the war.

228. εὖτ' ἂν, as often as we take any Trojan stronghold. See A 163. Thersites seems purposely to allude to Achilles' words (Autenrieth).

229. ἦ, “can it be that.” κέ with the fut. indic. here implies “if the war goes on.” Cf. A 139, 522, etc. Similarly κεν ἀγάγω, 231, “whom in that case I shall bring.”

232. γυναῖκα νέην is strictly co-ordinate with χρυσοῦ (229), and ought therefore to be gen. The intervening acc. in the preceding line no doubt caused the change, which is natural enough to a speaker. μίσγεται κατίσχει must be subj.; but the short vowel

cannot be right. Curt. *Vb.* ii. 72, would read -ναι in both cases, the η being metrically shortened before the vowel, as in βέβληναι A 380—unless we prefer in all cases to scan -ναι as one syllable by crasis. Christ reads *μίσγη* and *κατίσχη*.

233. οὐ μὲν as 203. Bentley conj. οὐ σε, Heyne οὐδέ, Christ οὐτι.

234. κακῶν ἐπιβασκόμεν, bring into trouble. This causal sense is probably not elsewhere found with the verb-suffix -σκ-. Cf. Θ 285, I 546, Ψ 13. Zenodotos rejected 227-8 (reading πλείαι δὲ γυναῖκων) and 231-4, apparently thinking them too comical for Epic poetry.

235. πέπονες : this word is found in H. only in the voc. It is generally a polite address, sometimes with a shade of remonstrance, such as is often expressed in our “My good sir!” It is always found in the sing. except here and N 120, and in these two passages only it has a distinctly contemptuous meaning, “weaklings.” ἐλέγχεα, an abstract noun used as a concrete. Monro (H. G. § 116) compares *ὀμηλική* = *ὀμηλιε*, X 209, *δῆμον ἔντα* one of the common sort, M 213. It should be substituted for *ἐλεγχεῖς* in Δ 242, *q. v.* So τὰ δ' ἐλέγχεα πάντα λείπεται, Ω 260. Ἀχαιῖδες, οὐκέτ' Ἀχαιοί = H 96, imit. by Vergil, *Aen.* ix. 617, *οὐκ ἔρε Φρυγίαι, neque enim Phryges*.

236. οἴκαδὲ περ, “let us have nothing

αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὅφρα ἴδῃται,
 ἢ ῥά τί οἱ χ' ἡμεῖς προσαμύνομεν ἦε καὶ οὐκί·
 ὃς καὶ νῦν Ἀχιλλῆα, ἔο μέγ' ἀμείνονα φῶτα,
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. 240
 ἀλλὰ μάλ' οὐκ Ἀχιλλῆι χόλος φρεσὶν, ἀλλὰ μεθήμων·
 ἦ γὰρ ἄν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο."

ὥς φάτο νεικείων Ἀγαμέμνονα ποιμένα λαῶν
 Θερσίτης· τῷ δ' ὦκα παρίστατο δῖος Ὀδυσσεύς,
 καὶ μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ· 245
 "Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,
 ἴσχεο, μῆδ' ἔθελ' οἷος ἐριζέμεναι βασιλεύσιν.
 οὐ γὰρ ἐγὼ σέο φημὶ χερείτερον βροτὸν ἄλλον
 ἔμμεναι, ὅσσοι ἄμ' Ἀτρεΐδῃς ὑπὸ Ἴλιον ἦλθον.
 τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις, 250
 καὶ σφιν ὀνειδέα τε προφέροις νόστον τε φυλάσσοις.
 οὐδέ τί πω σάφα ἴδμεν, ὅπως ἔσται τάδε ἔργα,

short of return home" (Monro, H. G. § 353).

237. γέρα πεσσέμεν, "to digest, gorge himself on, needs of honour," enjoy them by himself. Cf. A 81.

238. χ' ἡμεῖς, i.e. καί. Some read οὐχ' (i.e. κε). But προσαμύνομεν must be the pres. indic.; if it were aor. subj. it would mean "if we shall help him," a sense clearly precluded by the nature of Thersites' proposition. κε too is quite out of place in a general question. καί must be taken closely with ἡμεῖς, we also of the common sort, as well as great chiefs like Achilles. So Θ 111, εἴσεται εἰ καὶ ἐμὸν δόρυ μαινεται. The second καί is that commonly used to give emphasis to one of two alternatives in an indirect disjunctive question, e.g. 299. On the question of crasis in Homer see Z 260.

241. μάλα goes with οὐκ, as in Germ. gar nicht. These two lines are an obvious allusion to the dispute in the assembly, Achilles' very words being quoted, τοῦτο πρὸς τὸ ἀτελὲς τῆς ξιφουλκίας φησὶν, Schol. B.

245. ἠνίπαπε, from ἐνίπτω, a strange reduplication, like ἡρύκακε. ἐν seems to be the preposition, and -ιπαπ- for -ιπ-ζαπ-, a reduplication of root ιπ (ἵπτομαι, to hurt, oppress), with its by-form ιαπ (ἰάπ-τω, ἰακ-ίω). The form ἐνένιπε (II 626, etc.) arises either from a misunderstanding of the preposition (Curt. Vb.

ii. 26), or a real reduplication of it, such as appears to be found in Skt. (Fritzsche, *Ā.St.* vi. 330).

246. ἀκριτόμυθε, see 796 αἰετοὶ μῦθοι φίλοι ἀκριτοὶ εἰσιν, θ 505 ἀκριτα πόλλ' ἀγορεύειν. The latter passage shows that the word means "indiscriminate," inconsistent, rather than countless; a sense which it would not be easy to derive from κρίνω. So ἀκριτόμυθοι δειροί, τ 560, "hard to be discerned." ἀχε' ἀκριτα (Γ 412, Ω 91), ἀκριτον πενήθμεναι (σ 174, τ 120), of grief which is not brought to a determination, "endless;" ἀκριτόφυλλος B 868, with confused foliage. Λιγύς is a word of praise (A 248) used ironically.

248. χερείτερον, virtually = χερέλιον. See A 80.

250. οὐκ ἂν ἀγορεύοις, an ironically mild request, "I would ask you not to have kings' names on your tongues." So Ξ 126, υ 135 (Monro, H. G. § 300, β). Or we may take τῷ as virtually a protasis, "if that were not so."

251. προφέροις, "cast in their teeth," as Γ 64. νόστον φυλάσσοις, "be on the watch for departure." The next two lines refer to this; but they hardly seem in place here, and would come more suitably after 298. Lehrs would put 250-1 after 264. Ar. rejected 252-6. The repeated τῷ (250, 254) certainly looks rather like two readings combined in one recension.

ἢ εὖ ἦε κακῶς νοστήσομεν νῆες Ἀχαιῶν.
 [τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
 ἦσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν
 ἦρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 εἰ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι, ὥς νύ περ ὦδε,
 μηκέτ' ἔπειτ' Ὀδυσῇ κάρη ὥμοισιν ἐπείη,

255

255. Ar. objected against this line that Thersites was standing when he spoke, and therefore the word ἦσαι could not be properly used. But it is frequently found with a participle in a weak sense, meaning no more than to "keep on" doing a thing: e.g. A 134, B 137; see also Δ 412 (comp. with 366).

258. κιχήσομαι, fut. indic. The aor. subj. is κιχείω (or -ήω), A 26. La R.'s assertion (Crit. note on P 558) that "εἰ κε apud Homerum cum indicativo futuri nusquam iungitur" is opposed to the accepted text, as well as to his own reading εἰ κε . . . τελευτήσει in ο 524 (where however it would seem better to read καὶ for κε, with most MSS. See on 238). So E 212, εἰ δέ κε νοστήσω καὶ ἐσθίομαι ὀφθαλμοῖσιν (where the form and construction of the sentence, with a "wishing" clause as apodosis, exactly correspond), O 213, Σ 417. The question is considerably complicated by the fact that the forms of the aor. subj. and fut. indic. are almost always either identical or interchangeable by a slight alteration of reading, which La R. adopts against MS. authority in P 558. But the construction is one which we should *a priori* expect to find in H., if we once admit the fut. indic. with κε in simple sentences, for the nuance of conditioned assertion of futurity which it gives is eminently suitable for use in conditional sentences. In other words κιχήσομαι κέ σ' ἀφραίνοντα would mean "in some case or other I shall catch you." The εἰ puts this qualified prophecy in the form of a supposition; "let us make this supposition—in some case I shall catch you"; and then the next clause goes on to express the wish which arises in connexion with such a thought. In subordinate relative clauses κε with the fut. is not rare in our texts, e.g. I. 229, A 175 ὃ κέ με τιμήσουσιν, X 70 ὃ κέ . . . κέλονται, etc. (all the passages will be found brought together in Ebel. L. H. i. pp. 696-7, H. G. § 328, 4).

259. The apodosis here, as in E 212 *sqq.*, virtually consists of a whole conditional sentence, a second condition occurring to the mind of the speaker as he rhetorically expands the simple λαβὼν σε ἀποδύσω which would form the logical continuation. Telemachos is mentioned in the II. only here and Δ 354, q.v., in an equally curious phrase. οὐχ ἑαυτῷ νῦν ἀράται, ἀλλὰ τῷ παιδί. καὶ ἔστω ἢ μὲν πρώτη κατὰρα κατὰ τοῦ Ὀδυσσεύς, ἢ δὲ δευτέρα κατὰ τοῦ Τηλεμάχου· εἰ γὰρ ἀπόλοιτο ὁ παῖς, οὐκέτι πατήρ ἐστιν Ὀδυσσεύς (Schol. A). It is possible that the origin of the expression may be more recondite, and lie in the strange but widespread use among savages of "paedonymics" instead of patronymics. E.g. "In Australia when a man's eldest child is named the father takes the name of the child, Kadlitpinna the father of Kadli; the mother is called Kadlingangki, or mother of Kadli, from *ngangk*i a female or woman. This custom seems very general throughout the continent. In America we find the same habit. . . . In Sumatra the father in many parts of the country is distinguished by the name of his first child, and loses, in this acquired, his own proper name . . . The women never change the name given them at the time of their birth; yet frequently they are called through courtesy, from their eldest child, 'Ma si ano,' the mother of such an one; but rather as a polite description, than a name."—Lubbock, *Origin of Civilization*, p. 358. The same is the case among the Kaffirs (Theale, *Kaffir Folk-Lore*, p. 117). An Arab in his full style will also call himself "Abu Mohammad," father of Mohammad, or whatever his eldest son's name may be; and when we are on Semitic ground we are near enough to Greece to understand the possibility of the same custom obtaining even in an Aryan race. Odysseus thus means, "may I lose my proudest title." Ἀλθαλα Μελεαγρίς (Ibycus, fr. 12) is another instance of a paedonymic

μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἶην, 260
εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἴματα δύσω,
χλαῖνάν τ' ἠδὲ χιτῶνα, τά τ' αἰδῶ ἀμφικαλύπτει,
αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω
πεπληγῶς ἀγορήθην ἀεικέσσι πληγῇσιν."

ὥς ἄρ' ἔφη, σκῆπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὦμῳ 265
πλήξεν· ὁ δ' ἰδνώθη, θαλερὸν δέ οἱ ἔκπεσε δάκρυ.

σμῶδιξ δ' αἵματόεσσα μεταφρένου ἐξυπανέστη
σκῆπτρου ὑπο χρυσεῖον· ὁ δ' ἄρ' ἔξετο τάρβησέν τε,
ἀλγήσας δ', ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ.

οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἠδὺν γέλασαν· 270
ὧδε δὲ τις εἶπεν σκεν ἰδὼν ἐς πλησίον ἄλλον·

"ὦ πόποι, ἦ δὴ μυρὶ Ὀδυσσεὺς ἐσθλὰ ἔοργεν
βουλὰς τ' ἐξάρχων ἀγαθὰς πόλεμόν τε κορύσσων·
νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
ὅς τὸν λωβητῆρα ἐπessόλον ἐσχ' ἀγοράων, 275
οὐ θῆν μιν πάλιν αὖτις ἀνήσει θυμὸς ἀγῆνωρ

(quoted in Geddes, *Prob. of Hom. Poems*, p. 84, n. 5), but I am not aware of materials sufficient to prove that the custom was ever prevalent in Greece; or that there are any relics there of the savage's reluctance to reveal his own name, with which it is not improbably connected.

266. ἔκπεσε, so MSS.: Ar. read ἐκφυγε, on what authority we cannot tell. θαλερόν, big; apparently from the idea "well-grown," "flourishing," in which the word generally occurs (but always of men, their limbs, grief, and the like; never in the most literal sense, of growing trees).

269. ἀχρεῖον ἰδὼν, with helpless look; an idle unmeaning laugh," not being really gay. So here the word seems to imply a dazed "silly" expression, as though Thersites could not recover from the sudden shock and grasp the position. So Schol. B, ἀκαίρως ὑποβλέψας.

270. The assembly are vexed to see themselves humiliated in their spokesman's person, and to lose their hope of returning home; but Odysseus has gained his point by getting the laugh on his side.

271. For *τις* as the "public opinion" of Homer reference may be made to Gladstone, J. M. p. 436. The passages are—Γ 297, 319; Δ 81, 85, 176; Ζ 459, 479;

Η 87, 178, 201, 300; Π 414, 420; Χ 106, 372; β 324; δ 769; ζ 275; θ 328; κ 37; ν 167; ρ 482; σ 72, 400; υ 375; φ 361, 396; ψ 148.

273. ἐξάρχων elsewhere always takes the gen.; γόβοιο Σ 51, etc., μολπῆς Σ 606 [δ 19], and in mid. κακῆς ἐξήρχετο βουλῆς, μ 329. The acc. is quasi-cognate, depending no doubt on a reminiscence of the familiar βουλὰς βουλευειν: the meaning is "taking the lead in giving counsel," whereas with the gen. it means rather "beginning," "starting." We may compare δδδν ἡγήσασθαι, ἀέθλους τοὺς ἐπειρήσαντ' Ὀδυσῆος, θ 23, and other exx. in Monro, H. G. § 136.

276. τὸ μὲν πάλιν ἐς τοῦτίσω τὸ δὲ αὖτις χρονικὸν ἐξ ὑστέρου, Schol. A. Aristarchos repeatedly insisted that πάλιν in H. never means "a second time," but always "back again," in the local sense; but it requires some forcing to make the present passage consistent with the theory. There is no doubt that the temporal grew out of the local sense, through the idea of "going back again" to a former state of things; and it is better to recognise in such phrases as this instances of the transitional use than to attempt to force an arbitrary rule on Homer. So π 456, πάλιν πόλιν γέροντα. ἀγῆνωρ may be ironical, as it is generally a word of praise. But as applied to Achilles in I 699, to Laome-

These lines are from the Iliad

an

an

*infer to their general statement
of the whole part + at home
pg.*

νεικέειν βασιλῆας ὀνειδείους ἐπέεσσιν."

ὧς φάσαν ἡ πληθύν· ἀνὰ δ' ὁ πτολίπορθος Ὀδυσσεὺς
ἔστη σκήπτρον ἔχων· παρὰ δὲ γλαυκῶπις Ἀθήνη

εἰδομένη κήρυκι σιωπᾶν λαὸν ἀνώγειν,

280

ὥς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι υἱὲς Ἀχαιῶν

μῦθον ἀκούσειαν καὶ ἐπιφρασσαίατο βουλὴν.

ὁ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·

285

"Ἀτρεΐδῃ, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ

πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν,

οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἣν περ ὑπέσταν

ἐνθάδ' ἔτι στείχοντες ἀπ' Ἀργεὸς ἵπποβότοιο,

"Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι.

ὧς τε γὰρ ἡ παῖδες νεαρὸὶ χῆραί τε γυναῖκες

290

ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι.

ἡ μὲν καὶ πόνος ἐστὶν ἀνιθθέντα νέεσθαι.

don Φ 443, and perhaps to the suitors in the Odyssey, it may have conveyed a shade of blame. So Schol., *αὐθαδῆς ὑβριστῆς καὶ θρασύς*.

278. *πτολίπορθος* recurs in II. as an epithet of Odysseus, only K 363. In Od. it is of course common, in allusion to the capture of Troy by his cunning, see χ 230, σῆ δ' ἦλω βουλῇ Πριάμου πόλις εὐρύγυια. In II. it is frequently applied to Achilles, and once each to Enoy E 333, Oileus B 728, Otrynteus T 384, and Ares T 152.

281. The *θ'* is perhaps inserted to prevent hiatus; which is in any case allowable at the end of the first foot (see on 87), without the necessity of taking *οἱ* for the pron. *Foi*, with Nauck. If *θ'* is to be kept, Döderlein's explanation seems the most satisfactory, viz. that there is a confusion between *ἅμα τε πρῶτοι καὶ ὕστατοι*, and *ἅμα πρῶτοί τε καὶ ὕ.*: in other words, *ἅμα* has, as often, attracted a *τε* into its neighbourhood from its proper place in the sentence, e.g. I 519, ξ 403; but the word is again repeated, just as we often find a *κεν* or *ἄν* occurring twice, once in its right place, and once following a word which it is desirable to emphasize. *πρῶτοι* and *ὕστατοι* are used in a local sense, those in front and those behind.

284. For *νῦν δὴ* Aristarchos seems to have read *νῦν γάρ*, "*ἔθος δὲ αὐτῷ* (sc. Ὀμήρῳ) *ἀπὸ τοῦ γὰρ ἀρχεσθαι*" (e.g. H 327, K 61, 424, Ψ 156). In all other cases however the *γάρ* is either in a

question or in an explanation by anticipation (H. G. § 348, 2); it is far less natural here in a principal sentence.

289. The *ἦ . . . τε* of MSS. is an obvious difficulty. Bentley proposed to write *εἰ* for *ἦ*, so that *ὧς τε γὰρ εἰ = ὧς εἰ τε*: but *ὧς εἰ* are never separated in H. Ameis, after Bekker, writes *ἦ*, as γ 348 *ὧς τέ τευ ἦ παρὰ πάμπαν ἀνείμονος ἠδὲ πενιχροῦ*, and τ 109 *ὧς τέ τευ ἦ βασιλῆος*, in both which passages the MSS. have *ἦ*, though it is clearly out of place (in the former passage MSS. also have *ἠέ*, not *ἠδέ*). But there does not seem to be any certain case of this use of *ἦ* in a simile—where indeed so strongly affirmative a particle seems out of place. Still it is adopted in the text as an only resource, better than taking the sequence *ἦ . . . τε* as a very violent anacoluthon.

290. For this pregnant use of *ὀδύρομαι*, cf. Ψ 75, *ὀλοφύρομαι*. The infin. *νέεσθαι* in fact stands in the place of the accus., exactly as in ε 152, ν 279 *νόστον ὀδύρεσθαι*, ν 219 *ὁ δ' ὀδύρετο πατρίδα γαίαν*.

291. The obvious sense of this line, if it stood alone, would be, "Verily it is a trouble even to return home in grief." But this does not cohere with what follows, and the only interpretation which really suits the sense is that given by Lehrs (*Ar.* p. 74), and probably by Aristarchos (who noted that *πόνος* is used in the true Homeric sense of "labour," not grief): "Truly here is toil to make a man depart disheartened." ||

P.S. not sure about this

καὶ γὰρ τίς θ' ἓνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο
 ἀσχαλάῃ σὺν νηὶ πολυζύγῳ, ὃν περ ἄελλαι
 χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·
 ἡμῶν δ' εἵνατός ἐστι περιτροπέων ἐνιαυτὸς 295
 ἐνθάδε μιμνόντεσσι. τῷ οὐ νεμεσίζοιμ' Ἀχαιοὺς
 ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης
 αἰσχρὸν τοι δηρὸν τε μένειν κενεόν τε νέεσθαι.
 τλήτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὄφρα δαῶμεν,
 ἣ ἔτεον Κάλχας μαντεύεται ἦε καὶ οὐκί. 300
 εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν, ἐστὲ δὲ πάντες
 μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι·
 χθιζὰ τε καὶ πρωῒζ' ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν
 ἡγερέθοντο κακὰ Πριάμφῳ καὶ Τρωσὶ φέρουσαι·
 ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱερούς κατὰ βωμοὺς 305
 ἔρδομεν ἀθανάτοισι τελέεσσας ἐκατόμβας,
 καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέειν ἀγλαὸν ὕδωρ·
 ἐνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφουινός,

ἡ μὴν καὶ thus introduces an excuse, just as in I 57. The difficulty is the very bare use of the acc. and infin. with a violent change of subject. Lehrs compares β 284, οὐδέ τι ἴσασι θάνατον καὶ κῆρα μέλαιναν | δς δὴ σφι σχεδὸν ἔστω, ἐπ' ἡματι πάντας ὀλέσθαι, a not very satisfactory parallel. Monro (*Journ. Phil.* xi. 129, H. G. § 233) adds μοῖρ' ἐστὶν ἀλύξαι, ὥρη εὐδειν, and other similar phrases, which would explain the infin. after πόνος ἐστὶν in the first translation given above, but not the second, which they are quoted to support. A somewhat better case may perhaps be found in Δ 510, οὐ σφι λίθος χρώς οὐδὲ σίδηρος χαλκὸν ἀνασχέσθαι, where in later Greek we should look for a ὥστε. Cf. also the infin. after τοῖος, τηλικός (β 60, ρ 20, etc.), and H 239, τό μοι ἐστι ταλαύρινον πολεμίζειν.

299. ἐπὶ χρόνον as ξ 193, μ 407, ο 494, etc. Zenod. ἐτι, "ἀπιθάνως" (Schol. A).

300. ἦ. So Ar.: MSS. εἰ, except A, which has ἦ with εἰ written over it. In such conflict of authorities it is impossible for us to decide absolutely in favour of either; v. 349.

302. This is the only case in H. of the use of μή for οὐ in a "quasi-conditional" relative clause with the indic. Cf. 338, 143, H 236, Σ 363 (Monro, H. G. § 358).

303. χθιζὰ τε καὶ πρωῒζα, a proverbial expression, more common in the

form πρωῒν τε καὶ χθές, as in Hdt. 2, 53, μέχρι οὐ πρ. τ. κ. χθές, until very lately. So Ar. *Ran.* 726 and Plat. There are three leading explanations: (1) The principal verb is ἐφάνη (308), but the construction of the sentence is virtually forgotten in the subordinate clause *στε* . . . φέρουσαι and the quasi-parentetical *ἡμεῖς* . . . ὕδωρ, and is resumed by *ἐνθα*. In this case the phrase is used to make light of the long duration of the war, "it is as it were but yesterday, when," etc. Or (2) *ἦν* is to be supplied after *πρωῒζα*, "it was a day or two after the fleets had begun to assemble in Aulis." Näg. and Aut. support this at length, comparing γ 180 τέτρατον ἡμαρ ἦν δτ' ἐν Ἀργεῖ νηῆς ἔλας | Τυδείδew ἔταροι Διομήδεος ἱπποδάμοιο | ἴστασαν, Φ 81 ἥως δέ μοι ἔστω | ἡδε δυνδεκάτῃ δτ' ἐς Ἴλιον εἰλῆλουθα. The passages they quote for the omission of *ἦν* are insufficient, for they are all in rel. or subord. clauses. (3) Lehrs, *Ar.* p. 366, takes *χθ. τε καὶ πρωῒζα* with *ἡγερ*, transl. *vix cum Aulida advecti eramus, tum* (v. 308) *portentum accidit*. This is far the best; the interpretation coincides with (2); "when the ships had been gathering but a day or two in A." This omen cannot fail to recall the famous portent of the eagles and the hare in *Agam.* 104-105, told of the same place and time.

308. δα-φουινός: δα- = ζα-, for δια-

σμερδαλέος, τόν ῥ' αὐτὸς Ὀλύμπιος ἤκε φώωσδε,
 βωμοῦ ὑπαίξας πρὸς ῥα πλατάνιστον ὄρουσεν.
 ἔνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,
 ὄζω ἐπ' ἀκροτάτῳ, πετάλοις ὑποπεπτηῶτες,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα.
 ἔνθ' ὃ γε τοὺς ἐλεεινὰ κατήσθιε τετριγῶτας·
 μήτηρ δ' ἀμφεποτάτο ὀδυρομένη φίλα τέκνα·
 τὴν δ' ἐλελιξάμενος πτερύγος λάβεν ἀμφιαχυῖαν.
 αὐτὰρ ἐπεὶ κατὰ τέκνα φάγε στρουθοῖο καὶ αὐτήν,
 τὸν μὲν αἰζήλον θήκεν θεός, ὅς περ ἔφηνεν·
 λᾶαν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω·
 ἡμεῖς δ' ἐσταότες θαυμάζομεν, οἶον ἐτύχθη.

310

315

320

intensive. φωνός, Π 159, is generally referred to φων, for φωνος, gory, i.e. blood-red. Goebel however refers it to φαF to shine, for φοF-ωο-s (Curt. *Et.* p. 621, divides φο-ωό-s as though he agreed with this, but cf. no. 410), in the sense of fiery red (hence φοῖνις, φοῖνιον σ 97, φοινῆεις M 202).

311. Observe how the word τέκνα (and τέκε) is repeated so as to give a sort of human pathos to the passage. Cf. M 170, π 217, and Θ 248, Π 265, P 183 (τέκος). νήπια especially emphasizes this association. Notice also the rhymes, 311-3-5 and 312-4. This phenomenon, though not rare in H., is so sporadic that we have no ground for supposing it to have been in any case intentional, even if it was consciously observed.

312. ὑποπεπτηῶτες, st. πτα, as in Θ 136 καταπτήτην, the only form found beside the pf. part. (ν 98, ξ 354), other parts being supplied from the secondary stem πτα-κ (πτήσσω).

314. ἔλεινά, adv. with τετριγῶτας, "cheeping in piteous fashion."

315. In the principal caesura the hiatus is "licitus"; we do not therefore need Bentley's conj. ἀμφεποτάτ' ὀλοφυρομένη. τέκνα, acc. after ἀμφεποτάτο.

316. ἐλελιξάμενος (which should be Φελιξ., see A 520), "coiling himself up for the spring." ἀμφιαχυῖαν, an anomalous form, for which see Fritzsche in Curtius' *St.* vi. 327; for the perf. with ι as reduplicative vowel, he is inclined to compare δίζημαι (= δι-δῆν-μαι). Monro, H. G. § 23, 5. The Scholion of Herodianus on the accent of πτερύγος is characteristic: παροξυτόνως. καὶ ὁ μὲν κανὼν θέλει παροξυτόνως, ὡς δοῦκος. ἀλλ' ἐπειδὴ

οὕτως δοκεῖ τονίζειν τῷ Ἀριστάρχῳ, πειθόμεθα αὐτῷ ὡς πάντῳ ἀρίστῳ γραμματικῷ.

318. αἰζήλον, στι (sc. Ar. marked the line with the διπλὴ περιστιγμένη, because) Ζηρόδοτος γράφει ἀρίδηλον καὶ τὸν ἐχόμενον (the next line) προσέθηκεν. τὸ γὰρ ἀρίδηλον ἄγαν ἐμφανές, ὅπερ ἀπίθανον. δ γὰρ ἐὰν πλάση τοῦτο ἀναιρεῖ (i.e. whatsoever a god creates, that he brings to naught again. But there seems to be some lacuna in the quotation). λέγει μέντοι γε ὅτι ὁ φήνας αὐτὸν θεὸς καὶ ἀδηλον ἐποίησεν (Aristonikos). It seems clear therefore that Ar. read αἰζήλον (or αἰδηλον) "invisible," athetizing 319 altogether. (But MSS. ἀρίζηλον, except Ambros. 1 man. αἰζ., Apoll. Lex., Et. M. in quotations, and Hesych. αἰζηλος ἀδηλος.) Cf. αἰδέλα in the same sense, Hesiod, fr. 130. Cic., who translates the passage in *Div.* 2, 30, 63, took the word in the same way—"Qui luci ediderat genitor Saturnius, idem Abdidit."

Curt., *Et.*⁵ 662, takes the same view, explaining αἰζήλον as = αἰδηλον phonetically, but with pass. instead of act. signification. The question is admirably discussed at length in Buttm. *Lex.* 53-58, and decided in the same sense. ἀρίζηλον must be explained, "god who created him made of him an evident sign," which is comparatively weak. (Cf. however the fate of the Phaeacian ship, ν 156, θείναι λίθον ἐγγυθὶ γαίης νηὶ θοῇ ἔκλον, ἵνα θαυμάζωσιν ἅπαντες.) Cicero goes on to translate 319 also—

"Abdidit, et duro firmavit tegmina saxo"; as though the serpent were hidden away in the rock into which he is turned.

320. οἶον and similar constructions are

ὥς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἐκατόμβας,
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν·
 'τίπτ' ἄνεω ἐγένεσθε, κάρη κομόωντες Ἀχαιοί;
 ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς,
 ὄψιμον ὄψιτέλεστον, ὅου κλέος οὐ ποτ' ὀλείται. 325
 ὥς οὗτος κατὰ τέκνα φάγε στρουθοῖο καὶ αὐτήν,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα,
 ὧς ἡμεῖς τοσσαῦτ' ἔτεα ποτολεμίξομεν αἰθι,
 τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρύαγνιαν·
 κείνος τὼς ἀγόρευε· τὰ δὲ νῦν πάντα τελεῖται. 330
 ἀλλ' ἄγε μίμνετε πάντες, εὐκνήμιδες Ἀχαιοί,
 αὐτοῦ, εἰς ὃ κεν ἄστρ' ἄστυ μέγα Πριάμοιο ἔλωμεν."
 ὧς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον, ἀμφὶ δὲ νῆες
 σμερδαλέον κονάβησαν ἀυσάντων ὑπ' Ἀχαιῶν,
 μῦθον ἐπαινῆσαντες Ὀδυσσεύς θεῖοιο. 335
 τοῖσι δὲ καὶ μετέειπε Γερήνιος ἱππότης Νέστωρ·
 "ὦ πόποι, ἦ δὴ παισὶν εἰκότες ἀγοράασθε
 νηπιάρχους, οἷς οὐ τι μέλει πολεμῆα ἔργα.
 πῇ δὲ συνθεσθαί τε καὶ ὄρκια βήσεται ἡμῖν;
 ἐν πυρὶ δὴ βουλαί τε γενοίατο μήδεά τ' ἀνδρῶν 340
 σπονδαί τ' ἄκρητοι καὶ δεξιά, ἧς ἐπέπιθμεν·

commonly explained by the ellipse of the antecedent (H. G. § 267), or less scientifically by resolving *οἶον* into *ὅτι τοῖον*, *ὥς* (e.g. Δ 157) into *ὅτι οὕτως*. But it is better to regard them as originally independent clauses of a quasi-interjectional nature; "we wondered—what a thing was wrought!" The manner in which wishes introduced by *εἰ* gradually became the grammatical protases of conditional sentences is very similar (H. G. § 318, after L. Lange). Cf. Z 166, O 95, P 173, with X 347, δ 611, ξ 392, and often. (Näg. and Aut. *ad loc.*)

325. *ὅου*, doubtless an error in transcription for *δο*, an intermediate form of the gen. which has disappeared from MSS. but may often be restored with confidence. See H. G. § 98.

329. *τῷ*: on this use of the article with numerals v. H. G. § 260 (c).

330. *τῶς*, so Ar.: MSS. *θ' ὧς* with Herodianus. Cf. E 48, σ 271, where MSS. are divided. The word recurs only Γ 415, τ 234.

335. For a participle belonging to the leading clause of a sentence, after a virtual parenthesis, we may perhaps

compare Δ 153, where *χαλκῷ δηρώντες* seems to belong to *ἱππεῖς δ' ἱππῆας* in 151. But the construction seems very awkward.

337. For the long *a* of *ἀγοράασθε* cf. *ἀπονέεσθαι* 113, 288, etc., *ἀθάνατος* 306, etc., *δυναμένοιο* α 276, *Ἀπόλλωνα* Α 21, *διὰ* Γ 357, Δ 135, Δ 435, and other instances. It is due to the ictus. *ἀγοράομαι* occurs elsewhere in H. only in impf. and aor.

338. For *οὐ* a later writer would probably have used *μή*, but the only instance in H. of such a use of *μή* with the rel. is in line 302 (*q.v.*). See H 236, Σ 363, γ 349. *οὐ* shews that the claim is added as a general description of a class, while in 302 *μή* is used to make an exception to what the speaker has already said (H. G. § 59).

339. Cf. 286, *Aen.* iv. 426. For *ἐν πυρὶ*, cf. E 215. He means of course "all our oaths are so much useless lumber."

341. *ἄκρητοι*, solemnised with unmixed wine, as Δ 159. See however Γ 269, with note. *σπονδαί* here includes both the literal meaning of "libation" and the metaphorical "ratification of agreement." *δεξιά*; handclasping as

αὐτως γὰρ ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος
 εὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἐόντες.
 Ἀτρεΐδῃ, σὺ δ' ἔθ', ὥς πρὶν, ἔχων ἀστεμφέα βουλὴν
 ἄρχεῦ Ἀργείοισι κατὰ κρατερὰς ὑσμίνας, 345
 τοῦσδε δ' ἔα φθινύθειν, ἕνα καὶ δύο, τοί κεν Ἀχαιῶν
 νόσφιν βουλευώσ', ἄνυσσι δ' οὐκ ἔσσεται αὐτῶν,
 πρὶν Ἀργοςδ' ἰέναι, πρὶν καὶ Διὸς αἰγινόχοιο
 γνόμεναι, εἴ τε ψεύδος ὑπόσχεσις εἴ τε καὶ οὐκί.
 φημί γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα 350
 ἥματι τῷ, ὅτε σῆυσιν ἐν ὠκυπόροισιν ἔβαινον
 Ἀργεῖοι Τρώεσσι φόνον καὶ κῆρα φέροντες,
 ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων.
 τῷ μὴ τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,
 πρὶν τινα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι, 355
 τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχάς τε.

the sign of a pledge is mentioned Z 233, Φ 286. It is of course familiar in later Greek: e.g. δεῖξις φέρειν παρά τινος, to bring a pledge from a man, Xen. An. 2, 3, 11. ἐπέτιθεν, for the rather rare non-thematic plpf. see H. G. § 68.

344. ἀστεμφέα, see Curt. Et. no. 219: lit. "not to be squeezed" (στῆμφυλον = pressed olives), hence "unflinching, immovable," as Γ 219. Additional force is lent to this remark if it be supposed that Agamemnon had seriously advised flight.

345. ἀρχεῦν, only here and E 200 with dat., as ἀρχεῖν E 592, θ 107, ἡγεμονεῦν B 816, γ 386, etc., ἡγείσθαι A 71, X 101; always of "shewing the way."

346. Ἀχαιῶν νόσφιν, a rhetorical subterfuge, apparently, in order to separate the malcontents, by representing them as secret caballers, from the majority who were but lately in sympathy with them. τοῦσδε is sufficient to shew that Thersites is aimed at, not, as some commentators have thought, Achilles and Patroklos, for it must indicate some who are present.

347. αὐτῶν, it is hard to say whether this is masc. or neut. (sc. βουλευμάτων or the like). αὐτός is so rarely used of things in H. that the presumption is in favour of the former, which we must then understand to mean "there will be no fulfilment on their part." This clause is parenthetical, ἰέναι depending on βουλευώσι.

349. εἴτε . . . εἴτε, so most and best

MSS., vulg. εἴτε . . . ἤε; La R. would prefer ἤτε . . . ἤε or ἤτε: as 238, 299, K 444, λ 492. But L. Lange (EI, pp. 227 ff.) has shewn that there is no reason for abandoning the best attested reading. εἴτε . . . οὐκ in a disjunctive indirect question is found even in Attic, e.g.

ὅπως ἴδῃς

εἴτ' ἐνδον εἴτ' οὐκ ἐνδον.—Soph. Aj. 7.

(It appears however to be found only where the predicate of the first clause is repeated: see Kühner, Gr. p. 749). This instance is, as Lange remarks, virtually equivalent to εἴ with indic., where εἴ οὐ seems to be the original and more natural construction, though it was afterwards superseded by εἴ μὴ by force of analogy. See note on Δ 160, and H. G. § 316, 341. For the predicative use of ψεύδος cf. I 115.

353. ἀστράπτων, a very natural anacoluthon, the thought in the speaker's mind being κατένευσε Κρονίον.

355. τινα as though ἕκαστον, like 382, II 209, etc.

356. A much disputed line. The χωρίζοντες of Aristarchos' time took it to mean "Helen's searchings of heart and groanings," and urged that this view of Helen's resistance to her abduction was peculiar to the Il., while the poet of the Od. represented her as going willingly with Paris. Aristarchos replied, ὅτι οὐκ ἔστιν ἐπ' αὐτῆς ὁ λόγος ἀλλ' ἐξωθεν πρόβησιν τὴν "περὶ" δεῖ λαβεῖν, ἢ ἢ "περὶ Ἑλένης." καὶ ἔστιν ὁ λόγος, τιμωρίαν λαβεῖν ἀνθ' ὧν ἐστενάξαμεν καὶ ἐμεριμνήσαμεν περὶ Ἑλένης.

εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,
 ἀπτέσθω ἥς νηὸς ἐνυσέλμοιο μελαίνης,
 ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.
 ἀλλά, ἄναξ, αὐτός τ' ἐν μῆδεο πειθέο τ' ἄλλω· 360
 οὐ τοι ἀπόβλητον ἔπος ἔσσεται, ὅττι κεν εἶπω·
 κρῖν' ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγαμέμνων,
 ὥς φρήτρη φρήτρηφιν ἀρήγη, φύλα δὲ φύλοις.
 εἰ δέ κεν ὥς ἔρξης καὶ τοι πείθωνται Ἀχαιοί,
 γνῶσῃ ἔπειθ', ὅς θ' ἡγεμόνων κακὸς ὅς τέ νυ λαῶν, 365
 ἡδ' ὅς κ' ἐσθλὸς ἔρσι· κατὰ σφέας γὰρ μαχέονται·
 γνῶσσαι δ', εἰ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις
 ἢ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο." *ψιμυζομένη*
 τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·

παραλειπτικός (fond of omitting) γὰρ προ-
 θέσεω ἐστὶν ὁ ποιητής. Apart from the
 gratuitous insertion of the preposition
 there can be little doubt that his view is
 right. However much Helen may have
 been excusable by the deceit of Aphrodite,
 there can be no doubt that Homer repre-
 sents her as having deserted her husband
 voluntarily as far as the outward aspect
 of her action went; and she could not
 therefore be regarded by the Greeks as
 a victim whose sufferings were to be
 avenged. The chief passages in H. are
 δ 145, 260, Γ 164, [ψ 218-224]. See
 also Mr. A. Lang's note to "Helen
 of Troy." For the gen. compare ἄχος
 ἡνιόχοιο, grief for the charioteer, Θ 124,
 etc., ἄχος σέθεν Δ 169, πένθος παιδὸς
 ἀποφθιμένοιο Σ 88, and others in H. G.
 § 147, 1.

357. ἐκπάγλως, cf. *ἔται αἰνῶς* β 327,
 a curious parallel to some expressions of
 modern slang.

359. This line is a threat, "let him
 so much as touch his ship, he shall im-
 mediately be slain before the face of the
 rest." (The alternative explanation,
 "he will start homeward only to perish
 on the road sooner than the others," is
 clearly inferior. See Ameis, *Anh.*, p.
 127.)

362. This tactical counsel, like the
 advice to build a wall round the ships in
 H 337-343 (*q.v.*) appears singularly out
 of place in the last year of the war; it is
 only poetically justifiable as intended to
 illustrate the position of Nestor as the
 leading counsellor of the Greek army.
 For φρήτρας cf. ἀφρήτωρ I 63: the word
 does not recur in H. It seems to be a

relic of the patriarchal time when the
 family, not the tribe, was the unit.

365. After each *ὅς* we must apparently
 supply κ' ἔρσι from the next line; *ἐστί*
 would almost make Nestor call in
 question the existence of brave men
 while insisting on the presence of
 cowards (Ameis).

366. κατὰ σφέας, cf. *μαχόμεν κατ'*
ἐμ' αὐτὸν ἐγώ, Δ 271: "they will fight
 each tribe *on their own account*," and so
 every man will have a motive for ambi-
 tion in the glory which will accrue to
 his tribe or family from success. Cf.
 "Quodque praecipuum fortitudinis in-
 citamentum est, non casus neque fortuita
 conglobatio turmam aut cuneum facit,
 sed familiae et propinquitates," Tac.
Germ. 4; "Batavi Transrhenanique,
 quo discreta virtus manifestius spec-
 taretur, sibi quaeque gens consistunt,"
Hist. iv. 23.

367. θεσπεσίῃ, a substantivized adj.,
 like many others in H.; ἀμβροσίῃ
 ἀναγκαίῃ ἰθείᾳ ἴσῃ τραφερῇ ὕγρῃ, and
 cases used as here adverbially, ἀντιβίην
 ἀπριάτην (*v.* A 99) ἀμφαδίην (Ameis,
Anh. to a 97). There is no need to
 supply any ellipse. ἀλαπάξεις, fut. in
 potential sense (cf. Z 71, N 260, La R.),
 or perhaps as taking up with some slight
 irony Agamemnon's despairing tone, οὐ
 γὰρ ἐτι Τροίην αἰρήσομεν εὐνράγειαν, 141.
 Bekker's conj. ἀλαπάξεις is needless.
 εἰ, so MSS., but edd. generally give
 ἦ. Considering that *εἰ* and *ἦ* are virtu-
 ally identical in use in indirect questions,
 so far as tradition goes, there seems to
 be no reason for departing from the at-
 tested reading. See on 349.

“ ἡ μὰν αὐτ’ ἀγορῇ νικᾶς, γέρον, υἷας Ἀχαιῶν. 370
 αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,
 τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
 τῶ κε τάχ’ ἡμύσειε πόλις Πριάμοιο ἀνακτος
 χερσὶν ὑφ’ ἡμετέρησιν ἀλούσά τε περθομένη τε.
 ἀλλὰ μοι αἰγίλοχος Κρονίδης Ζεὺς ἄλγε’ ἔδωκεν, 375
 ὅς με μετ’ ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.
 καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχησάμεθ’ εἵνεκα κούρης
 ἀντιβίοις ἐπέεσσιν, ἐγὼ δ’ ἦρχον χαλεπαίνων·
 εἰ δέ ποτ’ ἔς γε μίαν βουλεύσομεν, οὐκέτ’ ἔπειτα 380
 Τρῶσιν ἀνάβλησις κακοῦ ἔσσεται, οὐδ’ ἡβαιόν.
 νῦν δ’ ἔρχεσθ’ ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἀρρα.
 εὖ μὲν τις δόρυ θηξάσθω, εὖ δ’ ἀσπίδα θέσθω,
 εὖ δέ τις ἵπποισιν δεῖπνον δότω ὠκυπόδεσσιν,
 εὖ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω,
 ὥς κε πανηγέριοι στυγερῇ κρινώμεθ’ Ἀρρι. 385
 οὐ γὰρ παυσωλὴ γε μετέσσεται, οὐδ’ ἡβαιόν,

371. This formula (also Δ 288, Η 132, ΙΙ 97, and several times in *Od.*) gives a typical instance of the transition from “wishing-clauses,” followed by a paratactic clause expressing the result, to regular conditional sentences; if it were not for the appeal to the gods, which proves that a real wish is expressed, 371-2 might quite well form a protasis to 373-4. See L. Lange, *EI*, 41, *sqq.*

374. ὑπὸ χερσίν, this instrumental use of ὑπό with dat. is developed from the local by a transition which is quite easy in phrases like the present, where “subjection” or “falling prostrate” is the leading idea: in ὑπὸ δουρὶ τυπεῖς, ὑπὸ νούσῳ φθίσθαι (N 667) ὑπὸ γλυκερῷ παρπόμεθα, the local sense almost fades away, but never quite disappears. Obs. ἀλούσα, aor. of the moment of capture; περθομένη, pres. of a continuing state.

376. ἀπρήκτους, fruitless, not conducting to any result: cf. οὐ γὰρ τις πρῆξις πέλεται κρνεοῖο γόοιο Ω 524, ἀπρήκτους δδύνας β 79.

379. μίαν, sc. βουλὴν, to be supplied from the verb: so τὴν ἱαν ξ 435, supply μοῖραν from διεμοιράτο.

380. ἡβαιόν occurs only in this phrase, and always at the end of a line, except ι 462, ἐλθόντες δ’ ἡβαιὸν ἀπὸ σπείλους. It would seem that some of the ancients

preferred to write οὐδ’ ἡβαιόν or οὐ δὴ βαιόν. Sonne explains the ἡ as an instrumental of the pronoun-stem, in the sense “how” or “so” little, as we say “not ever so little.” The materials are insufficient for a decision.

381. ξυνάγωμεν ἄρρα, *committere praelium*, compare Ξ 149, 448, ΙΙ 764, for similar phrases.

382. θέσθω, not here in the later sense of “grounding arms,” but “place ready,” “bestow well,” as I 88, τίθεντο δόρυα: so εὖ θέσθαι ὄπλα, to keep armour in order, Xen. *Cyr.* 4, 5, 3; εἰς δῆριν ἐθεντο ὄπλα, *ap.* Dem. 322, 6.

384. ἀμφίς, so MSS.; Bekk., after Heyne and Buttm. (*Lex.* p. 104), ἀμφί, which is however found with gen. in H. only ΙΙ 825, θ 267. Monro, *H. G.* § 184, comp. Att. περιορῶμαι with gen. = to look round after, take thought about (Thuc. 4, 124), and also the gen. with ἀμφιμάχεσθαι ΙΙ 496, etc. ἀμφίς with gen. appears elsewhere always in the sense “aside from.”

385. κρινώμεθα, “measure ourselves,” cf. the same root in *de-cern-ere*, *cer-tamen*. From the primary idea of separation (by sifting, etc.) comes that of two parties standing in opposition. So διακρινέει, “part,” 387, cf. 362, Γ 98, π 268 μένος κρινῆται ἀρρος, σ 264, ω 507.

εἰ μὴ νύξ ἔλθοῦσα διακρινέει μένος ἀνδρῶν.
 ἰδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσφιν
 ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχει χεῖρα καμείται·
 ἰδρώσει δέ τευ ἵππος ἐύξοον ἄρμα τιταίνων. 390
 ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νόησω
 μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα
 ἄρκιον ἐσσεῖται φυγέειν κύνας ἢ δ' οἰωνούς."

ὥς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον, ὥς ὅτε κῦμα
 ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθών, 395
 προβλήτι σκοπέλω· τὸν δ' οὐ ποτε κύματα λείπει
 παντοίων ἀνέμων, ὅτ' ἂν ἔνθ' ἢ ἔνθα γένωνται.
 ἀνστάντες δ' ὀρέοντο κεδασθέντες κατὰ νῆας,
 κάπνισσάν τε κατὰ κλισίας καὶ δεῖπνον ἔλοντο.
 ἄλλος δ' ἄλλω ἔρεξε θεῶν αἰειγενετῶν, 400
 εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἀρης.
 αὐτὰρ ὁ βοῦν ἰέρευσεν ἀναξ ἀνδρῶν Ἀγαμέμνων
 πίονα πενταέτηρον ὑπερμενεί Κρονίωνι,
 κίκλησκεν δὲ γέροντας ἀριστῆας Παναχαϊῶν,
 Νέστορα μὲν πρότιστα καὶ Ἴδομενῆα ἀνακτα, 405

387. μένος ἀνδρῶν, a periphrasis for "brave warriors," as μένος Ἀλκινόοιο, etc.

388. τευ virtually = ἐκάστου, at least for purposes of translation. We must in the next line supply τις as subject to καμείται. This passage may be added to those in H. G. § 186, in which it is doubtful whether περὶ is prep. or adv. (= exceedingly).

391. ἐθέλοντα of "the active wish, which looks forward to its accomplishment as soon as circumstances shall allow: H 364 πάντ' ἐθέλω δόμεναι, I 120 ἄψ' ἐθέλω ἀρέσαι," Buttm. *Lex.* p. 194. νοήσω, in sense "perceive" νοεῖν takes a partic.; "to think over, remember," an infin. E 665, λ 62, etc.

393. ἄρκιον, "there shall be nothing on which he can rely, nothing to give him any well-grounded hope of escaping the dogs and birds," Buttm. *Lex.* pp. 163-4, comparing O 502 νῦν ἄρκιον ἢ ἀπολέσθαι | ἢ σαωθῆναι; he deduces this sense from the verb ἀρκεῖν, through the sense "sufficient," "able to help," and thence "that on which one can rely." So K 304, μισθὸς δέ οἱ ἄρκιος ἔσται, his reward shall be certain. The passage of course means "he shall certainly be slain and left unburied."

394. On ὥς ὅτε without a finite verb see L. Lange, *Hom. Geb. d. Part.* EI, p. 254, where it is compared with the similar use of ὥς εἰ in similes. He argues that there is no need to supply any ellipse; the ὅτε is really indef., "as on a time," and is strictly speaking superfluous. The construction recurs Δ 462, M 132, N 471, 571, O 362, 679, Σ 219, II 406, Ψ 712, ε 281, λ 368, τ 494. For the simile itself cf. 144 and 209.

397. ἀνέμων, for this use of the gen. cf. ἀνέμων δυσαιῶν μέγα κύμα ν 99, νέφεα ἀργεστώ Νότοιο Δ 305, and νοῦσον Διός ι 411, a sickness sent from Zeus. γένωνται, sc. ἀνεμοί (but Ar. thought κύματα, and some actually wrote γένηται).

400. ἔρεξε, the F is neglected as in ἀρεκτον T 150, ἐρεξας Ψ 570, ἐρεζον ω 458. From here eleven consecutive lines have the trochaic caesura, which was in all probability originally the only caesura of the hexameter. (For the genesis of the Homeric hexameter reference may be made to a very interesting paper by F. A. Allen of Cincinnati, in Kuhn's *Ztsch.* xxiv. 558 (1879), where it and the Saturnian verse, as well as the typical old German measure, are traced back to a common origin still found as a metre in the Zend-Avesta.)

αὐτὰρ ἔπειτ' Αἴαντε δῶω καὶ Τυδεὸς υἱόν,
 ἕκτον δ' αὐτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον.
 αὐτόματος δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος·
 ᾗδε γὰρ κατὰ θυμὸν ἀδελφεόν, ὥς ἐπονεῖτο.
 410
 βούν δὲ περίστησάν τε καὶ οὐλοχύτας ἀνέλουντο.
 τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·
 “Ζεῦ κύδιστε μέγιστε, κελαινεφές, αἰθέρι ναίων,
 μὴ πρὶν ἐπ' ἡέλιον δύναι καὶ ἐπὶ κνέφας ἔλθειν,
 πρὶν με κατὰ πρηνὲς βαλέειν Πριάμοιο μέλαθρον
 415
 αἰθαλόεν, πρῆσαι δὲ πυρὸς δηλοῖο θύρετρα,
 Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι
 χαλκῷ ῥωγαλέον· πολέες δ' ἄμφ' αὐτὸν ἐταῖροι
 πρηνέες ἐν κονίησιν ὁδὰξ λαζοῖατο γαῖαν.”
 ὧς ἔφατ', οὐδ' ἄρα πῶ οἱ ἔπεκράλαινε Κρονίων,
 ἀλλ' ὃ γε δέκτο μὲν ἰρά, πόνον δ' ἀλίσστον ὄφελλεν.
 420
 αὐτὰρ ἐπεὶ ῥέϋξαντο καὶ οὐλοχύτας προβάλουντο,
 αὔρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυνσαν
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.

409. ἀδελφεός is the only Homeric form (cf. Z 61); so δένδρεον, never δένδρον.

410. περίστησάν τε, so edd. with Bekk. for -στήσαντο of MSS.: so μ 356, and cf. Δ 532. The aor. mid. is always transitive in H. (v. A 480, β 431, etc.). Σ 533, ι 54 (στησάμενοι δ' ἐμάχοντο μάχην) are ambiguous, but no doubt are also trans., as Herod. also says στήσασθαι πολέμους. οὐλοχύτας, A 449.

412. κελαινεφές, apparently for κελαινο-νεφής, “god of the black cloud.” The epithet is also applied to blood, “dusky,” the significance of the second element having been weakened—a phenomenon familiar in the Tragedians but very rare in H.

413. ἐπὶ, “that the sun set not upon us,” a pregnant expression which is virtually an anticipation of the ἐπὶ immediately following, and may be compared with Eph. 4, 26, ὁ ἥλιος μὴ ἐπιδυνέτω ἐπὶ τῷ παροργισμῷ ὑμῶν. See also Θ 488, Τρωσὶν μὲν ῥ' ἀέκουσιν ἔδν φάος. Some have, without necessity, conj. ξτ' or γ': La R. thinks that the word was inserted when it was forgotten that πρὶν was originally long by nature (for προῖον, the comparative of πρό). For μὴ with infin. expressing a prayer, see H. G. § 361. μὴ appears fundamentally to express the

idea “away with the thought that,” “let us not suppose that,” and may thus be properly used with the infin. without the need of supplying any ellipse of δὲς or the like. Cf. Γ 285, Η 179, ρ 354, where the infin. expressing the mere thought indicates, by the form of interjectional utterance, a strong wish; and also the use of the infin. as an imper. The idiom is common in later Gk., e.g. ὦ θεοὶ πολῖται, μὴ με δουλείας τυχεῖν, Aesch. Supp. 235. (It is virtually a case of the use of μὴ without a verb, such as we find in A 295 and ετε μή=“except,” see Lange, EI, p. 162 (468), where the key to the question is given.)

415. πυρὸς, for this use of gen. see H. G. § 151, d, where it is classed as a “quasi-partitive” use, as though the idea of material used implied a stock drawn upon: so πυρὸς μειλισσέμεν H 410, πυρὸς θέρηται, Z 331. For πρῆσαι A 481. δῆμος with πῦρ, in the lit. sense “blazing,” root δαF, δαίω: so πῦρ κήλεον (καίω), Θ 217.

417. ῥωγαλέον, proleptic; as Π 841, αἱματόεντα. But αἰθαλόεν, 415, seems to be a standing epithet of the hall; v. χ 239.

420. ἀλίσστον Ar.: MSS. ἀμέγαρον. *mw*
 421-4 = A 458-461; 427-432 = A 464-469.

καὶ τὰ μὲν ἄρ σκίζουσιν ἀφύλλοισιν κατέκαιον, 425
 σπλάγχνα δ' ἄρ' ἀμπεύραντες ὑπείρεχον Ἥφαιστοιο.
 αὐτὰρ ἐπεὶ κατὰ μῆρα κή καὶ σπλάγχνα πᾶσαντο,
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
 ὥπτησάν τε περιφραδέως ἐρύσαντό τε πάντα.
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα, 430
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·
 "Ἄτρεϊδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 μηκέτι νῦν δῆθ' αὖθι λεγόμεθα, μηδ' ἔτι δηρὸν 435
 ἀμβαλλόμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει·
 ἀλλ' ἄγε κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
 λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας,
 ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 ἵομεν, ὅφρα κε θᾶσσον ἐγείρομεν ὀξὺν Ἀρηα." 440
 ὧς ἔφατ', οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσεν
 κηρύσσειν πολέμονδε κάρη κομόωντας Ἀχαιοὺς.
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.
 οἱ δ' ἀμφ' Ἀτρεΐδῃ διατρεφέες βασιλῆες 445
 θύνον κρίνοντας, μετὰ δὲ γλαυκῶπις Ἀθήνη
 αἰγίδ' ἔχουσ' ἐρίτιμον, ἀγήραον ἀθανάτην τε·

426. Ἥφαιστοιο = πυρός, as Ἀμφιτρίτῃ = θάλασσα μ 97, Ἀφροδίτῃ = εὐνή χ 444, Ἀρης = πόλεμος *passim*. Cf. φλογὸς Ἥφ. I 468.

435. μηκέτι νῦν δῆθ' αὖθι, so MSS. and Ar., δὴ ταῦτα Zenod., δὴ νῦν αὖθι Kallistratos. Ar. explained "δηθά πολλὸν χρόνον, αὖθι αὐτοῦ, λεγόμεθα συναθροίζομεθα" (Didymos *ap. Schol. A*). Against Zenod.'s reading it is justly urged (Butt. *Loc.* 398) that the phrase μηκέτι δὴ νῦν ταῦτα λ. is always used to cut short a long conversation (N 292, T 244, ν 296, γ 240); whereas here the object is to prevent conversation beginning. λέγειν and λέγεσθαι are rarely used in Homer, except in the above-mentioned phrase, in the sense of "relating," nor do they ever occur without an object in the sense of "conversing." There seems therefore no choice but to adopt the interpretation of Aristarchos, with his reading; or with the reading of Zenod. to suppose that

μηκ. τ. λεγ. is "a customary formula for breaking off a conversation; and that when Nestor rose from table, at which there had naturally been some conversation, though the poet does not mention it, he broke it off with these words" (Butt. *l.l.*) Neither alternative is entirely satisfactory.

447. For the aegis see also O 308, P 593, Δ 167, E 738: it clearly symbolizes the storm-cloud, and as such belongs properly to Zeus; Apollo wields it O 318, 361, Ω 20; Athene here, E 738, Σ 204, Φ 400. The tassels round the edge seem to be mentioned rather as a majestic ornament (cf. Ξ 181) than as "a symbol of the lightning-flashes playing about the thunder-cloud." See also Herod. (iv. 189), who derives it from the leathern corselets worn by the Libyans. ἀγήραον and ἀθανάτην are co-ordinated by τε, and therefore epexegetic and subordinate to ἐρίτιμον.

-ataj

τῆς ἑκατὸν θύσανοι παγχρύσειοι ἡερέθονται,
 πάντες ἐνπλεκέες, ἑκατόμβιοις δὲ ἕκαστος·
 σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν 450
 ὀτρύνουσ' ἰέναι· ἐν δὲ σθένος ὤρσεν ἑκάστῳ
 καρδίῃ, ἄλληκτον πολεμίζειν ἡδὲ μάχεσθαι.
 τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἡὲ νέεσθαι
 ἐν νηυσὶ γλαφυρῇσι φίλῃν ἐς πατρίδα γαίαν.
 ἥνυτε πῦρ αἰδήλον ἐπιφλέγει ἄσπετον ὕλην 455
 οὔρεος ἐν κορυφῇς, ἕκαθεν δέ τε φαίνεται αὐγῇ,
 ὥς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίῳ
 αἶγλη παμφανόσα δι' αἰθέρος οὐρανὸν ἵκεν.
 τῶν δ', ὥς τ' ὀρνίθων πετεηνῶν ἔθνεα πολλά,
 χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων, 460
 Ἀσίῳ ἐν λειμῶνι, Καῦστρίου ἀμφὶ ῥέεθρα,
 ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πετερυγέσσιν,

448. *θύσανος* (see Curt. *Et.* no. 320), from *θυ-σ-* (root *θυ-*), on account of their violent swinging; perhaps with a reminiscence of *θύελλα*. *ἡερέθονται*, so Ar. and most MSS.: Zenod. -οντο. The present is quite in place in describing the immortal gear of the gods; see a striking instance in E 726-8 compared with 729.

450. *παιφάσσουσα*, "dazzling," by intensive reduplication from a secondary form of root *φα-*, either *φακ-γ* or *φασ-γ*. The latter derivative is common in Skt. (*bhās-*), but is doubtful in Greek.

451. *ὀτρύνουσα*, clearly not by words, but by her invisible presence and the supernatural power of the aegis.

455-483. The accumulation of similes has given much offence to critics, and most edd. reject one or more. But each is vivid and Homeric, and refers to a particularly striking point in the aspect of the Greek host, the gleam of their weapons (455-8), the clamour of their advance (459-466), their multitudinous unrest (469-473). Then follow two describing the leaders in general and Agamemnon in particular. The effect is that of a majestic prologue, and would be greatly enhanced if the direct action of the poem followed on immediately, and were not interrupted by the Catalogue. *αἰδήλον*, lit. "making invisible," *ἀφανίζων*, i.e. "destroying," see Curt. *Et.* p. 662.

456. For this use of *ἕκαθεν*, where we say "to a distance," see II 634. Observe

the characteristic use of *δέ τε* in similes (456 and 463) to introduce an additional touch, often, but not always, containing the *tertium comparationis*.

461. *Ἀσίῳ*, so best MSS. with Ar., who regarded it as the gen. of a proper name *Ἀσίας* (for *Ἀσίῳ*), said to have been a king of Lydia. So Herod. iv. 45, καὶ τοῦτον μὲν μεταλαμβάνονται τοῦ οὐνόματος Λυδοὶ, φάμενοι ἐπὶ Ἀσίῳ τοῦ Κότυος τοῦ Μάνεω κεκλήσθαι τὴν Ἀσίαν. Virgil, on the other hand, clearly read *Ἀσίῳ*:

"varias pelagi volucres, et quae Asia circum

Dulcibus in stagnis rimantur prata Caystri."—(*Georg.* i. 383.)

"Ceu quondam nivei liquida inter nubila cerni

Cum sese e pastu referunt et longa canoros

Dant per colla modos, sonat amnis et Asia longe

Pulsa palus."—(*Aen.* vii. 699.)

This is the only passage in the Iliad indicating knowledge in detail of any part of the coast of Asia Minor beyond the Troad.

462. *ἀγαλλόμενα*, perhaps here in the primitive sense (root *γαλ* to shine), "preening themselves." There was an old variant *ἀγαλλόμεναι*, which would be perfectly good Greek but for the masc. *προκαθιζόντων* in the next line (Aut.-Näg.)

κλαγγηδὸν προκαθίζοντων, σμαραγεῖ δέ τε λειμών,
ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
ἐς πεδίον προχέοντο Σκαμάνδριον, αὐτὰρ ὑπὸ χθών 465
σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι
μυριοί, ὅσσα τε φύλλα καὶ ἄνθηα γίγνεται ὥρη.

ἥύτε μυιάων ἀδινάων ἔθνεα πολλὰ,
αἷ τε κατὰ σταθμὸν ποιμνήιον ἡλάσκουσιν 470
ὥρη ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει,
τόσσοι ἐπὶ Τρώεσσι κάρη κομόωντες Ἀχαιοὶ
ἐν πεδίῳ ἴσταντο διαρραῖσαι μεμαῶτες.

τοὺς δ', ὥς τ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες
ρέϊα διακρίνωσιν, ἐπεὶ κε νομῶ μιγέωσιν, 475
ὥς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα
ὑσμίνηνδ' ἵεναι, μετὰ δὲ κρείων Ἀγαμέμνων,
ὄμματα καὶ κεφαλὴν ἵκελος Διὶ τερπικεραύνῳ,
Ἄρει δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.
ἥύτε βούς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων 480
ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένησιν·
τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἡματι κείνῳ,
ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἠρώεσσιν.

ἔσπετε νῦν μοι, μούσαι Ὀλύμπια δώματ' ἔχουσαι,

463. **προκαθίζόντων**, a pregnant expression, "keep settling ever forwards"; the whole body moves forward by the continual advance of single birds who keep settling in front of the rest. **σμαραγεῖ** may here, as in the two other passages where it occurs (210, Φ 199), be taken to refer either to bright light or loud noise, but the latter is generally adopted, and suits the simile best.

465. **ὑπὸ** must go with **ποδῶν**, the gen. indicating a transition from the local to the causal meaning of the preposition (La R.). Cf. Ξ 285 **ποδῶν ὑπο** with T 363 **ὑπὸ ποσσίν**.

469. **ἀδινάων**, "busy." See on 87. The simile indicates both the multitude of the Greeks and their restless eagerness for their object: cf. II 641, where line 471 also recurs. Homer has another striking simile of the fly in P 570.

474. **αἰπόλοι**: G. Meyer, in *Curt. St.* viii. 121, shows reason for deriving **αἰπόλος** not from **αἰγ-πόλος** for **αἰγ-πόλος**, for which there is no analogy, but from **ἀφι-πόλος**, where **ἀφι-**=Skt. *avi-*, *dis*, *ovis*.

It will then be used of goats by the same idiom which gives us **ἵπποι βουκολέοντο** T 221, **βουθυτεῖν** in Ar. *Plut.* 819, etc., aided by the similarity of sound to **αἰξ. πλατέα**, because of the wide spaces over which they range.

479. **ζώνην**, the waist. Except A 234, where it also seems to mean the "waist" of the corselet, the word is used only of a woman's girdle.

480. **ἔπλετο**, for this use of the aor. in similes as virtually a present cf. H 4, etc.; and for **βούς ταῦρος** cf. *σὺς κάπρος*, *ἰρηξ κίρκος* (ν 86), *δρυίβες αἰγυπιοί* (H 59).

483. It would hardly be possible in Homeric language to join **πολλοῖσι** with **ἠρώεσσιν**: rather "preëminent in the multitude and excellent amid warriors."

484-877. The "Catalogue of the Ships," and of the Trojans and allies. The principal critical questions belonging here are briefly indicated in the introduction to the book. **ἔσπετε**, prob. a redupl. aor. for **σέ-σπ-ετε**, or else for **ἐν-σπ-ετε**, root **σπ** = *sak*, our *say*. Observe the rhyme **μούσαι**—**ἐχουσai**. **πᾶρεστε**, either

ὑμεῖς γὰρ θεαί ἐστε· πάρεστε τε ἴστε τε πάντα,
 ἡμεῖς δὲ κλέος οἶον ἀκούομεν οὐδέ τι ἴδμεν,
 οἳ τινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
 πληθύν δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
 οὐδ' εἴ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἶεν,
 φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη,
 εἰ μὴ Ὀλυμπιάδες μούσαι, Διὸς αἰγιόχοιο
 θυγατέρες, μνησαίαθ' ὅσοι ὑπὸ Ἴλιον ἦλθον.
 ἀρχοὺς αὖ νηῶν ἐρέω νῆάς τε προπάσας.

Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἦρχον
 Ἄρκεσίλαός τε Προθοήνωρ τε Κλονίος τε,
 οἳ θ' Ἐρῆν ἐνέμοντο καὶ Αὐλίδα πετρήεσσαν
 Σχοῖνόν τε Σκῶλόν τε πολύκνημόν τ' Ἐτεωνόν,
 Θέσπειαν Γραίαν τε καὶ εὐρύχορον Μυκαλησσόν,
 οἳ τ' ἀμφ' Ἄρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,
 οἳ τ' Ἐλεῶν εἶχον ἦδ' Ἔλην καὶ Πετεῶνα,
 Ὀκαλήν Μεδεῶνά τ', ἐκτίμενον πτολίεθρον,
 Κώπας Εὐτρησίην τε πολυτρήρωνα τε Θίσβην,
 οἳ τε Κορώνειαν καὶ ποιήενθ' Ἀλιάρτον,
 οἳ τε Πλάταιαν ἔχον ἦδ' οἳ Γλίσαντα νέμοντο,
 οἳ θ' Ὑποθήβας εἶχον, ἐκτίμενον πτολίεθρον,
 Ὀγχηστόν θ' ἱερόν, Ποσιδῆιον ἀγλαὸν ἄλσος,
 οἳ τε πολυστάφυλον Ἄρνην ἔχον, οἳ τε Μίδειαν

"are present at all that happens," or "stand at the poet's side." The Muses are particularly appropriate in such a place as this, for they are goddesses of Memory (Μούσα = Μοντja, root *man*; see Curt. *Et.* no. 429), though the legend which made them daughters of Mnemosyne is post-Homeric.

488. For ἂν with aor. subj. as apodosis to a clause containing εἰ with opt. cf. A 386, and the equivalent fut. indic. ἐσσεῖται with ὅτε μὴ ἐμβάλοι, N 317. Possibly μυθήσομαι is fut. indic., and ὀνομήνω is independent of ἂν, as in A 262, οὐδὲ ἴδωμαι. ἂν here seems to enforce the contrast, see H. G. § 276, β.

490. ἦτορ, Lat. *animus*, primarily of vitality, as here; then, as most commonly, of the passions. Though the word probably comes from ἄω to breathe, it would be quite against all Homeric use to understand it, as some commentators have done, of the lungs.

492. μνησαίατο, made mention of; as

δ 118, ο 400. προπάσας, all from end to end: so πρόπαν ἡμῶν, etc.

494. The prominent position given to the Boeotians here, in marked contrast to their unimportance in the story, has led to the conjecture that the Catalogue was the work of the Boeotian or Hesiodic school, which was notably given to the compilation of lists of names (Lauer).

502. πολυτρήρωνα, Chandler was led to the discovery of the ruins of Thisbe (near the coast of the Corinthian gulf) by the number of wild doves which haunted then.

505. Ὑποθήβας, a lower Thebes in the plain, an offshoot from the great city which we are to regard as still lying waste after its destruction by the Epigoni.

507. For Ἄρνην Zenod. read Ἀσκλην, but Ar. objected that the epithet πολυστάφυλος could not belong to Hesiod's birthplace, as he describes it as χεῖμα κακὴ, θέρει ἀργαλή. Thuc. i. 12 also read Ἄρνη, for he says that in his

Νίσάν τε ζαθέην Ἀνθηδόνα τ' ἐσχατόωσαν·
τῶν μὲν πεντήκοντα νέες κίον, ἐν δὲ ἐκάστῃ
κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον. 510

οἳ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον,
τῶν ἥρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἱὲς Ἀρης,
οὓς τέκεν Ἀστυόχη δόμῳ Ἀκτορος Ἀξειίδαο,
παρθένος αἰδοίῃ, ὑπερώιον εἰσαναβᾶσα,
Ἄρην κρατερῶ· ὃ δέ οἱ παρελέξατο λάθρῃ· 515
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

αὐτὰρ Φωκίων Σχεδῖος καὶ Ἐπίστροφος ἥρχον,
υἱέες Ἰφίτοο μεγαθύμου Ναυβολίδαο,
οἳ Κυπάρισσον ἔχον Πυθῶνά τε πετρήεσσαν
Κρίσάν τε ζαθέην καὶ Δαυλίδα καὶ Πανοπῆα, 520
οἳ τ' Ἀνεμώρειαν καὶ Ὑάμπολιν ἀμφενέμοντο,
οἳ τ' ἄρα παρ ποταμὸν Κηφισὸν δῖον ἔναιον,
οἳ τε Δίλαιαν ἔχον πηγῆς ἐπὶ Κηφισοῖο·
τοῖς δ' ἅμα τεσσαράκοντα μέλαιναί νῆες ἔποντο.
οἳ μὲν Φωκίων στίχας ἴστασαν ἀμφιέποντες, 525
Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσοντο.

Δοκρῶν δ' ἡγεμόνευεν Ὀϊλῆος ταχὺς Αἴας,
μείων, οὗ τι τόσος γε ὅσος Τελαμώνιος Αἴας,
ἀλλὰ πολὺ μείων· ὀλίγος μὲν ἦν, λινοθώρηξ,
ἐγχείῃ δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιοὺς· 530
οἳ Κῦνόν τ' ἐνέμοντ' Ὀπότεά τε Καλλίαρὸν τε
Βῆσσαν τε Σκάρφην τε καὶ Αὐγειαὺς ἐρατεινάς

day the Boeotians had been expelled from Arne by the Thessalians.

508. ἐσχατόωσαν, as lying on the Euboic sea.

511. The territory of the Minyae was afterwards part of Boeotia. For Orchomenos see I 381. We ought perhaps to read Ὀρχομενός, its own local name. There was another in Arkadia (605). Ares was the tribal god of the great tribe of the Minyae, and hence the two chiefs claim descent from him. Minyas himself was, according to one account, son of Ares.

514. αἰδοίῃ, there was no dishonour in the love of a god. ὑπερ. εἰσαν. goes with τέκε in the sense "conceived," as 742. Compare II 184.

518. Ἰφίτοο, a certain restoration for Ἰφίτον of MSS.; the second syllable of the name is short, see P 306; for this form of the gen. see H. G. § 98, and for

lengthening of the short vowel before initial μ, § 371.

526. ἔμπλην = πλησίον; a rare form, apparently from the locative termination -ām, said to be found in Skt., and root πελ- (πέλας), and thus = "in the neighbourhood of" (Autenrieth *ap.* Hentze).

528 was rejected by Zenodotos, and 529-530 by Aristarchos also; partly on account of the obvious tautology, partly because of the word Πανέλληνας, used, contrary to the Homeric practice, to denote the Argive host. λινοθώρηξ agrees with the character of light infantry and bowmen which is attributed to the Lokrians in N 714, but is hardly consistent with the praise of Aias the less as a spearman; in N 712 he, as a hoplite, is separated from his followers. He does nothing in actual battle to justify the praise in 530.

Τάρφην τε Θρόνιον τε Βοαγρίου ἀμφὶ ῥέεθρα·
τῷ δ' ἅμα τεσσαράκοντα μέλαιnai νῆες ἔποντο
Δοκρῶν, οἳ ναίουσι πέρην ἱέρῃς Ἐυβοίης.

535

οἳ δ' Ἐύβοιαν ἔχον μένεα πνείοντες Ἀβαντες,
Χαλκίδα τ' Εἰρέτριάν τε πολυστάφυλόν θ' Ἰστίαian
Κήρινθόν τ' ἔφαλον Δίου τ' αἰπὺ πτολίεθρον,
οἳ τε Κάρυστον ἔχον ἡδ' οἳ Στύρα ναιετάασκον,
τῶν αὖθ' ἡγεμόνευ' Ἐλεφήνωρ ὄζος Ἀρης,
Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.

540

τῷ δ' ἅμ' Ἀβαντες ἔποντο θοοί, ὅπιθεν κομόωντες,
αἰχμηταί, μεμαῶτες ὀρεκτῆσιν μελήσιν
θώρηκας ῥήξειν δηίων ἀμφὶ στήθεσσιν·

τῷ δ' ἅμα τεσσαράκοντα μέλαιnai νῆες ἔποντο.

545

οἳ δ' ἄρ' Ἀθήνας εἶχον, ἐκκτίμενον πτολίεθρον,
δῆμον Ἐρεχθῆος μεγαλήτορος, ὃν ποτ' Ἀθήνη
θρέψε Διὸς θυγάτηρ, τέκε δὲ ζεῖδωρος ἄρουρα·
καδ' δ' ἐν Ἀθήνῃς εἶσεν, ἐφ' ἐνὶ πίοιui νηῶ·
ἔνθα δέ μιν ταύροιςι καὶ ἄρνειοῖς ἰλάονται
κοῦροι Ἀθηναίων περιτελλομένων ἐνιαυτῶν·
τῶν αὖθ' ἡγεμόνευ' υἱὸς Πετεῶο Μενεσθεύς.

550

535. *πέρην*, "over against," as *Χαλκίδος πέραν*, Aesch. *Ag.* 190. It might, however, mean "beyond," if we suppose that the poet's point of view is that of an Asiatic Greek.

537. *Ἰστίαian*, trisyllable by synizesis, as *Αἰγυπτίους* I 382, δ 83.

542. *ὅπιθεν κομόωντες* τὰ ὀπίσω μέρος τῆς κεφαλῆς κομῶντες ἀνδρείας χάριν. Ἰδίου δὲ τοῦτο τῆς τῶν Εὐβοέων κοινῆς, τὸ ὀπισθεν τὰς τρίχας βαθείας ἔχειν, Schol. A. So of two Libyan tribes, οἳ μὲν Μάχλυνες τὰ ὀπίσω κομέουσι τῆς κεφαλῆς οἳ δὲ Αὐσσεῖς τὰ ἔμπροσθε, Herod. iv. 180. Compare *Θρήκες ἀκρόκομοι*, Δ 533. These seem all to indicate that part of the head was shaved according to a tribal fashion, such as is familiar to us in the case of the Chinese, whereas the usual Greek practice was to let the hair grow long all over; the *κάρη κομόωντες* Ἀχαιοὶ being thus distinguished from many or most of their barbarian neighbours.

547. *δῆμον*, here in the strict local sense, "realm." It probably comes from root *da-* of *δαῖω* and means the common land of the tribe *apportioned* for tillage among the tribesmen, as is still done in the Slavonic village com-

munities; cf. on M 422. So Nausithoos *ἐδάσσατ' ἀρούρας*, ζ 10. In a still earlier stage *δήμος* indicates a yet more complete communism, meaning the common stock of what we should call "personal" property, e.g. *δημόθεν* τ 197, *εἰς δῆμον* Δ 704, and *δήμιος* P 250, *δημοβόρος* A 231, *καταδημοβόρησαι* Σ 301. (Mangold, Curt. *St.* vi. 403-413.)

548. *τέκε—ἄρουρα* is of course parenthetical—an allusion to Athenian autochthony—and Ἀθήνη is the subject of *εἶσε*. The temples of Athene Polias and Erechtheus were always under one roof. So η 81, where Athene repairs to Athens, she *δύνει* Ἐρεχθῆος πυκινὸν δόμον. *ζεῖδωρος*, "the grain-giver," from *ζειά* (Skt. *javas*), has of course nothing to do with "life-giving" (*ζα-ω* from root *gi-* (?); Curt. *Et.* p. 491). *πίονι*, sc. with offerings.

550. *μιν*, Erechtheus; for cows and ewes were offered to female goddesses. The festival where these offerings were made was the (annual) "lesser Panathenaea," in honour of the two founders of agriculture.

552. *Πετεῶο*, gen. of *Πετεῶς*, as *Πενελέω* Ξ 489. The three following lines

τῷ δ' οὐ πῶ τις ὁμοίος ἐπιχθόνιος γένετ' ἀνὴρ
 κοσμησάι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας·
 Νέστωρ οἷος ἔριζεν· ὁ γὰρ προγενέστερος ἦεν. 555
 τῷ δ' ἅμα πεντήκοντα μέλαινα νῆες ἔποντο.

Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας·
 [στῆσε δ' ἄγων, ἦν' Ἀθηναίων ἴσταντο φάλαγγες.]
 οἳ δ' Ἄργος τ' εἶχον Τίρυνθά τε τειχιόεσσαν,
 Ἑρμιόνην Ἀσίνην τε βαθὺν κατὰ κόλπον ἐχούσας, 560
 Τροίξην Ἡϊόνας τε καὶ ἀμπελόεντ' Ἐπίδauρον,
 οἳ τ' ἔχον Αἴγιναν Μάσητά τε κούροι Ἀχαιῶν,
 τῶν αὖθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης
 καὶ Σθένελος Καπανῆος ἀγακλειτοῦ φίλος υἱός·
 τοῖσι δ' ἄμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φώς, 565
 Μηκιστῆος υἱὸς Ταλαϊονίδαο ἄνακτος.

were rejected by Zenodotos, and they have all the appearance of an addition designed to soothe the vanity of the Athenians, which was doubtless much hurt by the small part played by their nation in the Iliad (cf. A 264). Menestheus does not afterwards appear as a distinguished general. In Δ 326-348 Agamemnon speaks of him in unflattering terms. He is mentioned again only M 331, 373, N 195, 690, O 331, when the fighting is left to the heroes of the second rank. But the lines can be traced back with certainty to the beginning of the fifth century, as they are mentioned by Herodotos (vii. 161); and Aischines (*Ktes.* 185) quotes an inscription as having been set up by the Athenians in honour of their countrymen's victory over the Persians at the Strymon, which begins as follows:

ἐκ ποτε τῆσδε πόλεως ἅμ' Ἀτρείδῃσι
 Μενεσθεύς
 ἡγεῖτο ζᾶθεον Τρωικὸν ἀμ πεδίον,
 ἐν ποθ' Ὀμηρος ἔφη Δαναῶν πύκα
 χαλκοχιτώνων
 κοσμητῆρα μάχης ἔξοχον ἀνδρα μολεῖν.

557-8. This celebrated couplet is said to have played an important part in the dispute between Athens and Megara for the possession of Salamis. 558 is omitted by the best MSS. The text was put forward by Solon to establish the Athenian claim before the Spartan arbitrators, but the Megarians said that the true reading was Αἴας δ' ἐκ Σ. ἄγεν νέας ἐκ τε Πολίχνης ἐκ τ' Ἀγειρούσσης Νισαῖς τε Τριπύδων τε (Strabo, ix. 394),

thus connecting Aias with Megarian towns, but giving no number of ships. The story is alluded to by Aristotle, *Rhet.* i. 15, and numerous other authorities (quoted in Hentze, *Anh. ad loc.*; Lehrs, *Ar.* p. 447), but cannot be regarded as entirely trustworthy. Some said that the line was inserted by Peisistratos. At all events it shews how, during the period of Attic literature, the Catalogue was regarded as having a canonical authority. But the passage as it stands cannot possibly be in its original form; for it would be quite alien from the spirit of the "Catalogue" to dismiss so great a hero as Aias with a single line, or even two.—*ἵνα* in the local sense occurs here, 604, and T 478, in Il.: otherwise it is peculiar to Od.

559. *τειχιόεσσαν*, the "Cyclopean" walls of Tiryns are as great a marvel at the present day as in the time of Homer.

560. *κατεχούσας*, "enfolding the deep (Saronic) gulf." The word applies of course to the territories, not the cities. There is no sufficient analogy for taking *ἐχούσας* by itself as intrans. = lying. It is only of Argos in the narrower sense, the *city*, that Diomedes was king.

564. *ἀγακλειτοῦ*, as one of the Seven against Thebes, Δ 404-410.

566. *Ταλαϊονίδαο*, son of Talaos. This is one of a number of patronymics formed with a double termination; another case of -ίων + -ιδης is Ἰαπετιονίδης (Hes.). Forms like Πηληϊάδης, Φηρητιάδης, etc., are quite similar; they contain the

σὺμπάντων δ' ἡγείτο βοὴν ἀγαθὸς Διομήδης·
τοῖσι δ' ἄμ' ὀγδώκοντα μέλαινα νῆες ἔποντο.

οἳ δὲ Μυκῆνας εἶχον, ἐνκτίμενοι πτολίεθρον,
ἀφνειὸν τε Κόρινθον ἐνκτιμένας τε Κλεωνάς, 570
Ὀρνεϊάς τ' ἐνέμοντο Ἀραιθυρέην τ' ἐρατεινὴν
καὶ Σικυῶν, ὅθ' ἄρ' Ἀδρηστος πρῶτ' ἐμβασίλευεν,
οἳ θ' Ὑπερσίνην τε καὶ αἰπεινὴν Γονόεσσαν
Πελλήνην τ' εἶχον, ἥδ' Αἴγιον ἀμφενέμοντο
Αἰγιαλὸν τ' ἀνὰ πάντα καὶ ἀμφ' Ἑλίκην εὐρείαν, 575
τῶν ἑκατὸν νηῶν ἥρχε κρείων Ἀγαμέμνων
Ἀτρεΐδης. ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι
λαοὶ ἔποντ'· ἐν δ' αὐτὸς ἐδύσετο νόροπα χαλκὸν
κυδιῶν, πᾶσιν δὲ μετέπρεπεν ἡρώεσσιν,
οὐνεκ' ἄριστος ἦν, πολὺ δὲ πλείστους ἄγε λαούς. 580

οἳ δ' εἶχον κοίλῃν Λακεδαίμονα κητώεσσαν
Φᾶριν τε Σπάρτην τε πολυτρήρωνά τε Μέσσην,
Βρυσειάς τ' ἐνέμοντο καὶ Αὐγείας ἐρατεινάς,
οἳ τ' ἄρ' Ἀμύκλας εἶχον Ἑλος τ' ἔφαλον πτολίεθρον, 585
οἳ τε Λάαν εἶχον ἥδ' Οἴτυλον ἀμφενέμοντο,
τῶν οἳ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸς Μενέλαος,
ἐξήκοντα νεῶν· ἀπάτερθε δὲ θωρήσσοντο.
ἐν δ' αὐτὸς κίεν ἦσι προθυμίῃσι πεποιθώς,
ὀτρύνων πολεμόνδε· μάλιστα δὲ ἴετο θυμῷ

suff. -ιο- (which itself is capable of being used for a patronymic, as Τελαχίος *κίας* + *άδης*; cf. on A 1. For the double suffix compare Κορινθ-ια-κό-ς (Angermann, *l.c.* 87. i. 1). For Μηκιστῆος MSS. give Μηκιστέος or -τέως. See on A 489.

570. Aristarchos observed that when the poet speaks in his own name (here and N 664) he calls the city "Corinth": but puts in the mouth of the hero Glaucos the older name Ἐφύρη, Z 152.

572. *πρώτα*: according to the legend Adrastus had been driven from Argos, and dwelt with his grandfather in Sikyon, where he gained the royal power, but afterwards he returned and reigned in Argos.

575. *Αἰγιαλόν*, the N. shore of Peloponnese, afterwards called Achaia. *τῶν* is gen. after νηῶν, ships of these folk.

578. *νόροπα* is found six times in II. and twice in Od. (ω 467, 500), always as an epithet of χαλκόν. It is generally interpreted "gleaming," "shining," but

the derivation of the word is quite uncertain, and of many interpretations that have been proposed none is convincing.

579. *πᾶσιν δέ*, so Ar.: MSS. *δοι πασι*. Zenod. obelized this line and the next; 580 seems unnecessary and tautological.

581. *κοίλῃν Δ. κητώεσσαν*, "L. lying low among the rifted hills." *κητώεσσαν* no doubt refers to the numerous volcanic ravines which are characteristic of the Laconian mountains. See Buttm. *Locul.* s.v. There was another reading, attributed to Zenod. by the Schol. on δ 1, *κατεάεσσαν*, which was explained as meaning "rich in *καλαυωφός* or *καίετος*," a herb growing abundantly in the district; but might equally mean "full of clefts," from *καίετα*; cf. *καιάδας*, the gulf into which political criminals were cast at Sparta. See Merry and R. on δ 1.

582. *Μέσση* = *Μεσσηνία*, Schol.

587. *ἀπάτεροθι*, i.e. Menelaos' contingent was independent of that ruled by his brother. For 590 see 356.

τίσασθαι Ἑλένης ὀρμήματά τε στοναχάς τε.

590

οἳ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἑρατεινὴν
καὶ Θρόνον Ἀλφειοῖο πόρον καὶ ἑκτίτον Αἰπύ,
καὶ Κυπαρισσήεντα καὶ Ἀμφιγένειαν ἔναιον
καὶ Πτελεὸν καὶ Ἑλος καὶ Δώριον, ἔνθα τε μούσαι
ἀντόμεναι Θάμυριν τὸν Θρήικα παῦσαν αἰοιδῆς,
Οἰχαλίηθεν ἰόντα παρ' Εὐρύτου Οἰχαλίου.
στεῦτο γὰρ εὐχόμενος νικησέμεν, εἴ περ ἂν αὐταὶ
μούσαι αἰδοῖεν, κοῦραι Διὸς αἰγιόχοιο.
αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ αἰοιδῆν
θεσπεσίην ἀφέλοντο καὶ ἐκλέλαθον κιθαριστύν.
τῶν αὖθ' ἡγεμόνευε Γερήνιος ἱππότης Νέστωρ.
τῷ δ' ἐνενήκοντα γλαφυραὶ νέες ἐστιχόωντο.

595

600

591. Three cities named Pylos, on the W. coast of Peloponnesos, claimed the honour of being Nestor's home (ἔστι Πύλος πρὸ Πύλοιο· Πύλος γε μὲν ἔστι καὶ ἄλλος, Aristoph. *Eq.* 1059, and Strabo). One was in Elis, and cannot be meant here (see 615-6). Another disappeared in very early times, and was not known to Pausanias; it was in Triphylia, and its claim was supported by Strabo, who thought that it ought to be further north than the third candidate, the famous Messenian Pylos, now Navarino, on account of the details in A 682 ff., where however see the note. There can be little doubt that the last is really Nestor's Pylos. See notes on E 397, I 149 ff.

592. Θρόνον, evidently the Θροῦεσσα πόλις of A 711.

595. τὸν Θρήικα, "that Thracian." Thamyris, like Orpheus, was one of the legendary Thracians who dwelt in Pieria at the foot of Olympos, and from whom the cultus of the Muses was said to come. In *Rhesos*, 921-925, the Muses speak of the time

δὲ ἤλθομεν γῆς χρυσόβαλον εἰς λέπας
Πάγχαλον ὀργάνοισιν ἐξησκημένοι
Μοῦσαι, μεγίστην εἰς ἔριν μελωδίας
δεινὴ σοφιστὴ Ἰορκί, κάτυφλώσαμεν
Θάμυριν, ὅς ἡμῶν πῶλλ' ἐδένασεν τέχνην.

596. The poet evidently conceives Thamyris as a minstrel wandering from court to court. This does not seem to be the Homeric view; it is well known that minstrels are not mentioned in the Il., and in the Od. they appear all to be attached to the household of par-

ticular chiefs. For the legend of Eurytos of Oichalia (in Thessaly, 730) see θ 224 sqq., φ 13 sqq.

597. This appears to be the only case in H. of *el* . . . ἂν with opt. (it is not mentioned either in H. G. or in Ebel. *Lex. s.v. el*), but it is virtually equivalent to *el* κε with opt., which is not very rare; e.g. A 60, B 123, etc. (H. G. § 313). ἂν with the opt. puts a statement in the form of a merely imaginary supposition (H. G. § 300), and *el* shews that this supposed case is made the basis of a conclusion, the apodosis. The *oratio recta* would have been νικήσω (fut., as A 60) εἴπερ ἂν αὐταὶ μούσαι αἰδοῖεν. There is no necessity or other justification for saying that the opt. represents the subj. of *or. recta*: the subj. might have been used (I 25, E 225), but would have expressed a more confident tone. (L. Lange, EI, p. 209).

599. πηρός a doubtful word, traditionally explained "blind," as in Aesop, 17, ἀνὴρ πηρός, cf. ἐτυφλώσαμεν in *Rhes. ut sup.* Others say "maimed," deprived either of voice (so Ar.) or of the right hand: and in this general sense the word is common in later Greek. Ar. referred to θ 64 to show that blindness was no disqualification for a minstrel. Brugman explains it as *παφ-ρος* from *παν-* (πα-ίω, παν-ίω) to smite; Curt. *Et.* no. 356, conn. with *πείρω*. αὐτὰρ is continuative, as 465, etc., "and moreover." ἐκλέλαθον, for this trans. use of the redupl. aor. cf. O 60, and λελαχεῖν always (H 80, X 343, etc.)

Thamyris -
minstrel -
Fib. 2, 11

οἱ δ' ἔχον Ἀρκαδίην ὑπὸ Κυλλήνης ὄρος αἰπύ,
 Αἰπύτιον παρὰ τύμβον, ἔν' ἀνέρες ἀγχιμαχηταί,
 οἱ Φερεόν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον 605
 Ῥίπην τε Στρατὶν τε καὶ ἠνεμόεσσαν Ἐνίσπην,
 καὶ Τεγέην εἶχον καὶ Μαντινέην ἐρατεινήν,
 Στύμφηλόν τ' εἶχον καὶ Παρρασίην ἐνέμοντο,
 τῶν ἦρχ' Ἀγκαῖοιο πάϊς κρείων Ἀγαπήνωρ
 ἐξήκοντα νεῶν· πολέες δ' ἐν νηὶ ἐκάστη 610
 Ἀρκάδες ἄνδρες ἔβαινον ἐπιστάμενοι πολεμίζειν.
 αὐτὸς γάρ σφιν ἔδωκεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 νῆας ἐνστέλμους περάαν ἐπὶ οἶνοπα πόντον,
 Ἀτρεΐδης, ἐπεὶ οὐ σφί θαλάσσια ἔργα μεμήλειν.
 οἱ δ' ἄρα Βουπράσιόν τε καὶ Ἥλιδα διὰ νῆαιον, 615
 ὅσσον ἐφ' Ἐρμίνην καὶ Μύρσιον ἐσχατώσα
 πέτρην τ' Ὠλενίην καὶ Ἀλείσιον ἐντὸς ἔεργει, 620
 τῶν αὖ τέσσαρες ἄρχοι ἔσαν, δέκα δ' ἀνδρὶ ἐκάστῳ
 νῆες ἔποντο θοαί, πολέες δ' ἔβαινον Ἐπειοί.
 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἡγησάσθην,
 υἱὲς ὁ μὲν Κτεάτου, ὁ δ' ἄρ' Εὐρύτου, Ἀκτορίωνε·
 τῶν δ' Ἀμαρυγκείδης ἦρχε κρατερὸς Διῶρης·
 τῶν δὲ τετάρτων ἦρχε Πολύξενος θεοειδής,
 υἱὸς Ἀγασθέneos Αὐγηιάδαο ἄνακτος.
 οἱ δ' ἐκ Δουλιχίου Ἐχινάων θ' ἱεράων 625
 νήσων, αἱ ναίουσι πέρην ἁλὸς, Ἥλιδος ἄντα,

604. The Arcadians are never mentioned again in H. except H 134 in a tale of Nestor's, though their sixty ships formed one of the largest contingents to the army. The tomb of Aipyros son of Elatos is mentioned by Pausanias as being at the foot of the mountain Σηπία. See Pind. *Ol.* vi. 33.

612-4 were obelized by Zenodotos; but they are obviously designed to meet a possible "historic doubt," and cohere with the rest of the paragraph.

615. See A 756 for Buprasion, the Olenian rock, and Aleision, as landmarks of Elis. The four localities in 616-7 seem to be regarded as being at the four corners of the valley known as κοίλη Ἥλης. There is a slight confusion of construction in ὅσσον ἐπὶ . . . ἐντὸς ἔεργει, or in other words the object of ἔεργει is not, as we should expect, and as we find in Ω 544, ὅσσον, but Ἥλιδα, to be supplied from the previous line.

Instead of ὅσσον ἐπὶ, the usual phrase is ὅσον τ' ἐπὶ (H 451, O 358, etc.) There would seem to have been a fourfold tribal division of Elis. Ἐπειοί was the proper name for the inhabitants of Elis, A 688.

621. Ἀκτορίωνε is properly the title of Kteatos and Eurytos (not of course the same as in 596), as "sons of Aktor," at least as putative father. But the patronymic is here, as often, transferred to the grandsons; Αἰακίδης is a familiar case, and Priam is Δαρδανίδης from a yet more remote ancestor. It is better therefore to read the dual with Ar. and A, than to follow the other MSS., which give Ἀκτορίωνος, as N 185. For the curious legends about the sons of Aktor see A 709, Ψ 638.

626. αἱ, Zen. αἶ; but the analogy of ναϊετάων as applied to places by a sort of personification (Δ 45, α 404, etc.) is sufficient to justify the reading of Ar.

τῶν αὐθ' ἡγεμόνευε Μέγης ἀτάλαντος Ἄρηι,
Φυλείδης, ὃν τίκτε διίφίλος ἵπποτα Φυλεύς,
ὅς ποτε Δουλιχίονδ' ἀπενάσσατο πατρὶ χολωθείς·
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

630

αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλήνας μεγαθύμους,
οἳ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,
καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχεῖαν,
οἳ τε Ζάκυνθον ἔχον ἥδ' οἳ Σάμον ἀμφενέμοντο,
οἳ τ' ἠπειρον ἔχον ἥδ' ἀντιπέραια νέμοντο·

635

τῶν μὲν Ὀδυσσεὺς ἦρχε Διὶ μῆτιν ἀτάλαντος·
τῷ δ' ἅμα νῆες ἔποντο δυνώδεκα μιλτοπάρῃοι.

711

Αἰτωλῶν δ' ἡγεῖτο Θόας Ἀνδραίμονος υἱός,
οἳ Πλευρῶν' ἐνέμοντο καὶ Ὀλενον ἥδὲ Πυλὴνν
Χαλκίδα τ' ἀγχίαλον Καλυδῶνά τε πετρήεσαν·
οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος νείεες ἦσαν,
οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος·

640

and MSS. The Echinean islands as a matter of fact lie opposite Akarnania, a considerable distance N. of Elis; but the Homeric geography of the W. coast of Greece is apparently based on imperfect hearsay, not on knowledge. Dulichion cannot be identified. See Merry and R. *Od. App.* iii.

629. Phyleus had to leave his home because he bore witness against his father Augeias, who endeavoured to cheat Herakles of the reward promised him for the cleansing of the stables. See Pind. O. xi. 28. The people of Meges are called Ἐπειοί in N 692, O 519; this indicates that consciousness of their tribal unity with the inhabitants of Elis which is quite consistent with the legend that their king came to them from there.

632. For the geography of Ithaka see Merry and R.'s App., quoted above. εἰνοσίφυλλον = ἐν-Φοσι-, from Φοβ, root of φόβος, etc. (Curt. *Et.* no. 324) "making its foliage to shake," i.e. with trembling leafage. So Hesych. κινησίφυλλον, and cf. ἐννοσίγαιος. Νήριτον, ν 351 ι 21.

635. ἀντιπέραια, the coast of the mainland opposite Ithaka (regarded as part of Elis). That the inhabitants of the islands had such possessions on the mainland is consistent with δ 635, where Noemon speaks of crossing over to Elis, ἐνθα μοι ἵπποι | δώδεκα θήλεια, ὑπὸ δ' ἡμίονοι ταλαεργοί.

637. μιλτοπάρῃοι, with cheeks painted with vermillion. This does not indicate so much a personification of the ship as a literal painting of a face upon the bows, the red paint being used as a primitive approximation to the colour of flesh. So φουνικοπάρῃος λ 124, ψ 271. Though this practice is not expressly recorded otherwise in H., there can be little doubt that it existed then as it did, and still does, all over the world, from Chinese junks to Mediterranean and Portuguese fishing boats, to say nothing of its survival in the "figure-head." In early vase-paintings the ship of war has an animal's head for the bows, generally a pig's snout. The original idea seems to have been to give the ship eyes with which to see its way. Of course the actual painting may in Homer's ships have degenerated into a purely conventional daub; but the epithet in question shows that even in that case some consciousness of its origin had survived. Ar. remarked ἥδη ἡ ἐκ χρωμάτων μίξις ἦν ἐπιπολάσασα πρὸς τὴν ζωγραφικὴν. Cf. Herod. iii. 58, τὸ δὲ παλαιὸν πᾶσαι αἱ νῆες ἦσαν μιλτηλιφέες.

641. For the Homeric legend of Oineus and Meleagros see I 529 sqq. Zenod. obelized 641-2, apparently because Meleagros alone is named of all the sons of Oineus. As the Schol. remarks, αὐτὸς may refer either to Oineus or to Meleagros, according to the punctuation. τῷ δέ, sc. Thoas.

τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασσεμένῳ Αἰτωλοῖσιν·
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Κρητῶν δ' Ἴδομενεὺς δουρικλυτὸς ἡγεμόνευεν,
οἱ Κνωσὸν τ' εἶχον Γόρτυν τε τειχιόεσσαν,
Λύκτον Μίλητόν τε καὶ ἀργινόεντα Λύκαστον
Φαιστόν τε Ῥυτίον τε, πόλις ἐν ναιετοώσας,
ἄλλοι θ', οἱ Κρήτην ἐκατόμπολιν ἀμφενέμοντο.
τῶν μὲν ἄρ' Ἴδομενεὺς δουρικλυτὸς ἡγεμόνευεν
Μηριόνης τ' ἀτάλαντος Ἐνναλίῳ ἀνδρεΐφόντῃ·
τοῖσι δ' ἅμ' ὀγδώκοντα μέλαινα νῆες ἔποντο.

Τληπόλεμος δ' Ἡρακλείδης ἡὺς τε μέγας τε
ἐκ Ῥόδου ἐννέα νῆας ἄγεν Ῥοδίῳ ἀγερώχῳ,
οἱ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες,
Λίνδον Ἰηλυσὸν τε καὶ ἀργινόεντα Κάμειρον.

645

650

655

645. The enumeration having passed from Boiotia S. and W. through Peloponnesos and the Western islands to Aitolia, now takes a fresh start from the S. of the Aegaeon Sea and passes through the islands to Thessaly. The Cretan towns named are all at the foot of Ida in the middle of the island. See τ 172-7 for the Homeric account of Crete.

646. Κνωσός, Σ 591.

647. Μίλητος, said to be the metropolis of the famous Ionic Miletos.

649. In τ 174 Crete is said to contain ninety cities; a divergence on which, as we learn from the Schol., the χωρίζοντες founded one of their arguments.

651. Ἐνναλίῳ ἀνδρεΐφόντῃ: if this reading is right there is a violent synzesis of -ω ἀν- into one syllable. But perhaps we ought to write ἀδριφόντῃ, where ἀδρι- is a lighter form of ἀνδρι; and so λιποῦσ' ἀδρότητα II 857, X 363, for ἀνδρότητα, like ἀβρότῃ ἀμφί-βροτος, where the β has, like the δ of ἀνδρι, arisen from the nasal, which then disappeared. H. G. § 370, note.

653. The Rhodians, in spite of this elaborate panegyric, are not again mentioned in Homer: of Tlepolemos we have only the account of his death, E 628 sqq. Bergk (*Gr. Lit.* i. p. 559) regards that episode, as well as the present passage, as interpolated into the original Iliad by a Rhodian bard at about the time of the maritime supremacy of Rhodes, 928-905 B.C. (or possibly later). If so we have a *terminus inferior* for the age of the Catalogue. It is hardly possible

to suppose that a Dorian colony and Herakleid hero were ever admitted to the Trojan expedition by the original legend, in which the Dorians and Herakleidai are elsewhere absolutely ignored (except τ 177); especially as the characteristic triple division of the Dorian tribes is so emphatically insisted upon. The legend of Tlepolemos is given in full in Pind. O. vii.

654. ἀγερώχων, apparently a desperate word; many derivations have been proposed, but not one carries conviction. It is applied by Homer to the Trojans, the Mysians, and once to an individual, Periklymenos, λ 286. In Homer and Pindar it seems to be a word of praise, but later writers use it to mean "overbearing," "haughty." Pindar applies it to things, N. vi. 64, O. x. 96, P. i. 96. It is common in Polybios, Plutarch, Philostratos, etc., though not found in pure Attic. I give without comment a number of proposed etymologies. (1) ἀγαν γεράωχος (Ar.): (2) ἀπὸ τοῦ ἀγαν ἐπὶ γέρως ὀχεῖσθαι (*Et. Mag.*): (3) διὰ τὸ ἀγέλειρεν ὀχήν, τοῦτεστι τροφὴν: (4) ἀγέλειρεν ὀχους, assemblers of chariots (Döderlein): (5) ἀγέλειρεν, ὥκως swiftly gathering (Böttcher): (6) ἀγα(ν) ἐρωή (suff. -χο-), violent, impetuous (Göbel): (7) ἀγα-, ἐρα, ἔχω, having much land (Suidas): (8) ἀγαύρως ἔχειν, holding themselves proudly (Pott): (9) adj. ἀγερός, root ἀγ, to admire, hence ἀγερώσσει (Hesych.), and ἀγέρωχος = exciting wonder (Schmalzfeld): (10) = ἀγέλαωχος, the bull proudly leading his herd: Bergk (*Gr. Lit.* i. 129).

τῶν μὲν Τληπόλεμος δουρικλυτὸς ἡγεμόνευεν,
 ὃν τέκεν Ἀστυόχεια βίη Ἡρακλεΐη,
 τὴν ἄγετ' ἐξ Ἐφύρης, ποταμοῦ ἄπο Σελλήεντος,
 πέρσας ἄστεα πολλὰ διοτρεφέων αἰζηῶν. 660
 Τληπόλεμος δ', ἐπεὶ οὖν τράφ' ἐνὶ μεγάρῳ ἐνπῆκτω,
 αὐτίκα πατρὸς ἐοῖο φίλον μήτρωα κατέκτα
 ἥδη γηράσκοντα, Δικύμνιον ὄζον Ἄρηος.
 αἶψα δὲ νῆας ἔπηξε, πολὺν δ' ὃ γε λαὸν ἀγείρας
 βῆ φεύγων ἐπὶ πόντον· ἀπείλυσαν γὰρ οἱ ἄλλοι 665
 νιέες νιῶνοί τε βίης Ἡρακλεΐης·
 αὐτὰρ ὃ γ' ἐς Ῥόδον ἵξεν ἀλώμενος ἄλγεα πάσχων·
 τριχθὰ δὲ ῥῆκεθεν καταφυλαδόν, ἥδὲ φίληθεν
 ἐκ Διός, ὅς τε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει.
 καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων. 670
 Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας ἕισας,
 Νιρεὺς Ἀγλαΐης υἱὸς Χαρόποιό τ' ἄνακτος,
 Νιρεὺς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν
 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα·
 ἀλλ' ἀλαπαδνὸς ἔην, παῦρος δέ οἱ εἴπετο λαός. 675
 οἱ δ' ἄρα Νίσυρόν τ' εἶχον Κράπαθόν τε Κάσον τε
 καὶ Κῶν Εὐρυπύλοιο πόλιν νήσους τε Καλύδνας,
 τῶν αὖ Φείδιππός τε καὶ Ἀντιφος ἡγησάσθην,

659 = O 531. This river Selleeis (different of course from that mentioned 839, M 97, in Asia) was according to Ar. in Thesprotia, in the country of the Σελλοί (II 234); others said it was in Elis, and that Herakles took Astyocheia when he overthrew Augeias (so Strabo).

661. **τράφε**, for this intrans. use cf. E 555, Φ 279; vulg. *τράφη ἐν* (as Γ 201, A 222), but without MS. authority.

662. Likymnios was brother of Alkmena. See Pind. O. vii. 27. The homicide was committed in a fit of anger according to Pindar, but another legend (ap. Schol. A) made it purely accidental.

665. **γὰρ οἱ** MSS. with Ar.; but the neglect of the digamma in the pronoun **οἱ** is so rare that it is better to read **γὰρ οἱ**. **οἱ ἄλλοι** is common enough in H.; e.g. A 75, 264, 524, 540, and many other cases. V. Z 90.

670. There was a legend of a literal rain of gold sent by Zeus upon Rhodes, apparently founded upon this passage and on *πολὺν ὅτε χρυσόν*, Pind. O. vii. 50. But this line, according to a Schol.,

on Pindar, was obelized. There is no mention of this in Schol. A, where we find however that Ar. obelized the preceding line, taking *φίληθεν* to mean "they were friendly to one another in spite of the tribal division," and regarding 669 as inserted in order to give another explanation of *φίληθεν*. **καταχέειν** is very often used metaphorically, e.g. *χάρην θ 19*, etc., *ἐλεγχέειν Ψ 408*; and Pindar's phrase is probably only a stronger form of the same metaphor, which he would not have misunderstood. The legend of the rain is only a later fiction.

671. Nireus is not mentioned again. The double *epanalepsis* is unique in H. For **τῶν ἄλλων** after a superl. cf. A 505. Zenod. obelized 673 and 675, not reading 674 at all.

676. These are small islands among the Sporades: the Cyclades are not mentioned at all. Pheidippos and Antiphos again are named only here: the mention of their Herakleid descent looks as if these lines came from the same source as the Rhodian episode above.

Θεσσαλοῦ νῆε δύνω Ἡρακλείδαο ἄνακτος·

τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

680

νῦν αὖ τοὺς, ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον·

οἳ τ' Ἄλουν οἳ τ' Ἀλόπην οἳ τε Τρηχίνα νέμοντο,

οἳ τ' εἶχον Φθίην ἥδ' Ἑλλάδα καλλιγύναικα,

Μυρμιδόνες δ' ἐκαλεύντο καὶ Ἕλληνες καὶ Ἀχαιοί,

τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς.

685

ἀλλ' οἳ γ' οὐ πολέμοιο δυσηχέος ἐμνῶντο·

οὐ γὰρ ἔην, ὅς τις σφιν ἐπὶ στίχας ἡγήσαιο.

κεῖτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεύς

κούρης χωόμενος Βρισηίδος ἠυκόμοιο,

τὴν ἐκ Λυρνησσοῦ ἐξείλετο πολλὰ μογήσας,

690

Λυρνησσὸν διαπορθήσας καὶ τείχεα Θήβης,

καὶ δὲ Μῦνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμῶρους,

νίεας Εὐννοῖο Σεληπιάδαο ἄνακτος·

τῆς ὅ γε κεῖτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἔμελλεν.

οἳ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα,

695

Δήμητρος τέμενος, Ἴτωνά τε μητέρα μῆλων,

681. This line, marked by *νῦν αὖ* as a fresh start, stands as an introduction to the whole of the section about the Thes-
salian races, down to 759, and does not belong merely to the forces of Achilles. *τοὺς*, as though the poet meant to con-
tinue *ἔσπετε* (484) or *ἔρέω* (493) (Schol. A). The "Pelagian Argos" includes the whole of Thessaly, and even Dodona in the later Epeiros. For the mythical connexion between this region and the "Achaian Argos" (T 115), Paley refers to Aesch. *Supp.* 249 *sqq.*, where the king enumerates among Pelagian lands

τὴν τε Περραιβὸν χθόνα

Πῆδον τε τὰ Πίικενα, Παίωνων πέλας,
δὴν τε Δωδωναίαν.

682. These regions are all in the ex-
treme S. of Thessaly and round the head
of the Malian Gulf. The use of Ἑλλάς
as restricted to this region is regular in
H. (Π 595, I 395, λ 496, etc.) The name
Ἑλλήνες occurs here only in H. (except
Πανέλληνες, 530). Cf. Thuc. i. 3.

685. According to Π 170 there were
fifty men in each ship, and so with
Philoktetes, 719; but in 510 there are
120 on each of the Boeotian ships.

686-694 were athetized by Zenod.;
and they have all the appearance of an
interpolation intended to adapt to the
present juncture of affairs a poem origi-

ally describing the departure of the ex-
pedition from Aulis. So 699-709, 721-
728. (See introduction to Book II.)

ἐμνῶντο = *ἐμμνήσκοντο*. The only
other pres. form from the simple stem is
the part. *μνόμενος*, δ 106, ο 400. *δυσηχῆς*
apparently *horrissonius* as applied to war:
al. *κακὰ ἄχη περιποιῶν*, and so Doed.:
but the η is then unexplained. Cf. how-
ever *δυσηλεγῆς*.

687. *ἡγήσαιο*, potent. opt. without
ἀν, as γ 231; cf. T 321. *ἐπὶ στίχας* ap-
parently "into the ranks," drawn up for
battle. Similarly T 353, *ἐπὶ στ. ἄλτο*:
but in Γ 113, *ἵππους ἐρυσαν ἐπὶ στ.*,
it means "refrained into ranks," i.e.
brought them into line.

691. See Z 397, T 296. Mynes was
husband of Briseis.

692. *ἐγχεσιμῶρους*, v. Δ 242. The
anticipation of the story in 694 and 724
is not like Homer; he occasionally alludes
to future events as prophetically known to
his persons, but does not foreshadow them
in his own words. (See Intro. to M.)

696. Ar. expressly says that Δημ.
τέμενος is not in apposition with Πύρασον,
but is a city called Δημήτριον. But in
this case the asyndeton would be very
strange; and the analogy of 506, Ποσι-
δῆιον ἀγλαὸν ἄλσος, is strongly in favour
of the more natural view. These towns

ἀγχιάλόν τ' Ἀντρώνα ἰδὲ Πτελεὸν λεχεποῖν,
 τῶν αὖ Πρωτεσίλαος ἀρήιος ἡγεμόνευεν
 ζῶδς ἑών· τότε δ' ἤδη ἔχεν κατά γαῖα μέλαινα.
 τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκη ἐλέλειπτο 700
 καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ
 νηὸς ἀποθρώσκοντα πολὺν πρῶτιστον Ἀχαιῶν.
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·
 ἀλλὰ σφεας κόσμησε Ποδάρκης ὄζος Ἄρηος,
 Ἰφίκλου υἱὸς πολυμήλου Φυλακίδαο, 705
 αὐτοκασίγνητος μεγαθύμου Πρωτεσιλάου
 ὀπλότερος γενεῇ· ὁ δ' ἅμα πρότερος καὶ ἀρείων
 ἦρως Πρωτεσίλαος ἀρήιος· οὐδέ τι λαοὶ
 δεύονθ' ἡγεμόνος, πόθεόν γε μὲν ἐσθλὸν ἑόντα·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 710
 οἱ δὲ Φεράς ἐνέμοντο παρὰ Βοιβηίδα λίμνην,
 Βοίβην καὶ Γλαφύρας καὶ ἐνκτιμένην Ἰαωλκόν,
 τῶν ἥρχ' Ἀδμήτοιο φίλος πάϊς ἔνδεκα νηῶν,
 Εὐμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δια γυναικῶν
 Ἄλκηστις, Πελῖαιο θυγατρῶν εἶδος ἀρίστη. 715
 οἱ δ' ἄρα Μηθώνην καὶ Θαυμακίην ἐνέμοντο
 καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχεῖαν,
 τῶν δὲ Φιλοκτῆτης ἦρχεν, τόξων ἐν εἰδῶς,
 ἑπτὰ νεῶν· ἐρέται δ' ἐν ἐκάστη πεντήκοντα
 ἐμβέβασαν, τόξων ἐν εἰδότες ἴφι μάχεσθαι. 720

lie near the W. shore of the Pagasaeon Gulf.

699. *κάτεχεν* as Γ 243. Protesilaos' ship plays a prominent part in the fighting later on, N 681, O 705, II 236.

700. *ἀμφιδρυφῆς*, explained by Δ 393, τοῦ δὲ γυναικὸς μὲν τ' ἀμφιδρυφοὶ εἰσι παρειαί.

701. *ἡμιτελής* ἦτοι ἀτεκνος ἢ ἀφρημένος τοῦ ἐτέρου τῶν δεσποτῶν ἢ ἀτελείωτος· ἔθος γὰρ ἦν τοῖς γήμασι θάλαμον οἰκοδομεῖσθαι (Schol. A). The first explanation is best; he has only half completed his household, as, though married, he has left no son. The last is founded upon Odysseus' description of his building his own marriage chamber, ψ 189 sqq. Cf. also Δ 227, γήμας δ' ἐκ θαλάμοιο . . . ἔκετο. But *δόμος* cannot mean "wedding-chamber." The *Δάρδανος ἀνὴρ* was variously said to have been Aineias, Euphorbos, or Hector; the latter was,

according to Proklos, the name given by the "Kypria"; but Ar. held that it was certainly wrong, as Hector was not a Dardanian strictly speaking.

703. *οὐδὲ μὲν οὐδ' οἱ*, "yet neither were they"; an emphasis is thrown on the *οἱ*, which is not easily explicable for there does not seem to be any striking contrast with some other leaderless band such as the words would imply. In 726 they come naturally, as two lost chieftains have already been mentioned. The line is therefore interpolated here from 726.

707. *ἅμα*, so Ar.: MSS. *ἄρα* with Zenod. 708-9 look like a gloss intended to explain the apparently ambiguous *ὁ*, and filled up from previous lines so as to make two hexameters.

The towns following (711-15) lie N. and (716-17) E. of the head of the Pagasaeon Gulf.

ἀλλ' ὁ μὲν ἐν νήσῳ κείμενος κρατέρ' ἄλγεα πάσχων,
 Λήμνῳ ἐν ἡγαθέῃ, ὅθι μιν λίπον νῆες Ἀχαιῶν
 ἔλκει μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου·
 ἐνθ' ὃ γε κεῖτ' ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον
 Ἀργεῖοι παρὰ νηυσὶ Φιλοκτήταο ἄνακτος.
 οὐδὲ μὲν, οὐδ' οἱ ἄναρχοι ἔσαν, πόθεόν γε μὲν ἀρχόν·
 ἀλλὰ Μέδων κόσμησεν, Ὀϊλῆος νόθος υἱός,
 τὸν ῥ' ἔτεκεν Ῥήνη ὑπ' Ὀϊλῇ πτολιπόρθῳ.

725

οἳ δ' εἶχον Τρίκην καὶ Ἰθώμην κλωμακόεσσαν,
 οἳ τ' ἔχον Οἰχαλίην πόλιν Εὐρύτου Οἰχαλιῆος,
 τῶν αὖθ' ἡγείσθην Ἀσκληπιόο δύο παῖδε,
 ἱητῆρ' ἀγαθῷ, Ποδαλείριος ἡδὲ Μαχάων·
 τοῖς δὲ τριήκοντα γλαφυραὶ νῆες ἐστιχόωντο.

730

οἳ δ' ἔχον Ὀρμένιον οἳ τε κρήνην Ὑπέρειαν,
 οἳ τ' ἔχον Ἀστέριον Τιτάνοιο τε λευκὰ κάρηνα,
 τῶν ἥρχ' Εὐρύπυλος Εὐαίμονος ἀγλαὸς υἱός·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

735

οἳ δ' Ἀργισσαν ἔχον καὶ Γυρτώνην ἐνέμοντο,
 Ὀρθην Ἠλώνην τε πόλιν τ' Ὀλοοσσόνα λευκὴν,
 τῶν αὖθ' ἡγεμόνευε μενεπτόλεμος Πολυποίτης,
 υἱὸς Πειριθόοιο, τὸν ἀθάνατος τέκετο Ζεὺς,
 τὸν ῥ' ὑπὸ Πειριθόῳ τέκετο κλυτὸς Ἴπποδάμεια
 ἥματι τῷ, ὅτε φῆρας ἐτίσατο λαχνήεντας,
 τοὺς δ' ἐκ Πηλίου ὤσε καὶ Αἰθίκεςσι πέλασσαν·

740

723. ὀλοόφρων is used in Il. only of animals (O 630, P 21), in Od. only of men (α 52, κ 137, λ 322). There is no other allusion in H. to the story of Philoktetes, but it must have been perfectly familiar as an essential part of the legend of Troy. Zenod. athetized 724-6, probably on this ground. Medon appears again in N 694, but there he is leader of the Phthians with Podarkes (704).

729. There is now a jump from the S.E. to the W. of Thessaly, whence came the cultus of Asklepios, which in historical times had its chief seat in Epidaurus. Homer however does not represent him as anything more than a mortal chieftain, Δ 194. κλωμακόεσσαν (ἀπ. λεγ.) τὴν τραχεῖαν καὶ ὄρη ἔχουσαν, Schol. B: πολλὰ ἀποκλίματα ἔχουσαν, κρημνώδη, Hesych. Der. uncertain; some would connect with κλίμαξ or κρημνός. For Eurytos cf. 596.

731. Ἀσκληπιός, see 518. MSS. Ἀσκληπιού.

734-5. According to Strabo these were in Magnesia: if so the lines should come earlier, as we have now reached N.W. Thessaly. For κάρηνα of city walls, cf. 117, and Τροίης κρήδεμνα II 100; for the fountain Hypereia, Z 457.

738. We are now in the N. of Central Thessaly, the home of the Lapithae (M 128), near the later Larissa. Oloösön is said to be still, under the name of Elassona, conspicuous for its white limestone rock.

742. The famous fight of the Lapiths and Centaurs at the wedding of Peirithoos and Hippodameia (τέκετο here must = conceived, v. 513) is mentioned also A 263. κλυτός fem., cf. ε 422, Σ 222, T 88, and even ὀλωτάτος ὁδμή δ 442. H. G. §§ 116, 119.

744. The Aithikes apparently dwelt

οὐκ οἶος, ἅμα τῷ γε Λεοντεὺς ὕζος Ἄρηος, 745
υἱὸς ὑπερθύμοιο Κορώνου Καίνειῖδαο·

τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Γουνεὺς δ' ἐκ Κύφου ἦγε δύω καὶ εἴκοσι νῆας·
τῷ δ' Ἐνιήνες ἔποντο μενεπτόλεμοι τε Περαιβοί, 750
οἳ περὶ Δωδώνην δυσχείμερον οἰκί' ἔθεντο,

οἳ τ' ἀμφ' ἱμερτὸν Τιταρήσιον ἔργα νέμοντο,
ὅς ῥ' ἐς Πηνειὸν προῖεῖ καλλίρροον ὕδωρ,
οὐδ' ὃ γε Πηνειῷ συμμίσγεται ἀργυροδίνῃ,
ἀλλὰ τέ μιν καθύπερθεν ἐπιρρέει ἡγύ' ἔλαιον·
ὄρκου γὰρ δεινοῦ Στυγὸς ὕδατος ἔστιν ἀπορρώξ. 755

Μαγνήτων δ' ἦρχε Πρόθοος Τενθρηδόνος υἱός,
οἳ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον
ναῖσκον· τῶν μὲν Πρόθοος θοὸς ἡγεμόνευεν,
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

οὗτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοῖρανοι ἦσαν. 760
τίς τ' ἄρ τῶν ὅχ' ἄριστος ἔην, σύ μοι ἔννεπε, μοῦσα,
αὐτῶν ἡδ' ἵππων, οἳ ἅμ' Ἀτρεΐδῃσιν ἔποντο.
ἵπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,
τὰς Εὐμηλος ἔλαυνε ποδώκεας ὄρνιθας ὥς,

in Pindos to the W. of Thessaly. One Demokrines actually read Αἰθιώπεςσι, *putidissime*.

745. οὐκ οἶος, the verb to be supplied is of course ἡγεμόνευε (740); 741-4 being parenthetical.

749. The Peraiboi are not mentioned again in H. Their home was in the extreme N. of Thessaly, and as Dodona was in Epeiros, far away to the W., we must suppose either that the tribe had split into two parts, one living to the W. of Pindos, or that there was an older Dodona in N. Thessaly, or that the poet made an error in geography. See note on 681.

751. Τιταρήσιον, the later Europos. What idea the poet had in his mind about the meeting of the rivers it is hard to say. It is said that the Europos is a clear stream which is easily to be distinguished for some distance after it has joined the Peneios white with chalk: but ἀργυροδίνῃ is a strange epithet to use for a river if the emphasis is laid on its want of clearness. The connexion of the river with the Styx is no doubt due to the existence of some local cultus of

the infernal deities of which we know nothing. ἔργα, tilth, as M 283, in a purely local sense of tilled fields. The word is of course common in Homer in the pregnant sense of *agricultural labour*.

755. ὄρκος here, as often, means the object sworn by, the "sanction" of the oath. Cf. O 38, τὸ κατειβόμενον Στυγὸς ὕδωρ, ὅστε μέγιστος | ὄρκος δεινότητος τε πέλει μακάρεσσι θεοῖσιν. For a god to devote himself to the river of the dead is to invoke death, which is a loss of godhead. For ἀπορρώξ cf. κ 514, Κῶκυ-τός θ', ὅς δὴ Στυγὸς ὕδατος ἔστιν ἀπορρώξ, and see Merry and R.'s note there on the rivers of the infernal regions.

760. The ships enumerated amount to 1186. For a calculation of the number of men see Thuc. i. 10. If we take eighty-five as mean of the highest and lowest numbers mentioned in a ship's crew, the total will come to about 100,000.

761. For τίς τ' ἄρ see A 8.

763. Φηρητιάδαο, a patronymic applied to a grandson: Admetos, father of Eumelos (714), was son of Pheres. (Of course the horses *might* be called the horses of Admetos, not of Eumelos.)

ὄτριχας οἰέτεας, σταφύλη ἐπὶ νῶτον εἰσας· 765
 τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
 ἄμφω θηλείας, φόβον Ἄρῃος φορεούσας·
 ἀνδρῶν αὖ μέγ' ἄριστος ἦν Τελαμώνιος Αἴας,
 ὄφρ' Ἀχιλεὺς μῆνιεν· ὁ γὰρ πολὺ φέρτατος ἦεν, 770
 ἵπποι θ', οἳ φορέεσκον ἀμύμονα Πηλεΐωνα.
 ἀλλ' ὁ μὲν ἐν νήεσσι κορωνίσιν ποντοπόροισιν
 κεῖτ' ἀπομηνίσας Ἀγαμέμνονι ποιμένι λαῶν
 Ἀτρεΐδῃ, λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης
 δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες 775
 τόξοισιν θ'· ἵπποι δὲ παρ' ἄρμασιν οἷσιν ἕκαστός
 λωτὸν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον
 ἔστασαν· ἄρματα δ' εὖ πεπυκασμένα κείμε ἀνάκτων
 ἐν κλισίῃς· οἳ δ' ἀρχὸν ἀρηίφιλον ποθέοντες
 φοίτων ἔνθα καὶ ἔνθα κατὰ στρατὸν οὐδὲ μάχοντο.
 οἳ δ' ἄρ' ἴσαν, ὥς εἴ τε πυρὶ χθὼν πᾶσα νέμοιτο· 780
 γαῖα δ' ὑπεστενάχιζε Διὶ ὥς τερπικεραυνῷ

765. ὄτριχας οἰέτεας, the *οἰ*- here represents the copulative *sa*-, as in *οἰ-πατρος* *Λ* 257, see Curtius, *Et.* no. 598. The explanation of the *οἰ* in *οἰέτης* is not clear; it appears to have arisen in some way from the *F*. Dialectical forms given by Hesych. are *αετία*, *αἰετή*, *νετής* (Curt. *Et.* no. 210). Probably the right form here is *οἰέτεας*, the first syllable being lengthened by the ictus alone. *σταφύλη* (distinguished by accent from *σταφυλή*, a bunch of grapes) is explained by Schol. A as *λαοξοικός διαβήτης*, *ὅς ἐμα πλάτος καὶ ὕψος μετρεῖ*, i.e. the still familiar mason's level, consisting of a plummet hanging in a T-square. The der. is dubious, Curt. *Et.* 219. The sense is that the two mares were exactly of equal height at every point as measured by a level across their backs.

766. Πηρείῃ, according to the old commentators a town in Thessaly. It was early corrupted into the more familiar Πιερίῃ of most MSS. A gives Πηρείῃ, the beginning of the corruption, and the text is found only in Eustathius. Valckenaer suggested Φηρείῃ, for it was near Phrae that Apollo served his time in subjection to Admetos, a legend which is evidently alluded to here.

767. φόβον Ἄρ. φορεούσας, i.e. bringing with them battle-panic to the enemy. See the (doubtful) phrase *μήστωρε φόβοιο*, *E* 272.

770 looks like an interpolation caused by a reminiscence of *Ψ* 276.

772. ἀπομηνίσας, the *ἀπο*- here seems to be intensive, as in our vulgar phrase "raging away," giving full vent to his anger. Cf. *ἀπεχθαίρειν* *Γ* 415, *ἀπαρέσσασθαι* *T* 183, *ἀποειπεῖν* *I* 309, *ἀποθανύσασθαι* *ζ* 49; and Lat. *desaevire*, etc. Schol. Vict. on *H* 230 says that Ar. wrote *ἐπιμην*., but this is very doubtful.

774 = *δ* 626. αἰγανέησιν, either from *αἶξ*, as a spear for hunting goats, or from *αἶσσω*; the former derivation is supported by *ι* 156, where they are actually used against goats.

777. πεπυκασμένα, wrapped up with covers, *πέπλοι*, as *E* 194, to keep them clean while not in use. In *Ψ* 503 the word seems to be used in a hyperbolic sense, "hidden by its ornaments."

780. We have two more short similes describing the march to battle, in addition to those of 459 *sqq.*, to be followed by others at the beginning of *Γ*. 780 seems to be an exaggeration of 455, and to refer to light, which is as great as if the whole earth were on fire. The idea is not the same as in *μάρναντο δέμας πυρὸς αἰθόμενοι*, *Λ* 596. νέμοιτο is pass. only here. The act. means "to deal out" or "drive to pasture" (*ι* 233); the mid. to feed upon (of fire, *Ψ* 177), to inhabit, or to possess (*Ζ* 195).

781. The connexion of Zeus *τερπικέ-*

χωρόμενω, ὅτε τ' ἀμφὶ Τυφώϊ γαίαν ἰμάσση
εἰν Ἀρίμοις, ὅθι φασὶ Τυφώεος ἔμμεναι εὐνάς·
ὥς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο. 785

Τρωσὶν δ' ἄγγελος ἦλθε ποδήνεμος ὠκέα Ἴρις
παρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ·
οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν
πάντες ὁμηγερέες, ἡμὲν νέοι ἡδὲ γέροντες.
ἀγχού δ' ἵσταμένη προσέφη πόδας ὠκέα Ἴρις· 790
εἷσατο δὲ φθογγὴν νῦν Πριάμοιο Πολίτη,
ὃς Τρώων σκοπὸς ἴξε, ποδωκείρῃσι πεποιθώς,
τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυνήταο γέροντος,
δέχμενος ὁππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί·

πανος with the phenomena of a volcanic district has been thought to allude to the violent electrical disturbances which often accompany eruptions. "Ἀριμα is said to be a volcanic region in Kilikia (according to others in Mysia, Lydia, or Syria). But A., perhaps following Ar., gives *Εἰναρίμοις*, and so Vergil must have read, *Aen.* ix. 716, "durumque cubile *Inarime* Iovis imperiis imposita Typhoeo." The metaphor of *lashing* reappears in the story of the defeat of Typhoeus by Zeus in Hes. *Theog.* 857, where he is described as a monster with a hundred snake's heads spitting fire, the son of Gaia and Tartaros. So also Pindar, in a magnificent passage of *Pyth.* i., where his birthplace is given as Kilikia, but his prison as beneath Cumae and Aetna.

785. διέπρησσον πεδίοιο, for this local gen. see H. G. § 149; it "expresses a vague local relation (*within, in the sphere of, etc.*)." "Note that this use of the gen. is almost confined to *set phrases*; also that it is only found with the gen. in -οιο (the archaic form)." Cf. 801, and *ἵνα πρήσσωμεν ὁδοῖο* Ω 264, and note on A 483.

786. We now come to the Catalogue of the Trojans and allies, introduced by a short narrative.

788. The gate of the king's palace has always been the place of justice and of audience among eastern nations; a familiar example is the "Sublime Porte."

791-5 were obelized by Ar. on good grounds: "if the advance of the Greeks was all that had to be announced, there was no need of the goddess; but if the Trojans lacked courage and had to

be persuaded to advance, the goddess must appear in person. When the gods take human shape, they are wont to leave at their departure some sign by which they may be known. The message is not adapted to the tone of a son speaking to his father, but is intense (*ἐπιτεταμένοι*) and reproachful: and the words of 802 do not suit Polites; it is Iris herself who should impose the command." On the other hand l. 798 is rather suited to a human warrior than to a goddess. But the whole passage seems forced, and out of place. 804-5 should belong to a description of the first landing of the Greeks (compare the similar advice of Nestor 362-8, and the building of the wall in H 337-343); and it has been remarked that as a matter of fact the numbers of the enemy must have been largely reduced by the tenth year of the war, especially as the Myrmidons are no longer among them.

793. The tomb of Aisyetes is not again named as a landmark; but other barrows are mentioned in a similar manner, e.g. 811, and the *σήμα* "Ἰλίου K 415, A 166, 371, Ω 349.

794. δέχμενος, apparently a perf. part. with irregular accent. Cobet would read δέχμενος as a syncopated pres. (a form mentioned in the *Élym. M.* and found as a variant on I 191 in A); comparing *δρμενος* P 738, etc. His objection to the text however applies only to the ordinary view that δέχμενος is an aor. form (*ἐδέγμην*); but δέχσθαι M 147 is clearly perf. For other cases of perf. without reduplication see H. G. § 23 (*οἶδα, ἔρχσθαι, ἔσσαι, ? ἰέρεντο*, Ω 125, and

- τῷ μιν εἰσαιμένη προσέφη πόδας ὠκέα Ἴρις· 795
 “ὦ γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοὶ εἰσιν,
 ὥς ποτ’ ἐπ’ εἰρήνης· πόλεμος δ’ ἄλυστος ὄρωρεν.
 ἦ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,
 ἀλλ’ οὐ πω τοιόνδε τοσούνδε τε λαὸν ὄπωπα·
 λήν γὰρ φύλλοισιν ἑοικότες ἢ ψαμάθοισιν 800
 ἔρχονται πεδίῳ μαχησόμενοι προτὶ ἄστν.
 “Ἐκτορ, σοὶ δὲ μάλιστ’ ἐπιτέλλομαι ὧδέ γε ῥέξαι·
 πολλοὶ γὰρ κατὰ ἄστν μέγα Πριάμου ἐπίκουροι,
 ἄλλη δ’ ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·
 τοῖσιν ἕκαστος ἀνὴρ σημαίνεται, οἷσί περ ἄρχει, 805
 τῶν δ’ ἐξηγείσθω, κοσμησάμενος πολιήτας.”
 ὥς ἔφαθ’, “Ἐκτωρ δ’ οὐ τι θεᾶς ἔπος ἡγνόησεν,
 αἶψα δ’ ἔλυσ’ ἀγορήν· ἐπὶ τεύχεα δ’ ἐσσεύοντο.
 πᾶσαι δ’ ὠϊννυτο πύλαι, ἐκ δ’ ἔσσυτο λαός,
 πεζοὶ θ’ ἵππῆές τε· πολὺς δ’ ὀρυμαγδὸς ὀρώρειν. 810
 ἔστι δέ τις προπάρειθε πόλιος αἰπεῖα κολώνη,

one or two other doubtful forms). Or *δέγμενος* itself might be a syncopated present; there is probably no reason for supposing that the affection of χ by μ is confined to aor. and perfect stems. *ναῦφιν*, this form of *ναῦς* occurs only for an ablative gen., with a specially *locative* sense. H. G. §§ 154-8.

796. *φίλοι* is pred., *ἄκριτοι* (unconsidered, *i.e.* long and untimely: see on 246) goes with *μῦθοι*.

801. *προτὶ*, so Ar., Aristoph., Zen.: MSS. *περί*.

802. “Ἐκτορ, σοὶ δέ, for the use of *δέ* cf. “Ἡφαιστε, σοὶ δέ, Aesch. *Pr.* V. 3.

804. Cf. Δ 437-8; and λ 364-5, *οἳ τε πολλοὺς βόσκει γαῖα μέλαινα πολυσπερέας ἀνθρώπους*, where the epithet is more in harmony with the metaphor of men as fed by the soil: here it means no more than “widely scattered.” But if the passage is to be saved from ludicrous weakness, we must omit both 803 and 804; the injunction then becomes, not an absurdly obvious piece of tactical advice, but a call to immediate action, such as the context requires; “let each commander give his men the word (to advance) and lead them against the enemy.”

805. For *σημαίνεται* cf. A 289.

806. *πολιήτας*, a Herodotean form not recurring in H.: *πολιτης* is found only O 558, X 429, η 131, ρ 206.

807. *ἡγνόησεν*, “the word which led astray the interpolator of 791-5,” according to Ar., may quite well mean “did not ignore,” *i.e.* disobey (Schol. A).

809. *πᾶσαι ἀντὶ τοῦ ὅλαι* (and so M 340) Ar., *i.e.* the gates were thrown *wide* open; because, with the doubtful exception of *πύλαι Δαρδανίαι* E 789, H. does not seem to have conceived Troy as having any gates except the Skaian. But in all the other phrases (Δ 65, N 191, 408, 548, etc., and even ι 389) to which Ar. referred to support his theory of *πᾶς* = *ὅλος*, the emphasis lies on the fact that the whole of something is affected when it might have been only a part; the difficulty here obviously is that we can hardly conceive a *part* of a gate being opened; *πᾶσαι* could at the most mean that both the *σανίδες* were opened, not one only, and then it would obviously be an unnatural phrase. It is better to consider the poet as conceiving *Ilios*, like all great towns, as many-gated, but as only naming the one gate which was specially recorded by his tradition.

811. The tomb of Myrine, like that of Aisyetes, is not again named in the *Iliad*; but both names are probably traditional, and do not look like the invention of an interpolator. Myrine is said to have been one of the Amazons who invaded Phrygia (Γ 189). For the language of gods and men see A 403.

ἐν πεδίῳ ἀπάνευθε, περιδρομος ἔνθα καὶ ἔνθα,
τὴν ἧ τοι ἄνδρες Βατίειαν κικλήσκουσιν,
ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·
ἔνθα τότε Τρῶές τε διέκριθεν ἧδ' ἐπίκουροι. 815

Τρωσὶ μὲν ἡγεμόνευε μέγας κορυθαίολος Ἐκτωρ
Πριαμίδης· ἅμα τῷ γε πολὺν πλείστοι καὶ ἄριστοι
λαοὶ θωρήσσοντο μεμαότες ἐγχείησιν.

Δαρδανίων αὐτ' ἦρχεν ἐὺς πάις Ἀγχίσαο
Αἰνείας, τὸν ὑπ' Ἀγχίση τέκε δι' Ἀφροδίτῃ,
Ἰδῆς ἐν κνημοῖσι θεὰ βροτῷ εὐνηθεῖσα,
οὐκ οἶος, ἅμα τῷ γε δύνω Ἀντήνορος υἱε,
Ἀρχέλοχός τ' Ἀκάμας τε, μάχης ἐν εἰδότε πάσης. 820

οἱ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νείατον Ἰδῆς,
ἀφνειοί, πίνοντες ὕδωρ μέλαν Αἰσήποιο,
Τρῶες, τὼν αὐτ' ἦρχε Λυκάονος ἀγλαὸς υἱὸς
Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν. 825

οἱ δ' Ἀδρήστειάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ
καὶ Πιτύειαν ἔχον καὶ Τηρείης ὄρος αἰπύ,
τὼν ἦρχ' Ἀδρηστός τε καὶ Ἀμφίος λινοθώρηξ,
υἱε δύνω Μέροπος Περκωσίου, ὃς περὶ πάντων
ἦδ' εἰς μαντοσύνας, οὐδὲ οὖς παῖδας ἔασκεν
στείλχειν ἐς πόλεμον φθισήνορα· τῷ δέ οἱ οὐ τι
πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτιοι. 830

τὴν μὲν δημωδεστέραν ἀνθρώποις τὴν δὲ
ἀληθῆ θεοῖς προσάπτει, Schol. B.

813. Βατίεια = Brier hill.

816. The Trojan Catalogue is naturally shorter than the Greek, as the poet's interest is entirely on the Achaian side. It is remarkable, however, as K. O. Müller has pointed out, that the Kaukones and Leleges are not named, though they appear among the Trojan allies, K 429, T 96, 329 : so the Kilikians Z 397. From 816 to 839 we have five Trojan tribes : then follow the allies, of whom three tribes are European (844-850) and eight Asiatic (840-3, 851-877).

818. μεμαότες, for the variation in quantity compared with μεμαῶτες N 40, see H. G. § 26. The partic. is used without an infin. = eager, N 40, 46 (78, μαιμῶσιν), O 276, etc.

819. For the Dardanians (whence "Dardanelles") see T 215 sqq.

821. Cf. E 813 ; and for θεὰ βροτῷ εὐνηθεῖσα, II 176.

824. These Τρῶες are a separate clan who had doubtless split off from the Trojans proper, and settled a short distance away to the N.E. Their country was called Lykia, see E 105, 173. The Aisepos runs into the Sea of Marmora near Kyzikos. νείατον, nethermost, where Ida runs down to the sea ; v. Δ 381.

827. τόξον, "the bow" in the sense of skill in archery, acc. to Schol. A ; for Pandaros had acquired his bow himself, Δ 106 sqq. A similar phrase is used of Teukros, O 440.

828. These towns lie at the extreme N. of the Troad, where the Hellespont opens out into the Sea of Marmora. Pityeia is possibly the later Lampsakos. For λινοθώρηξ v. 529.

831-4 = Δ 329-332. In both places MSS. give οὐδ' εἰς for οὐδὲ οὖς (σφούς). Merops seems to have migrated from Perkote (v. 835).

οὐ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο 835
καὶ Σηστὸν καὶ Ἀβυδὸν ἔχον καὶ δῖαν Ἀρίσβην,
τῶν αὐτ' Ἵρτακίδης ἦρχ' Ἀσιος ὄρχαμος ἀνδρῶν,
Ἀσιος Ἵρτακίδης, ὃν Ἀρίσβηθεν φέρον ἵπποι
αἰθωνες μεγάλοι, ποταμοῦ ἀπο Σελλήεντος.

Ἴππόθοος δ' ἄγε φύλα Πελασγῶν ἐγχεσιμῶρων, 840
τῶν οἱ Λάρισαν ἐριβώλακα ναιετάασκον·
τῶν ἦρχ' Ἴππόθοός τε Πύλαιός τ' ὄξος Ἀρῆος,
νῆε δύνω Λήθιοιο Πελασγοῦ Τευταμίδαο.

αὐτὰρ Θρήικας ἦγ' Ἀκάμας καὶ Πείροος ἦρως, 845
ὄσσοις Ἑλλήσποντος ἀγάρροος ἐντὸς ἑέργει.

Εὐφημος δ' ἀρχὸς Κικόνων ἦν αἰχμητῶν,
νῆος Τροιζήνοιο διοτρεφέος Κεάδαο.

αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους
τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρὺν ῥέοντος,
Ἀξιοῦ, οὗ κάλλιστον ὕδωρ ἐπικίδνυται αἶαν. 850

Παφλαγόνων δ' ἡγεῖτο Πυλαιμένεος λάσιον κῆρ

835. Towns near the S. side of the Hellespont.

839. αἰθωνες, apparently "sorrel" or brown. The epithet is used to mean (a) shining, especially of iron or bronze, (b) reddish coloured or tawny, of animals (cf. *fulvus* from *fulg-eo*), especially the lion, the bull (II 488), and eagle (O 690). Others understand it to mean "of fiery courage," others (v. Ameis on σ 372) "shining" with sleek coats or feathers. It is hardly possible to decide between these; the only important argument urged is that in Θ 185, where Hector's four horses are *Ξάνθος*, *Πόδαργος*, *Αἰθων*, and *Λάμπος*, the two first clearly refer to colour; but the last name would support Ameis's interpretation.

840. ἐγχεσιμῶρων, see on Δ 242. This Larisa seems to have lain on the coast of Mysia near Kyme. The same name is familiar in Thessaly, where it also was considered a Pelasgian town; clearly it was a name common to two branches of the Pelasgian race. Cf. P 288 and 301.

844. From here to the end of the book, as pointed out by Schwarz, the tribes named lie along four lines radiating from Troy; the nation at the extremity of each line being distinguished by τηλόθεν or τῆλε. The Thracians, Kikones, and Paiones lie N.W., in Europe: the Paphlagonians and Ali-

zones N.E., along the S. shore of the Euxine; the Mysians and Phrygians S.E., and the Maionians, Karians, and Lykians S.

845. ἐντὸς ἑέργει of a boundary on one side only, see 617, M 201, and Ω 544.

846. For the Kikones see ι 39 sqq. They lived on the coast of Thrace.

848. The Paionians are elsewhere described as spearmen and charioteers, i.e. heavy-armed soldiers, not archers (except K 428). Asteropaios is not mentioned among their leaders, although, according to Φ 156, he must, by a strict reckoning of days, have been in Ilios at the time which the Catalogue is made to suit. The Axios (in Macedon, W. of the Strymon) is said to be the Vistritza, now a dirty stream. Herod. mentions the legend that the Paionians were of Trojan descent, v. 13 (vii. 20, 75, 113, 124).

851. λάσιον κῆρ, cf. A 189. The "wild mules" are supposed to be *Jaggetais* of Tartary (*equus hemionus*, Linn.), a species intermediate between the horse and the ass, of which some rumours must have come westward along the coast of the Euxine. The *Everoi* (Strabo *Everoi*) were, according to later tradition, the parent race of the Veneti of Venice. In Ω 278 Priam's mules are a present from the Mysians, who were neighbours of the Paphlagonians.

ἐξ Ἑνετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων,
οἳ ῥα Κύτωρον ἔχον καὶ Σήσαμον ἀμφενέμοντο
ἀμφὶ τε Παρθέنيον ποταμὸν κλυτὰ δώματ' ἔναιον,
Κρῶμνάν τ' Αἰγιαλόν τε καὶ ὑψηλοὺς Ἐρυθίνους. 855

αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον
τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.
Μυσῶν δὲ Χρόμις ἦρχε καὶ Ἐννομος οἰωνιστής·
ἀλλ' οὐκ οἰωνοῖσιν ἐρύσσατο κῆρα μέλαιναν,
ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο 860
ἐν ποταμῷ, ὅθι περ Τρῶας κεραίζε καὶ ἄλλους.

Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάνιος θεοειδής
τῇλ' ἐξ Ἀσκανίης· μέμασαν δ' ὑσμῖνι μάχεσθαι.
Μήσοισιν αὖ Μέσθλης τε καὶ Ἀντιφος ἡγήσασθην,
ὤϊε Τалаιμένεος, τῷ Γυγαίῃ τέκε λίμνη, 865
οἷ καὶ Μήονας ἦγον ὑπὸ Τμῳλῷ γεγαῶτας.

Νάστης αὖ Καρῶν ἡγήσατο βαρβαροφώνων,
οἷ Μίλητον ἔχον Φθιρῶν τ' ὄρος ἀκριτόφυλλον
Μαιάνδρου τε ροὰς Μυκάλης τ' αἰπεινὰ κάρηνα·
τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάστης ἡγήσασθην, 870
Νάστης Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,
ὅς καὶ χρυσὸν ἔχων πολεμόνδ' ἔεν ἤυτε κούρη,

857. Ἀλύβη, according to Strabo, for Χαλύβη: the Chalybes in historical times were famous miners, but produced iron only, not silver; Xen. *Anab.* v. 5, 1, Strabo, xii. 3, 19. Armenia however, close to them, was the home of silver (v. O. Schrader, *Sprachw. und Urgesch.*, pp. 249, 251). γενέθλη = "birthplace" only here. Paley compares ἀργύρου πηγή of the silver mines of Laurion in Aesch. *Pers.* 238.

861. ἐν ποταμῷ sc. Φ 15 sqq., where Ennomos is however not named (see however P 218); hence Aristarchos obelized 860-1.

865. Γυγαίῃ λίμνῃ, cf. T 391: according to Strabo a lake near Sardis, afterwards called Κολή. Their mother was of course the Νηῖς or nymph of the lake. Cf. Z 22, Ξ 444, T 384. There is perhaps no other case in H. of maternity attributed to a lake, though rivers are often fathers (e.g. Φ 159). There was an old variant λίμνη, apparently introduced to avoid this objection, by making Γυγαίη the name of the nymph.

867. βαρβαροφώνων seems to refer

only to the harshness of the dialect, as Thuc. remarked (i. 3). H. does not make any broad distinction between Achaeans and barbarians. So Σιντίας ἀγριοφώνους, θ 294.

868. ἀκριτόφυλλον, i.e. with foliage massed together, so that the eye could not distinguish separate trees. According to the Scholia the small cones of the pine were called φθείρες from some fancied resemblance to those insects.

872. ὅς would naturally refer to Amphimachos as the last named, and so Ar. took it: but Schol. A says that Simonides held it to mean Nastes as the principal leader. But perhaps L. Müller is right in regarding 870-1 as spurious, though there is no obvious reason for their insertion. χρυσόν evidently means golden ornaments, such as Euphorbos wore, P 52. As neither of these leaders is named in the fight in the river in Φ, 874-5 must have been obelized like 860-1; there is no schol. to that effect in A, but in the text the lines are actually marked with the obelus.

νήπιος, οὐδέ τί οἱ τό γ' ἐπήρκεσε λυγρὸν ὄλεθρον,
 ἀλλ' ἐδάμῃ ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
 ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων.

875

Σαρπηδὼν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων
 τηλόθεν ἐκ Λυκίης, Ξάνθου ἄπο δινήμεντος.

ΙΛΙΑΔΟΣ Γ.

ὄρκοι. τειχοσκοπία. Ἀλεξάνδρου καὶ Μενελάου
μονομαχία.

αὐτὰρ ἐπεὶ κόσμηθεν ἄμ' ἡγεμόνεσσιν ἕκαστοι,
Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν ὄρνιθες ὥς,
ἥύτε περ κλαγγῇ γεράνων πέλει οὐρανόθι πρό,
αἶ τ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,

Γ

The main subject of the third book is the single combat of Paris and Menelaos, into the relation of which are interwoven the episodes of the *τειχοσκοπία*, where Priam and Helen watch the Greek army from the walls of Troy, and the reconciliation of Helen to Paris after her momentary repentance.

Setting aside Lachmann's captious criticisms, which have been fully answered even by German scholars free from conservative prejudice, the chief objection which has been brought against the book is that it appears to belong rather to the opening than to the tenth year of the war. This is true, at least of the *τειχοσκοπία*, for we can hardly suppose Priam to have been surprised at the numbers of the Greeks, or not to have known their chief warriors by sight, after so many years of siege. But to the hearer or reader of the *Iliad* this is the opening of the war, and no further justification for the book, as an introduction to the long tale of battles, is needed from a poetical point of view than the book itself. All the principal actors whom we have not learnt to know in the first two books are, with the curious exception of Diomedes, set before us in the most artistic and natural manner: the frequent mention of earlier events, by allusion or narration, clears the ground for the continuous action upon which

we are gradually launched; while the contrast of Menelaos and Paris, and the prominence given to Helen and her subservience to Aphrodite, give the moral bias which guides our sympathy to the Achaian side.

But, though the anger of Achilles is tacitly assumed in his absence from the scene, this book, like the three which follow it, makes no use of the motives of the action so fully set forth in Book i.: the promise of Zeus to Thetis is never mentioned, and bears no fruit till the beginning of Book viii. Thus this book, with all from the second to the seventh, seems to have been added to the original poem, in which Book i. was followed by a defeat of the Greeks—either, as Grote thought, in Book viii., or as Christ argues, I think decisively, in xi.

1. The tale is taken up from B 483. *ἕκαστοι* each tribe, not "Trojans as well as Greeks."

3. The simile is copied by Vergil, *Aen.* x. 264 sqq.—

"Quales sub nubibus atris
Strymoniae dant signa grues, atque
aethera tranant
Cum sonitu, fugiuntque notos clamore
secundo."

οὐρανόθι πρό, before the face of heaven. πρό goes with the locative instead of the gen. in two other phrases, Ἰλιόθι πρό Θ 561, ἡῶθι πρό A 50. H. G. § 225.

4. φύγον: observe the aor. in the

κλαγγῇ ταί γε πέτονται ἐπ' Ὠκεανοῖο ῥοάων
 ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρουσαι·
 ἡέριαι δ' ἄρα ταί γε κακὴν ἔριδα προφέρονται·
 οἱ δ' ἄρ' ἴσαν σιγῇ μένεα πνείοντες Ἀχαιοί,
 ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

εὐτ' ὄρεος κορυφῇσι Νότος κατέχευεν ὀμίχλην,
 ποιμέσιν οὐ τι φίλην, κλέπτη δέ τε νυκτὸς ἀμείνω·
 τόσσον τίς τ' ἐπὶ λεύσσει, ὅσον τ' ἐπὶ λᾶαν ἴησιν·
 ὥς ἄρα τῶν ὑπὸ ποσσὶ κονίσαλος ὄρνυτ' ἀελλῆς
 ἐρχομένων· μάλα δ' ὦκα διέπρησσαν πεδίοιο.

οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 Τρῳσὶν μὲν προμάχιζεν Ἀλέξανδρος θεοειδής,
 παρδαλέην ὥμοισιν ἔχων καὶ καμπύλα τόξα
 καὶ ξίφος, αὐτὰρ ὁ δοῦρε δύω κεκορυθμένα χαλκῷ
 πᾶλλον Ἀργείων προκαλίζετο πάντας ἀρίστους

5

10

15

simile—a sort of “gnomic” aor. followed by the present. For ἀθέσφατος v. Buttm. *Lex.*, where the word is explained as a hyperbole, “such as not even a god could utter”; but such hyperbole is not Homeric. But no quite satisfactory explanation has been given of the word.

5. ἐπὶ with gen. = *towards*, as E 700: H. G. § 200-3. The war of cranes and pygmies (“Thumblings”) does not reappear in H.

7. ἔριδα προφέρονται, apparently our “offer battle,” so θ 210; and ἔριδα προβαλόντες A 529: cf. E 506, K 479. ἡέριαι, in early morning, A 497, ι 52, though the significance of the epithet here is not very clear. Verg. *Georg.* i. 375, seems to have thought, perhaps rightly, that it meant “flying high in the air”; *aerīae fugere grues*.

8. The silence of the Achaian advance is contrasted with the Trojan clamour again, Δ 429-436, and is one of the very few signs by which H. appears to mark a national difference between the two enemies, who are always represented as speaking the same language.

10. εὐτ' ὄρεος: so MSS. (except ὥς τ' ὄρεος G) with Ar.: *ἦντε ὄρεος* was read by the editions of Chios and Massilia and others, according to Didymos (Schol. A); this must be an error for *ἦντ' ὄρεος*. Aristarchus' objection to the latter, that H. does not use the contracted form of this gen., is not convincing, for we might read *ἦντ' ὄρεος* (disyll. by synizesis), as πόλιος B 811,

etc., and the contracted form is actually found in *Ἐρέβους, θάρσεως, θέρεως, θάμβους* (H. G. § 105, 1). In any case *εἴτε* must here = *ἦντε*, a particle of comparison, and so it is found again in T 386, but nowhere else. Some commentators, both ancient and modern, have taken *εἴτε* to mean “when,” making line 12 the apodosis; but this would be a form of expression quite unparalleled in H. *ἦντε* and *εἴτε* are indeed doubtless forms of the same word; and though the differentiation in use is general, it does not follow that it is universal. So we use “as” in a temporal sense as well as to express a comparison.

12. τε . . . τε, as often, indicate merely the correlation of clauses. The *ἐπὶ*, which regularly follows *τόσσον* and *ὅσσον* (v. on B 616), is construed with it; but according to the canon of Ar. does not throw back the accent on account of the intervening particle (v. Lehrs, *Qu. Ep.* 75-78). Most MSS. (but not A) read *ἐπιλεύσσει*.

13. ἀελλῆς, a *ἀπ. λεγ.* = rolling together, dense; virtually the same as *ἀολλῆς* (*ἀ- = α-*, together; and *εἰλεῖν*, root *Feλ* of *βολ-υ-ο*). According to Schol. B, Aristophanes read *κονισάλου ὄρνυτ' ἀελλῆς*, but there is no analogy for such a substantive as *ἀελλῆς*.

19-20 were obelized by Ar. (and Zenod. included 18 also) on the ground that a warrior would not be arrayed with a bow and panther-skin if he were challenging heavily-armed foes to combat. But this

ἀντίβιον μαχέσασθαι ἐν αἰνῇ δημοτῇ.
 τὸν δ' ὥς οὖν ἐνόησεν ἀρηίφιλος Μενέλαος
 ἐρχόμενον προπάροιθεν ὀμίλου μακρὰ βιβάντα,
 ὥς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,
 εὐρών ἢ ἔλαφον κεραὸν ἢ ἄγριον αἶγα,
 πεινῶν· μάλα γάρ τε κατεσθίει, εἴ περ ἂν αὐτὸν
 σεύονται ταχέες τε κύνες θαλεροὶ τ' αἰζηοί.
 ὥς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα
 ὀφθαλμοῖσιν ἰδὼν· φάτο γὰρ τίσεσθαι ἀλείτην.
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμάζε.
 τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδῆς
 ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ,
 ἅψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' Ἀλκείων.
 ὥς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνορσος ἀπέστη
 οὔρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυῖα,
 ἅψ δ' ἀνεχώρησεν, ὠχρός τέ μιν εἶλε παρειάς,
 ὥς αὖτις καθ' ὅμιλον ἔδυν Τρώων ἀγερώχων
 δείσας Ἀτρεὺς υἱὸν Ἀλέξανδρος θεοειδῆς.
 τὸν δ' Ἔκτωρ νείκεσεν ἰδὼν αἰσχροῖς ἐπέεσσιν·
 "Δύσπαρι, εἶδος ἄριστε, γυναιμανὲς ἡπεροπευτά,

objection would equally apply to προμά-
 χιεν above. Ar. and most of the other
 ancient critics also omitted the δ in 18, but
 Didymos for once ventures to disagree,
 remarking that Homer frequently employs
 phrases like ὁ δέ, etc., without any change
 of subject. He quotes ι 373, which is not
 a very happy instance: more appropriate
 would be A 191 (q.v.) or II 466 (Schol. B).
 Observe that Paris is not challenging to
 a duel properly speaking, but only to a
 combat in the midst of the general
 engagement; for this is the only ad-
 missible sense of δμῶτες.

23. σῶματι, μεγάλῳ ζῳῷ ἐπιτυχόν·
 νεκροῦ γὰρ φασὶ σώματος μὴ ἄπτεσθαι
 λέοντα, Schol. A. This is aimed against
 a dictum of Ar. that H. always uses
 σῶμα of a dead body; it is better to side
 with Ar. and consider that H. was
 ignorant of the habits of the lion to
 which the Schol. refers, for it cannot be
 supposed that in such a phrase H. would
 use σῶμα by itself to mean "animal."
 πεινῶν, in the emphatic position, may
 mean that the lion is driven by stress of
 hunger to this unusual repast. The
 idea seems to be that a lion lights upon

a deer just killed by the hunters, and
 eats it in spite of them.

25. μάλα, i.e. "greedily," referring to
 πεινῶν. εἴ περ, "although," as often,
 e.g. B 598.

26. αἰζηοί, a word of doubtful origin,
 used of men and youths in the prime of
 life. Benfey derives from abhi-jāna (jiv-
 enis, ἡβη, etc.); al. al = ἀρι- and ζη-, the
 stem of ζῆν.

28. τίσεσθαι, so A and one other MS.:
 vulg. τίσασθαι. The fut. is clearly more
 suitable here, but cf. 112, 366.

33. παλίνορσος, only here in H.; on
 account of the σ it seems distinct from
 root op of παλινώρμενος (or πάλιν δ.) A
 326; Curt. conn. with root ers-, Lat.
 err-o: so ἄψορρος (Et. p. 556).

36. For ἀγερώχων see B 654.

38. αἰσχροῖσι τοῖς αἰσχύνῃ ἐνεγκεῖν
 δυναμένοις, Hesych. So Ψ 473, αἰσchrῶς
 ἐνένιπεν.

39. Cf. A 385. Δύσπαρι, so μήτηρ
 δύσμητηρ ψ 97, Δυσσέλενα Eur. Or. 1388:
 cf. Ἴρος ἄρισ σ 73, Κακοῖλιον, τ 260,
 Αἰνόπαρις, Eur. Hec. 944, and Δύσπαρις
 Αἰνόπαρις, κακὸν Ἑλλάδι βοιωτινείρῃ,
 Alkman, ap. Schol. A.

αἴθ' ὄφελος ἄγονός τ' ἔμεναι ἄγαμός τ' ἀπολέσθαι· 40
 καί κε τὸ βουλοίμην, καί κεν πολλὸν κέρδιον ἦεν
 ἢ οὕτω λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.
 ἢ που καγχαλώσι κάρη κομόωντες Ἀχαιοί,
 φάντες ἀριστῆα πρόμον ἔμμεναι, οὐνεκα καλὸν 45
 εἶδος ἔπ', ἄλλ' οὐκ ἔστι βίη φρεσὶν οὐδέ τις ἀλκή.
 ἢ τοιόσδε ἐὼν ἐν ποντοπόροισι νέεσσιν
 πόντον ἐπιπλώσας, ἐτάρους ἐρίηρας ἀγείρας,
 μιχθεὶς ἀλλοδαποῖσι γυναῖκ' ἐνειδέ' ἀνήγες 50
 ἐξ ἀπίης γαίης, νυὸν ἀνδρῶν αἰχμητῶν,
 πατρί τε σῶ μέγα πῆμα πόλλή τε παντί τε δῆμῳ,
 δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ;
 οὐκ ἂν δὴ μείνειας ἀρηίφιλον Μενέλαον;
 γνοίης χ', οἴου φωτὸς ἔχεις θαλερὴν παράκοιτιν.
 οὐκ ἂν τοι χραίσμη κίθαρις τά τε δῶρ' Ἀφροδίτης,

40. *ἄγονος* should mean "childless," and so Augustus understood the line when he applied it to his daughter Julia; but this sense does not suit the passage, for it was not through his offspring that Paris harmed the Trojans; indeed we hear of no child of his by Helen except in an obscure tradition mentioned by Schol. A, and even that is inconsistent with δ 12. The only good sense that could be got out of the word would be "cursed by heaven" (with sterility) as I 454, which is too weak and indirect to suit the context. The only alternative is to translate "unborn"; and so Eur. *Phoen.* 1598—

καὶ πρὶν ἐς φῶς μητρὸς ἐκ γονῆς μολεῖν
 ἄγονον Ἀπόλλων Λαίῳ μ' ἐθέσπισεν
 φονέα γενέσθαι πατρός.

For **τε . . . τε** we should rather have expected *ἤ . . . ἤ*: but as neither wish is possible of fulfilment there is a certain gain of rhetorical force, with the loss of logical accuracy, in combining both into one vehement wish.

42. *ὑπόψιον*, an object of contempt or hatred, lit. "looked at from below," *i.e.* with the feelings intimidated by the familiar *ὑπόδρα*. Aristoph. *ἐπόψιον*, *i.e.* publicly, in the sight of all men. For a similar formation cf. *παρόψιος*, Φ 397.

44. Apparently *ἀριστῆα* is subj., *πρόμον* predicate; "saying that a prince is our champion (only) because a fair favour is his." Else it must be "deeming

(*i.e.* having at the first moment deemed) that it was a princely champion (whom they saw)." *πρόμος* = *primus*, a superl. of *πρό*: in use it = *πρόμαχος*. *καλόν* seems really to be a predicate, but we can only translate it as an epithet. 45 may represent the words of the Achaeans.

46. *ἦ*, not *ἦ*, is the reading of the best MSS., with Herodian and Nikanor; but there is no opposition with what precedes. The question in 52 goes closely with that in 46-51: "can it be that thou couldst bring . . . ? and now canst not thou dare?" 53 then expresses the result, "then wouldst thou find." *τοιόσδε ἐὼν*, *hiatus illicitus*, cf. B 8, E 118, T 288, Ψ 263, γ 480, ζ 151, τ 185. *τοιόστος* is an obvious conjecture.

49. *ἀπίης*, v. A 270. Observe the alliteration in the next line. In Greek poetry, unlike Latin, this phenomenon is sporadic and apparently accidental; some of the most marked instances in Homer occur in places where no particular effect is produced, *e.g.* Σ 285, T 217.

51. Cf. P 636, ζ 185; and for *κατηφείην*, Π 498.

54. The correlation of subj. and opt. is the same as in A 386-7—

*εἰ μὲν δὴ ἀντίβιον σὺν τεύχεσι πειρηθείης
 οὐκ ἂν τοι χραίσμῃσι βιδὸς καὶ ταρφέες λοί.*

In both there is an apparent logical inconsistency, for the subj. expresses confident anticipation (H. G. § 276), which is however based upon a con-

ἥ τε κόμη τό τε εἶδος, ὅτ' ἐν κονίησι μιγείης.

55

ἀλλὰ μάλα Τρῶες δειδήμονες· ἦ τέ κεν ἤδη
λαῖνον ἔσσο χιτῶνα κακῶν ἔνεχ', ὅσσα ἔοργας."

τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·

"Ἐκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,

60

αἶεῖ τοι κραδίη πέλεκυς ὥς ἐστιν ἀτειρής,

ὅς τ' εἰσιν διὰ δουρὸς ὑπ' ἀνέρος, ὅς ῥά τε τέχνη

νήμιον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν·

ὥς σοι ἐνὶ στήθεσσι νύος ἀτάρβητος νόος ἐστίν·

μή μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης·

65

οὐ τοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα,

ὅσσα κεν αὐτοὶ δώσιν· ἐκὼν δ' οὐκ ἄν τις ἔλοιτο.

νῦν αὖτ', εἴ μ' ἐθέλεις πολεμίζειν ἡδὲ μάχεσθαι,

ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοῦς,

αὐτὰρ ἔμ' ἐν μέσσω καὶ ἀρηϊφίλον Μενέλαον

συμβάλετ' ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι.

70

ὀππότερος δέ κε νικήσῃ κρείσσων τε γένηται,

κτῆμαθ' ἔλων ἐν πάντα γυναικὰ τε οἴκαδ' ἀγέσθω·

dition considered as purely imaginary: we are accustomed to observe the strict rule of thought, and to make the conclusion as supposititious as the condition on which it is based. But the confidence expressed in these two passages is relative rather than absolute; if the condition be once granted, then the result is certain. So also X 42, *q.v.* As far as the lines before us are concerned, indeed, we might say that Hector, though he chooses to put the case of Paris' fall as hypothetical only, yet at any rate for rhetorical purposes clearly means to intimate that he does expect it; but this explanation would not apply so well to Δ 386.

57. Cf. 453. It is pretty clear from the context that the "robe of stone" indicates public execution by stoning, such as the Chorus fear for Aias, *περόβημι λιθόλευστον* Ἀρη in Soph. *Aj.* 253. The phrase itself is precisely similar to one which is common in later poetry, but only as a euphemism for burial; *e.g.* Pind. *Nem.* xi. 21. Cf.—

τρισώματος τῶν Γηρῶν δ' δεύτερος
πολλὴν ἄνωθεν, τὴν κάτω γὰρ οὐ λέγω,
χθονὸς τρίμοιρον χλαῖναν ἐξήνχει λαβίων,
ἅπαξ ἐκάστω καθανῶν μορφώματι.

Ag. 870-3.

Observe *ἔσσο* without reduplication, and *F* neglected (MSS. give *λαῖνον* as a dissyllable, which Heyne thinks right).

59. The thought is, "Since thy rebuke is just, I will say no more than this—Cast not in my teeth the gifts of the gods" (64): 60-63 are parenthetical.

61. *ὑπ' ἀνέρος*, as though *εἰσιν* were a passive verb; as often with *πίπτειν*, etc.

62. The subject of *ὀφέλλει* is of course *πέλεκυς*. *ἐρωή*, "effort," as N 590. Paris clearly speaks partly in anger and partly in admiration of Hector's straightforwardness, which thrusts aside without relenting (*ἀτάρβητος*) all conventional obstacles.

64. *πρόφερε* as B 251. So Herod. i. 3 *τὴν Μηδείης ἀρπαγὴν σοφίᾳ προφέρειν*, iii. 120 *εἰπεῖν τινι προφέροντα* = to speak tauntingly.

65. *ἀπόβλητος* = *abiectus*, contemptible, as B 361.

66. *ἐκὼν*, even if he would, lit. "by wishing for them" (or rather "as a matter of choice," Mr. Monro); the original participial meaning of the word survives in this phrase, Curt. *Et.* no. 19.

72. *ἔμ* seems to go with the verb, "aright," *i.e.* *δικαίως*. Paley quotes Aesch. *Supp.* 73, 528, *ἄλευσον ἀνδρῶν ὕβριν ἐν στυγῆσας*. Some however take it with *πάντα* as though *μάλα πάντα*,

- οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες
ναίετε Τροίην ἐριβώλακα, τοὶ δὲ νεέσθω
"Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιίδα καλλιγύναικα." 75
- ὥς ἔφαθ', "Ἐκτωρ δ' αὖτε χάρη μέγα μῦθον ἀκούσας,
καὶ ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,
[μέσσου δουρὸς ἑλὼν· τοὶ δ' ἰδρύνθησαν ἅπαντες].
τῷ δ' ἐπετοξάζοντο κάρη κομόωντες Ἀχαιοί,
λοῖσίν τε τιτυσκόμενοι λάεσσί τ' ἔβαλλον. 80
- αὐτὰρ ὁ μακρὸν ἄυσεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
"ἴσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν·
στεῦται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἐκτωρ."
ὥς ἔφαθ', οἱ δ' ἔσχοντο μάχης ἀνεφ' τε γένοντο
ἐσσυμένως. Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπεν· 85
- "κέκλυτέ μεν, Τρῶες καὶ ἐνκνήμιδες Ἀχαιοί,
μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νείκος ὄρωρεν.
ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς
τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,
αὐτὸν δ' ἐν μέσσῳ καὶ ἀρηίφιλον Μενέλαον 90
- οἴους ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι.
ὀππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
κτῆμαθ' ἑλὼν ἐν πάντα γυναικὰ τε οἴκαδ' ἀγέσθω·
οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ τάμωμεν."
ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ. 95
- τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος·
"κέκλυτε νῦν καὶ ἐμείο· μάλιστα γὰρ ἄλγος ἰκάνει
θυμὸν ἐμόν· φρονέω δὲ διακρινθήμεναι ἥδη

quite all. There certainly seems to have been a tendency to join ἐν πάντες together, but there is no case in H. where we *cannot* take ἐν with the verb: in φ 369 we *must* (τάχ' οὐκ ἐν πᾶσι πιθήσεις, "thou wilt not do well to obey the multitude").

73. The sentence begins as if οἱ μὲν or ὑμεῖς μὲν . . . οἱ δὲ were to follow in distributive apposition; but the change made is a very natural one. ω 483 is precisely similar. φιλότητα goes with ταμόντες by a rather violent zeugma.

74. ναίετε, either a concessive opt., admitting a possibility (v. H. G. § 299 f), or a real opt. expressing a wish.

78. Apparently interpolated from H 56, as it is omitted by A. Hector holds his spear horizontally in order to press back the advancing ranks. For the "quasi-

partitive" gen. δουρὸς, see H. G. § 151 α.

80. The construction passes from the partic. to the finite verb, as though not to include stone-throwing under the general head of ἐπιτοξάζεσθαι.

83. στεῦται, has set himself to say something. See on Σ 191.

86. κέκλυτέ μεν μῦθον: this construction is used only here in the sense "hear from me"; κλύειν τι = hear (a sound); Δ 455, etc. The ordinary phrase is κέκλυτέ μεν μῦθον, κ 189, 311, etc. We also have κλύειν τινι ἀρχῆς, δ 767, where the dat. is ethical.

98. φρονέω may be taken in two ways: (1) "I am of the mind that Arg. and Tr. be at once separated," i.e. I desire to see them separated; (2) "I deem that they are already separated," i.e. I accept

Ἀργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέπασθε
 εἵνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς. 100
 ἡμέων δ' ὅπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
 τεθναίη· ἄλλοι δὲ διακρινθεῖτε τάχιστα.
 οἴσετε δ' ἄρν', ἕτερον λευκόν, ἑτέρην δὲ μέλαιναν,
 γῇ τε καὶ ἡλίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.
 ἄξετε δὲ Πριάμοιο βίην, ὅφρ' ὄρκια τάμνη 105
 αὐτός, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι·
 μή τις ὑπερβασίῃ Διὸς ὄρκια δηλήσῃται.
 αἰεὶ δ' ὅπλοτέρων ἀνδρῶν φρένες ἡερέθονται·
 οἷς δ' ὁ γέρων μετέησιν, ἅμα πρόσσω καὶ ὀπίσσω
 λεύσσει, ὅπως ὄχ' ἄριστα μετ' ἀμφοτέροισι γένηται." 110
 ὡς ἔφαθ', οἱ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῶές τε,
 ἐλπόμενοι παύσασθαι οἰζυροῦ πολέμοιο.

the challenge, and think that an end has thereby been put to the war. Of these the former best suits the simplicity of the Homeric expression and the *πέπασθε* of the next line; for the use of *φρονέειν*, virtually = to hope, cf. P 286, *φρόνουν δὲ μάλιστα* | *ἄστυ πότι σφέτερον ἐρύειν καὶ κῦδος ἀρέσθαι*.

99. *πέπασθε*, so A and Ar., for *πέπαθε*, see H. G. § 22, 5, and compare the participle *πεπαθὺς*, ρ 555: vulg. *πέπασθε*, which Curtius takes to be for *πέ-πονθ-τε* (Vb. ii. 165).

100. *ἀρχῆς*, the original offence, the beginning of trouble; a pregnant sense, for which compare Herod. viii. 142, *περὶ τῆς ὑμετέρας ἀρχῆς ὁ ἀγὼν ἐγένετο*. Zenod. *ἀτης*, to which Ar. objected *ἔσται ἀπολογούμενος Μενέλαος ὅτι ἀτὴν περιέπεσεν ὁ Ἀλεξάνδρος*: *ἀτὴ* however is often = sin, and regarded as deserving moral condemnation; see e.g. I 510-12; and certainly Achilles is not "apologising" for Agamemnon in A 412. In Ω 28 Ar. himself read *ἀτης* (though there was a variant *ἀρχῆς*), and so Z 356. A more serious objection however is that *ἀτὴ* is for *ἀφάτη*, and that the uncontracted form can be restored everywhere in Homer except T 88, the first syllable being always in *thesis*.

102. *τεθναίη*, "may he lie dead," as *τέθναθι* X 365, spoken to the dead Hector. Compare *τεθναίης*, Z 164. Both optatives are "pure," expressing a wish.

103. *οἴσετε* and *ἄξετε* (105) are aor. imper. For the sigmatic aor. with the thematic vowel see H. G. § 41. The

cases are enumerated in Curt. Vb. ii. 282-4, and explained as due to the analogy of the non-sigmatic (strong) aorists, which prevail in Epic Greek. In Alexandrian times the converse phenomenon is found, as the non-sigmatic aorists constantly take *a* as thematic vowel (*ἤνεγκα*, *εἶπα*, etc.) on the analogy of the sigmatic aorists, which by that time were far commonest.

ἄρν' is probably for *ἀρνε*, but it may be for *ἀρνα*. Observe the difference of gender, the male offering to the male god, the female to the female. So also the white ram suits the bright sun, the black ewe the dark earth: cf. λ 33.

108. *ἡερέθονται* lit. "flutter," are blown about by the wind (B 448), i.e. cannot be trusted. Cf. Φ 386. Ar. obelized this line and the two following: the only reason given is that *ἀπολογία ἐστὶν αὕτη ὑπὲρ τῶν παραβάντων Πριαμίδων*. This of course is insufficient: the lines quite suit the eminently courteous character of Menelaos. *οἷς* (109) is left without a very accurate reference by the change of subject to *ὁ γέρων* (which seems to be employed in a generic sense, not for Priam only).

112. *παύσεσθαι* vulg., but all good authorities read *παύσασθαι*. The question has been warmly debated, some (e.g. La Roche, Ameis) maintaining that the aor. infin. can be used "apart from the idea of time and duration, to indicate the inception (*Eintreten*) of an action, even in the future." Later usage of this Greek language hardly bears out this

senten
Tia
"are they"

καί ῥ' ἵππους μὲν ἔρυσαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοὶ
 τεύχεα τ' ἐξεδύοντο· τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
 πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα. 115
 Ἔκτωρ δὲ προτὶ ἄστυ δύο κήρυκας ἔπεμπευ,
 καρπαλίμως ἄρνας τε φέρειν Πριάμῳ τε καλέσσαι.
 αὐτὰρ ὁ Ταλθύβιον προτὶ κρείων Ἀγαμέμνων
 νῆας ἐπὶ γλαφυρὰς ἵεναι, ἥδ' ἄρνα κέλευεν
 οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίω. 120
 Ἴρις δ' αὖθ' Ἑλένη λευκωλένῳ ἄγγελος ἦλθεν
 εἰδομένη γαλόφῳ, Ἀντηνορίδαο δάμαρτι,
 τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων,
 Λαοδίκην Πριάμοιο θυγατρῶν εἶδος ἀρίστην.
 τὴν δ' εὖρ' ἐν μεγάρῳ· ἡ δὲ μέγαν ἰστὸν ὕφαινευ, 125
 δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτῶνων,

view; and Cobet (*Misc. Crit.* p. 328) argues that the future can in every case be restored in place of the aor. or pres. infinitive. In one passage at least it is clear that all MSS. are corrupt, for in II 830 *ἄξειν* shews that we must read *κεραῖζέμεν* for *κεραῖζόμεν*. See H. G. § 238, where it is said that "no similar correction can be made in *Il.* xiii. 666-8, *Od.* xv. 214." In the latter of these cases the infin. is *ἵεναι*, which may be a future; in the former it has been suggested that 666 may be parenthetical, and *φθίσθαι* expegetic of *κῆρα*. But in δ 254, which is not mentioned either by Cobet or Monro, we appear to have an irreducible case, *ᾠμοσα . . . μὴ μὲν ἀναφῆναι*. This is sufficient to establish the possibility of the use of the aor. infin.; and this once admitted, there is no sufficient reason to read *παύσεσθαι* here against all authority. Unfortunately MSS. are by no means consistent; A gives *τίσεσθαι* in 28, *τίσασθαι* in the precisely similar 366. There is still the possibility of translating "hoping that they had now got to an end"; but this is hardly simple enough for Homer: compare *φρονέω διακρινθῆμεναι* above (98).

115. *ἀλλήλων* refers to *τεύχεα*, and *ἀμφὶς* means "there was but little ground (uncovered) between the heaps of arms." (This interpretation is clearly established by Buttm. *Lex. s.v. ἀμφὶς*, as against the tradition that *ἀλλήλων* referred to Trojans and Achaeans, so that

ἄρουρα meant the *μεταίχιμον* between the armies.) See also note on H 342.

120. *οἰσέμεναι*, aor. as 103. La R. strangely makes it fut., saying that the infin. of these aor. forms is not used; a very unwarrantable assertion in the face of Ψ 111, 564, Ω 663, and four or five other passages. He seems hardly to be conscious of any distinction in sense between the fut. and aor. infin.

121. Iris is introduced as acting on her own mere motion, against the usual rule that she only goes at the bidding of the gods. But cf. Ψ 199, B 786.

124. Cf. Z 252. *Λαοδίκην*, acc. for dat. by attraction to the case of the relative.

126. *δίπλακα*, apparently "large enough to be worn double": cf. K 134, Ω 230, ν 224, τ 226. *ἐνέπασσεν* must mean "embroidered," and cannot be simultaneous with the weaving, though the expression, which is not very exact, seems to imply it; but the Jacquard loom was not invented in Homeric times. For other instances of similar work compare Ξ 179, X 441 (where there is, as here, a variant *μαρμαρέην* for *πορφυρέην*). Helbig (*Hom. Ep.* p. 153) shews that the use of richly embroidered garments belongs to the early period, while Greece was still under the influence of Asiatic arts, and ceased in the fifth century. One cannot but be reminded of the Bayeux tapestry, on which the ladies of Normandy embroidered their duke's victories.

οὓς ἔθεν εἵνεκ' ἔπασχον ὑπ' Ἀρηος παλαμάων.
 ἀγχοῦ δ' ἵσταμένη προσέφη πόδας ὠκέα Ἴρις·
 “δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι 130
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·
 οἱ πρὶν ἐπ' ἀλλήλοισι φέρον πολὺδάκρυν Ἀρηά
 ἐν πεδίῳ, ὀλοοῖο λιλαιόμενοι πολέμοιο,
 οἱ δὲ νῦν ἔαται σιγῇ, πόλεμος δὲ πέπανται,
 ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν. 135
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηίφίλος Μενέλαος
 μακρῆς ἐγχείησι μαχήσονται περὶ σείο·
 τῷ δέ κε νικήσαντι φίλην κεκλήσῃ ἄκοιτις.”
 ὧς εἰπούσα θεὰ γλυκὺν ἵμερον ἔμβαλε θυμῷ
 ἀνδρός τε προτέραιο καὶ ἄστεος ἠδὲ τοκῆων. 140
 αὐτίκα δ' ἀργεννήσι καλυψαμένη ὀθόνησιν
 ὠρμᾶτ' ἐκ θαλάμοιο τέρεν κατὰ δάκρυ χέουσα,
 οὐκ οἴη, ἅμα τῇ γε καὶ ἀμφίπολοι δῦ' ἔποντο,
 Αἴθρη Πιτθῆος θυγάτηρ Κλυμένη τε Βοῶπις.

128. ἔθεν: orthotone, not enclitic, because it refers to the subject of the principal sentence, *sui causae*.

130. νύμφα is the name by which to this day a Greek woman calls her brother's wife. It is no doubt an Aeolic form (see Hinrichs, *Aeol.* p. 93); the statement of Schol. A, Ἰωνικὰ νύμφα τὸλμα, is not borne out by tradition as far as the former word is concerned. Compare δ 743 with Merry and Riddell's note, and H. G. § 92. It appears to be the only fem. *a*-stem in Homer which forms the voc. differently from the nom. θέσκελα, a word of uncertain derivation. Curtius refers it to root *sek*, *sep*, *say* (θέ-σκ-ελα), comparing θεσφα-τος (or rather θε-σπέ-σιος). The old derivation θεοῖς ἕκλος (root *Fuk*) is obviously impossible.

132. The first αἶ is relative, the second (134) demonstrative. Observe the rhyme in 133, a “Leonine” verse. For the form ἔαται v. Curt. *Vb.* i. 97: it is for *ἔσ-αται = ἔσ-νται: ἔατο occurs H 414, cf. ἦντο, 153.

138. κε is very rarely found with a partic. in H.: this is probably the only case (except 255), and even here it might possibly go with κεκλήσῃ, but only by violence. Mr. Monro takes it so, however, and says that “the use” (of *κεν*, or of *ἐν* only?) “with the participle is wholly post-Homeric,” H. G. § 362, 8.

140. τοκῶν, Leda and Tyndareos, though the latter was only her putative father, v. 199, 426, δ 184: the legends vary as to the paternity of the children of Leda, v. λ 298 (Merry and R.'s note).

141. ὀθόνη, linen veil; v. Σ 595. καλυψαμένη, this reflexive use of the middle, in which the agent is the *direct* object of the action, is comparatively rare: H. G. § 8 (2).

142. τέρεν, round; Lat. *ter-es*. The word is used by H. (1) of flesh, Δ 237, N 553, Ξ 406; (2) of tears, Γ 142, Π 11, T 323, π 332; (3) of leaves, N 180, μ 357; (4) *ἄνθεα πολὺς*, i 449. The ordinary explanation, “tender,” does not suit either (1) or (2), for the flesh to which it is applied is always that of stalwart warriors, not of women or children: it rather indicates the firm rounded muscles (cf. Lat. *tor-us*). As applied to leaves and bloom it means “swelling with sap,” full of fresh life (so Goebel, *Lexil.* ii. 406).

144. Aithre daughter of Pittheus was, according to the legend, mother of Theseus. But it is impossible to suppose that she is meant here: ἀπιδανὼν γὰρ ἔστιν Ἑλένης ἀμφίπολον εἶναι τὴν οὕτως ὑπεραρχαίαν, ἣν οὐκ ἐκποιεῖ (it is not possible) ζῆν διὰ τὸ μῆκος τοῦ χρόνου (Schol. A). A legend is quoted from Hellanikos that Peirithoos and Theseus stole Helen when a child; and that in

for makes it diff. time - ὑπο κεκλείσεται
 on p. 100 of the 2d. ed. at Harvard.

αἶψα δ' ἔπειθ' ἵκανον, ὅθι Σκαιαὶ πύλαι ἦσαν. 145
οἱ δ' ἄμφι Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην
Λάμπον τε Κλυτίον θ' Ἰκετάονά τ' ὄζον Ἄρηος,
Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,
εἶατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσιν,
γῆραϊ δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταὶ 150
ἐσθλοί, τεττίγεσσιν ἐοικότες, οἳ τε καθ' ὕλην
δενδρέφ' ἐφεζόμενοι ὅπα λειριόεσσαν εἴσιν·
τοιοὶ ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.
οἱ δ' ὥς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργῳ ἰοῦσαν,
ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον· 155
“οὐ νέμεσις Τρώας καὶ ἐυκνήμιδας Ἀχαιοὺς

return for the outrage her two brothers captured Aithre and made her a slave. But this may have only been manufactured to suit the present passage, and the coincidence of names must be regarded as purely accidental, unless, which is equally likely, this line is interpolated in allusion to the legend: so Ar., who athetized it. *βοῶπις* is elsewhere applied only to Hera, except in H 10 and Σ 40, of which the latter is a doubtful passage; it arose no doubt at first in the time when the gods had animal shape, Hera being a cow-goddess. Hence the use of the epithet for a mortal woman marks a time when the old tradition had quite died out.

149. Döderlein argues that Ukalegon and Antenor were the two *δημογέροντες*, “quasi tribuni plebis,” appointed to wait upon Priam and his suite as representatives of the popular party. Antenor certainly appears as an opponent of the royal power in H 347; but such an idea is quite unsupported by any other passage, and implies political development far beyond that of the Iliad. It is more reasonable to suppose that *οἱ ἀμφὶ Πρ. κ.τ.λ.* means “the party consisting of” Priam and the others, so that Panthoos, etc., are all included among the *δημογέροντες*, and that the last two names are for the sake of variety put grammatically in the nominative case, in which logically all the preceding may be considered to be. The idiom by which a man is thus included among *οἱ ἀμφὶ* him is of course familiar in Attic prose, and is found in H. also, B 445, Z 436, Δ 295, O 301, etc. Indeed in later Greek *οἱ ἀμφὶ Πρίαμον* might = *Πρίαμος*,

and even in Herod. *οἱ ἀμφὶ Μεγαρέας* = *οἱ Μεγαρέες* (9, 69). *δημογέρον* recurs only Δ 372, and there it is used of a *king*.

152. *λειριόεσσαν*: it is hard to say how a voice can be “lily-like.” Commentators generally are content to say that the idea of delicacy is transferred from the flower to the sound. The Schol. explain *ἐπιθυμητήν, ἡδέϊαν*. It is true that the Greeks felt particular pleasure in the voice of the cicada; but here, instead of such epithets, we should rather expect one meaning “shrill” or “incessant.” The word is applied to the skin in N 830, but the lily is not elsewhere mentioned by H. It looks as though some archaic word had been corrupted into a more familiar form; but it is hardly safe to trust to the gloss of Hesych., who explains *λειρός* by *ισχνός* (Paley). Later poets frequently apply the epithet to sound, but that is probably only a reminiscence of this passage. For *δενδρέω* Zen. read *δένδρει*, which Christ accepts, cf. the Attic *δένδρεσι*, but *δένδρεον* is established in N 437, δ 458. *δένδρεα* and *δενδρέων*, the only other forms, are ambiguous.

153. *ἦντο*, a unique form for *εἶατο*, or rather *ἦατο*, v. Curt. *Vb.* 97, who says “it is perhaps one of the criteria for the later origin of the *τειχοσκοπία*” (why?).

Lessing, in a well-known passage of the *Laokoön* (ch. xxi.), quotes the admiration of the old men as a supreme instance of the manner in which poetry can convey the idea of exceeding personal beauty without any attempt to describe a single feature.

156. *οὐ νέμεσις*, “there is no place

in ethics tpt. a moral

τοῖγδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·
αἰνῶς ἀθανάτησι θεῆς εἰς ὧπα ἔοικεν.

ἀλλὰ καὶ ὧς, τοίη περ ἐοῦσ', ἐν νηυσὶ νέεσθω,
μηδ' ἡμῖν τεκέεσσιν τ' ὀπίσσω πῆμα λίποιτο." 160

ὧς ἄρ' ἔφαν, Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ·
"δεῦρο πάροιθ' ἔλθοῦσα, φίλον τέκος, ἵξεν ἐμεῖο,
ὄφρα ἴδῃ πρότερόν τε πόσιν πηούς τε φίλους τε·
οὐ τί μοι αἰτὴ ἐσσί, θεοὶ νύ μοι αἴτιοί εἰσιν,
οἳ μοι ἐφώρμησαν πόλεμον πολὺδακρυν Ἀχαιῶν· 165
ὧς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνης,
ὅς τις ὄδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἧς τε μέγας τε.
ἦ τοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασιν,
καλὸν δ' οὕτω ἐγὼν οὐ πω ἴδον ὀφθαλμοῖσιν
οὐδ' οὕτω γεραρόν· βασιλῆϊ γὰρ ἀνδρὶ ἔοικεν." 170

τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, διὰ γυναικῶν·
"αἰδοῖός τέ μοι ἐσσι, φίλε ἐκυρέ, δεινός τε·
ὧς ὄφελεν θάνατός μοι ἀδεῖν κακός, ὅππότε δεῦρο
νιέει σφ' ἐπόμην, θάλαμον γνωτούς τε λιποῦσα
παῖδά τε τηλυγέτην καὶ ὀμηλικιὴν ἐρατεινὴν. 175
ἀλλὰ τά γ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτηκα.
τοῦτο δέ τοι ἐρέω, ὃ μ' ἀνείρεαι ἡδὲ μεταλλᾶς·
οὗτός γ' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων,
ἀμφοτέρων, βασιλεὺς τ' ἀγαθὸς κρατερὸς τ' αἰχμητής·

for indignation that," as Ξ 80, α 350 :
so νεμεσσητόν Γ 410, etc.

160. λίποιτο, remain, as I 437. πῆμα,
in apposition, as 51, etc.

162. The order is δεῦρο ἐλθοῦσα ἵξεν
πάροιθ' ἐμεῖο, and ὧς (166) is co-ordinated
with ὄφρα ἴδῃ, 164-5 being parenthetical.
πηούς, kinsfolk by marriage, explained
by θ 582, γαμβρός ἢ πενθερός, οἳ
τε μάλιστα | κῆδιστοι τελέθουσι μεθ' αἰμά
τε καὶ γένος αὐτῶν. It may mean "ac-
quainted relations" (πέπαιμαι).

168. καὶ μείζονες ἄλλοι go together,
"also others taller, and that by a
head."

170. γεραρόν, majestic, only here and
211 : see Curt. *Et.* 129 b.

172. φίλε (σφ)εκυρέ, cf. B 831.

173. θάνατος... ἀδεῖν, a curious phrase
apparently founded on the familiar ἦν δ' αὖτε
βουλή. The neglect of the F of ἀδεῖν
(*suad-*) is very rare (με *F*adeῖν, Bentley ;
με *ε*λεῖν, Nauck).

175. παῖδα, sc. *Hermione*, δ 14. τηλυ-

γέτην : the explanation of this much dis-
puted word which now seems to be the
most generally accepted is that given
by Savelsberg in the *Rhein. Mus.*, 1853,
p. 441. It is explained at length by
Merry and R. on δ 11. The conclu-
sion there arrived at is that the word
means *adolescens*, lit. "grown big," from
**τῆλvs* = great, and that it indicates an
age of from thirteen to twenty or there-
abouts. This suits the statement of
Sophokles as quoted by the Schol. on δ
4, and Eustath., who say that *Hermione*
was given in marriage while *Helen* was
in *Troy*, so that she could not have
been very young when her mother left
her.

178. οὗτος is "anaphoric" not "deic-
tic"; in other words it means "he of
whom you ask," not "this warrior
whom you see."

179. This was a favourite line of
Alexander's. ἀμφοτέρων, exactly our
idiom, "both a good king and."

may = join
"darling"
"late"
"foras"

δαῖρ αὐτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε." 180
 ὡς φάτο, τὸν δ' ὁ γέρων ἠγάσσατο φώνησέν τε·
 "ὦ μάκαρ Ἀτρεΐδῃ, μοιρηγενές, ὀλβιόδαιμον,
 ἦ ῥά νύ τοι πολλοὶ δεδμήατο κοῦροι Ἀχαιῶν.
 ἦδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσαν·
 ἔνθα ἴδον πλείστους Φρύγας ἀνέρας αἰολοπώλους, 185
 λαοὺς Ὀτρῆος καὶ Μύγδονος ἀντιθέοιο,
 οἷ ῥα τότε ἔστρατόωντο παρ' ὄχθας Σαγαγαρίοιο·
 καὶ γὰρ ἐγὼν ἐπίκουρος ἔων μετὰ τοῖσιν ἐλέχθην
 ἡματι τῷ, ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·
 ἀλλ' οὐδ' οἱ τόσοι ἦσαν, ὅσοι ἐλίκωπες Ἀχαιοί." 190
 δεύτερον αὐτ' Ὀδυσῆα ἰδὼν ἐρέειν ὁ γεραιός·
 "εἰπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅς τις ὅδ' ἐστίν,
 μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρεΐδαιο,
 εὐρύτερος δ' ὥμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.
 τεύχεα μὲν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ, 195
 αὐτὸς δὲ κτίλος ὥς ἐπιπωλεῖται στίχας ἀνδρῶν·
 ἀρνεῖσθ' μιν ἐγὼ γε εἰσκω πηγεσιμάλλῳ,
 ὅς τ' οἶον μέγα πῶν διέρχεται ἀργεννῶν."
 τὸν δ' ἡμείβετ' ἔπειθ' Ἑλένη Διὸς ἐκγεγαυῖα·

180. εἴ ποτ' ἔην γε, this phrase occurs in five other places, viz. A 762, Ω 426, ο 268, τ 315, ω 289. It is always, except in Ω and ω, preceded by some form of εἶναι. The meaning seems to be "if indeed it is not all a dream," *si unquam fuit quod non est amplius*, i.e. *si recte dici potest fuisse quod ita sui factum est dissimile ut fuisse nunquam credas*, G. Hermann. The doubt expressed is of course only a rhetorical way of emphasizing the bitter contrast between the past and the present. It is perhaps a case of the interjectional use of εἰ, as in εἰ δ' ἄγε, "well, I suppose he was!" Curtius' objections to this explanation (*Stud.* i. 2, 286) are therefore unfounded, and we need not follow him in altering the phrase to ἦ ποτ' ἔην γε, "surely once he was."

182. μοιρηγενές, "child of fortune," born to a happy fate. Döderlein explains "born for destruction (of enemies)," on the ground that μοῖρα means evil fate. But this is only the case in phrases like μοῖρα θανάτῳ and others; in ν 76 it is opposed to ἀμμορῇ, and clearly means "good fortune": μοῖρῃ γενόμενος would answer to the κακῇ αἰσῇ τέκον of A 418.

183. δεδμήατο, i.e. "are, as I now see,

subject to you"; the plpf. being used like the imperf. in ἡμελλον, ἦν (ἀρα), etc.

185. The rhythm shows that Φρύγας ἀνέρας go closely together. αἰολοπώλους, cf. πόδας αἰόλος ἵππος T 404, with nimble horses. πλείστους is predicate, with ἴδον.

188. ἐλέχθην, either "was numbered among them" (λεγ-) or "lay down (bivouacked) among them" (λεχ-). The same ambiguity is found in Θ 519, I 67. H. mentions the Amazons once again, Z 186.

196. κτίλος, the ram who leads the flock, "bell wether": the simile is given again, at full length, in N 492. In later Greek the word seems to be used only as an adj. = tame; its origin is doubtful. See Curt. *Et.* no. 78. It is better not to mention Bentley's unfortunate emendation of this line.

197. πηγεσιμάλλῳ, thick-fleeced; cf. πηγὸς of horses and waves, I 124, ε 388. The formation of the word is hard to explain; the analogy of τανυσίπτερος, ἐλκεσίπτερος, ταμεσίχροος, ἀερεσίποδες, and many others, shows that it must be derived from the verb-stem πηγ-, not from πηγός. H. G. § 124 c.

“οὗτος δ’ αὖ Λαερτιάδης πολύμητις Ὀδυσσεύς,
 δς τράφη ἐν δῆμῳ Ἰθάκης κραναῆς περ ἐούσης
 εἰδὼς παντοίους τε δόλους καὶ μήδεα πυκνά.” 200

τὴν δ’ αὖτ’ Ἀντήνωρ πεπνυμένος ἀντίον ἤδα·
 “ὦ γύναι, ἦ μάλα τοῦτο ἔπος νημερτὲς ἔειπες·
 ἦδη γὰρ καὶ δεῦρό ποτ’ ἦλυθε διός Ὀδυσσεύς, 205
 σεῦ ἔνεκ’ ἀγγελίης, σὺν ἀρηιφίλῳ Μενελάῳ·
 τοὺς δ’ ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,
 ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μήδεα πυκνά.
 ἀλλ’ ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,
 στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους, 210
 ἄμφω δ’ ἐξομένω, γεραρώτερος ἦεν Ὀδυσσεύς.
 ἀλλ’ ὅτε δὴ μύθους καὶ μήδεα πᾶσιν ὕφαινον,
 ἦ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευεν,

201. δῆμῳ, “realm” in local sense, v. B 547. περ, the idea seems to be, “poor though the soil of Ithaca be, yet it has succeeded in producing a great man.” Cf. δ 605.

206. ἀγγελίης ἀντὶ τοῦ ἀγγελος, Ar., a much disputed doctrine. In the present passage we may perfectly well take ἀγγ. as governed by ἔνεκα (as π 334, τῆς αὐτῆς ἔνεκ’ ἀγγελίης) and σεῦ as an objective gen. after it (as κ 245, ἀγγελίην ἐτάρων ἐρέων). So Δ 384, ἀγγελίην ἐπὶ Τυδῇ στείλαν Ἀχαιοί, is ambiguous, for we may read ἐπὶ for ἐπί; and Δ 140, Μενέλαον . . . ἀγγελίην ἐλθόντα, with the analogy of ἐξεσίην ἐλθόντι Ω 235, φ 20. But in N 252, ἥε τευ ἀγγελίης μετ’ ἐμ’ ἦλυθες; O 640, δς Εὐρύσθῃος ἀνακτος ἀγγελίης οἴχεσθε βίῃ Ἡρακλεῖν, we must either make the word a nom. with Ar., or read ἀγγελίην with Zenod., or extend the “causal” use of the genitive beyond all analogy, even in the freedom of Homeric usage. The termination -ης for -ας after a vowel in masculines is very rare in H. (cf. Τειρεσίας Αἰγέλας, etc.); ταμίης is perhaps the only instance; this also has the fem. ταμίη, only in the concrete sense, not abstract like ἀγγελίη. Nor is there in H. any other instance of the appellative termination -ίας, common though it was afterwards. It may be said therefore that the evidence is insufficient for a positive decision, but is on the whole against the Aristarchean doctrine. It is of course possible that the nom. may have been formed by a misunderstanding of the ambiguous

passages or similar phrases, but in the case of a word which was so familiar in all periods of the Greek language this is in the highest degree improbable.

209. ἀγρομένοισι, sc. when they first made their appearance in the ἀγορά.

210. στάντων seems to refer to the whole multitude; the dignity of Odysseus is emphasized by his being more stately, when they sat down, even than the man whose shoulders stood out not only above his, but above all the Trojans. ὑπείρεχεν is here intrans., with gen., as ἥελιος ὑπερέσχετο γαίης Δ 735: ὑπερέχειν in the trans. sense means “to hold over,” e.g. B 426, a sense which does not suit this passage.

211. There is an anacoluthon here; the construction is just like K 224, σὺν τε δὺ’ ἐρχομένῳ καὶ τε πρὸ οὗ ἐνόησεν. In both cases the sentence begins as if ἀμφω-(δύο) were to be continued in distributive apposition (ἀπὸ οὗ εἰς μέρη) by an ὁ μὲν . . . ὁ δέ (as σ 95, δὴ τότε ἀνασχομένῳ ὁ μὲν ἦλπε δεξιὸν ὤμον | Ἴρος, ὁ δ’ αὐχέν’ ἔλασσαν). But here the second member is forgotten altogether; in K the two are run together into πρὸ οὗ. Cf. also μ 73, οἱ δὲ δύω σκόπελοι ὁ μὲν . . . followed by τὸν δ’ ἕτερον 101. Zenod. read ἐξομένῳ, apparently regarding ἀμφω as indeclinable (it is not found in H. except in nom. and acc.)

213. ἐπιτροχάδην, fluently (as σ 26), not stumbling for want of words; it is explained by the whole of what follows, πᾶρα being taken up by οὐ πολὺ μῦθος, and λυγέως (which seems to mean clear

- παῦρα μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολὺμυθος,
οὐδ' ἀφαμαρτοεπής· ἥ καὶ γένει ὕστερος ἦεν. 215
ἀλλ' ὅτε δὴ πολὺμητις ἀναΐξειεν Ὀδυσσεύς,
στάσκειν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πήξας,
σκήπτρον δ' οὐτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,
ἀλλ' ἀστεμφὲς ἔχεσκεν, αἰδρεῖ φωτὶ ἑοικώς·
φαίης κε ζάκοτον τέ τιν' ἔμμεναι ἀφρονά τ' αὐτως. 220
ἀλλ' ὅτε δὴ ὅπα τε μεγάλην ἐκ στήθεος εἴη
καὶ ἔπεα νιφάδεσσιν ἑοικότα χειμερίησιν,
οὐκ ἂν ἔπειτ' Ὀδυσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος·
οὐ τότε γ' ὦδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες.”
τὸ τρίτον αὐτ' Αἴαντα ἰδὼν ἐρέειν ὁ γεραίός· 225
“ τίς τ' ἄρ' ὅδ' ἄλλος Ἀχαιοὺς ἀνὴρ ἧς τε μέγας τε,
ἔξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὤμους;”
τὸν δ' Ἑλένη τανύπεπλος ἀμείβετο, διὰ γυναικῶν·
“ οὗτος δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν·
Ἰδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὥς 230

in utterance) by οὐδ' ἀφαμαρτοεπής, “no stumbler in words either” (cf. λ 511, οὐχ ἡμάρτανε μύθων, and N 824, ἀμαρτοεπές). I.e. Menelaos spoke concisely, but what he did say he said clearly and without stumbling.

215. **εἰ καὶ**, most MSS.; but A has **ἥ**, and the Aristarcheans seem only to have hesitated between **ἥ** and **ῆ**: their testimony is however of less importance because they considered **ῆ** as virtually identical with **εἰ**, and the MSS. continually confuse the two words. But **ῆ** is justified by X 280, **ῆ** τοι ἔφησ γε, “yet surely thou saidst so”; so also II 61, H 393. See H. G. § 338.

216. **ἀναΐξειεν**, whenever he rose to speak, **στάσκειν** being iterative. **ὑπαί** = “down” only here: the original sense seems to have been “upwards.” (H. G. § 201: “even in Il. 3, 217 it is the face that is bent downwards; cp. Il. 19, 17,” which is hardly clear, seeing his eyes are “fixed upon the ground”; **ὑπὸ βλεφάρων**, “from under the eyelids,” is quite different.) For **κατὰ** with gen. = down upon, cf. II 123, and H. G. § 213.

220. **ζάκοτον**: the idea seems to be what we call “sulky”; **κότος** implies resentment rather than open anger, and is thus contrasted with **χόλος** in A 82. Odysseus, by not employing the outward signs of appeal and persuasion, looks like a man who in deep resentment chooses

to hold aloof from his fellows. For **φαίης κε** = *diceres, crederes*, cf. 392, Δ 429, O 697, etc. **αὐτως**, a mere sim-pleton: A 133.

221. **εἴη**, so best MSS. (**εἴη** A, an obvious slip): *al.* **ἔει**, but the opt. is supported by **ἀναΐξειεν** above.

224 comes in awkwardly here. It must mean “then we no longer thought of being surprised at the meanness of his appearance.” Giseke would put it after 220, interpreting “then we did not so much admire his aspect.” The double neglect of the **F** is suspicious, especially in root **Fid**.

227. **τε καὶ**, so Ar. MSS. **ἡδ'**. See Ahrens, *Beitr.* i. 732; he would read **καὶ** simply, the length being preserved by the bucolic diaeresis.

228. **τανύπεπλος**, as a comparison of the other compounds of **τανυ-** shews, cannot mean “with long robes.” It may mean either “with thin robes” and refer to fineness of material as in *Lat. tenuis*; or, as Helbig argues (*Hom. Ep.* pp. 132 ff.), “with straight (stretched) robes,” thus alluding to the straight lines and smooth surfaces which distinguished early Greek drapery, as he shews, from the flowing curves and folds of the classical period. Cf. note on **ἐκπαδίη**, K 134.

230. It is remarkable that Aias should be dismissed in one line, and Diomedes

ἔστηκ', ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἡγερέθονται.
πολλάκι μιν ξείνισσεν ἀρηίφιλος Μενέλαος
οἴκῳ ἐν ἡμετέρῳ ὅποτε Κρήτηθεν ἵκοιτο.
νῦν δ' ἄλλους μὲν πάντας ὁρῶ ἐλίκωπας Ἀχαιοὺς,
οὓς κεν ἐν γνοίην καὶ τ' οὔνομα μυθησαίμην· 235
δοιῶ δ' οὐ δύναμαι ἰδεῖν κοσμήτορε λαῶν,
Κάστορά θ' ἱππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα,
αὐτοκασιγνήτῳ, τῷ μοι μία γείνατο μήτηρ.
ἡ οὐχ ἐσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς,
ἡ δεύρω μὲν ἔποντο νέεσσ' ἐνὶ ποντοπόροισιν, 240
νῦν αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,
αἴσχεα δειδιότες καὶ ὀνείδεα πόλλ', ἃ μοι ἔστιν."
ὥς φάτο, τοὺς δ' ἤδη κάτεχεν φυσιζοὺς αἶλα
ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.
κήρυκες δ' ἀνὰ ἄστν θεῶν φέρον ὄρκια πιστά, 245
ἄρνε δύω καὶ οἶνον εὐφρονα, καρπὸν ἀρούρης,
ἄσκη ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν

altogether omitted: the name of the latter indeed does not occur at all before Δ 365, except in the Catalogue, B 563, 567, and he drops entirely out of the action after Δ, except in the games in Ψ and one speech in Ξ (109 *sqq.*). It is not impossible that Idomeneus was introduced into the Iliad after the first draft, and has here supplanted the description of the more famous warriors.

235. γνοίην, "I could recognise and name," a sort of assimilation of the first clause to the second, for "whom I recognise and could name" (Mr. Monro).

237. For another (post-Homeric?) legend of Kastor and Polydeukes *v.* λ 300 *sqq.*, the only other place where they are mentioned in H. That passage is clearly inconsistent with 243-4, as they are said to have shared immortality after death by alternate days.

238. αὐτοκασιγνήτῳ according to the grammarians means "whole brothers"; we have not evidence enough of the early forms of the Dioskuri myth to say if Homer regarded them both as children of Zeus; in λ they are distinctly made sons of Tyndareos, and it is probable that Helen herself may have been to H. really his daughter, and only in a more distant degree descended from Zeus. But see on 140. μία = ἡ αὐτή

as T 293: μοι goes with it, "the same as me."

240. δεύρω only here for δεῦρο; the quantity of the last syllable is however merely due to the ictus, and we should write δεῦρο. Cf. δύο by δύο. If we write ἡ—ἡ with Nikanor, the two suppositions take the form of alternative assertions; Herodotus preferred ἡ—ἡ when we must put a note of interrogation after ἔστιν. See H. G. § 340.

241. αὔτε = δέ, αὐτάρ, A 237, etc.

242. αἴσχεα, ὀνείδεα, in objective sense, the insults and revilings of men.

243. Observe the way—to our idea inappropriate—in which the conventional epithet φυσιζοὺς is introduced.

244. αὖθι, "there," *i.e.* in their own place. For φῶλη Zenod. read ἐῖ, "their," which was probably rejected by Ar. on the ground that ἐός could not be used for the 3d pers. plural. See on A 393.

245. ὄρκια here and 269, "oath-offerings," including wine as well as victims; in the phrase ὄρκια τάμνειν, 252, the victims alone are signified, properly speaking; but the original signification of the phrase became so conventional that ultimately ὄρκια = a treaty, *e.g.* Δ 269, and even the sing. ὄρκιον is found, Δ 158. Buttman has an excellent article on the Greek conception of oaths (*Lexil. s.v.*).

κήρυξ Ἰδαίος ἥδ' ἐ χρύσεια κύπελλα·
 ὠτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·
 “ ὄρσοο, Λαομεδοντιάδῃ, καλέουσιν ἄριστοι 250
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων
 ἐς πεδῖον καταβῆναι, ἵν' ὄρκια πιστὰ τάμῃτε·
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηίφίλος Μενέλαος
 μακρῆς ἐγχείησι μαχήσονται ἄμφι γυναικί·
 τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἐποίτο· 255
 οἱ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ ταμόντες
 ναλοῖμεν Τροίην ἐριβώλακα, τοὶ δὲ νέονται
 Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιίδα καλλιγύναικα.”
 ὣς φάτο, ῥίγησεν δ' ὁ γέρον, ἐκέλευσε δ' ἐταίρους
 ἵππους ζευγνύμεναι· τοὶ δ' ὀτραλέως ἐπίθοντο. 260
 ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τείνεν ὀπίσσω·
 πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
 τῷ δὲ διὰ Σκαιῶν πεδίονδ' ἔχον ὠκέας ἵππους.
 ἀλλ' ὅτε δὴ ῥ' ἔκοντο μετὰ Τρώας καὶ Ἀχαιοὺς, 265
 ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχώνοντο.
 ὠρνυτο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
 ἂν δ' Ὀδυσσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγανοὶ
 ὄρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
 μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν, 270

257. ναλοῖμεν, as *valoire* 74; but for that line we might, with Faesi, supply *κε* from 255, unless indeed it goes with the participle (v. 138). νέονται in fut. sense.

259. ἐταίροις, so Ar. and Zenod. with best MSS.: al. -ους. The construction with dat. is common in H., and is found also in Attic: Thuc. 8, 33, etc. The rarity however of the short form of the dative, except when elided, is in favour of the accusative.

261. τείνεν, drew back so as to tighten them; they were tied to the front rail when there was no one in the car, E 262, etc.

262. Didymos (Schol. A) says *προκρίνει μὲν τὴν διὰ τοῦ ε γραφὴν βήσετο* (MS. *βήσετο*), *πλὴν οὐ μετατίθησι ἀλλὰ διὰ τοῦ α γράφει ὁ Ἀρίσταρχος* (see also on I 222). There is no doubt that *βήσετο* is right; see on 103. It is possible that Ar.'s hesitation may have

arisen from a doubt whether *βήσετο* might not here be used transitively like the active, in the sense “drove the chariot,” and not from overdue regard to his authorities.

263. Σκαιῶν without *πυλῶν* only here. *Coll.* *ἔχον*, “drove,” as often.

264. μετὰ, simply “to the place where they were.”

265. ἐξ ἵππων, out of the chariot. ἵπποι is continually used in this sense, even with adjectives which properly apply only to the horses; e.g. P 504, ἐπ' Ἀχιλλῆος καλλιτριχε βήμεναι ἵππω.

270. The wine used in treaties was not mingled with water (v. B 341, Δ 159). The Schol. explain that here the Trojan and the Achaean wine is all mixed in one bowl, and the obvious typical significance of such an act renders the explanation most probable. Compare the scene of the oath in Verg. *Aen.* xii. 161 sqq.

Ἄτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
 ἧ οἱ πὰρ ξίφος μέγα κουλεὸν αἰὲν ἄωρτο,
 ἄρνῶν ἐκ κεφαλῶν τάμνε τρίχας· αὐτὰρ ἔπειτα
 κήρυκες Τρώων καὶ Ἀχαιῶν νείμαν ἀρσίοις.
 τοῖσιν δ' Ἄτρεΐδης μεγάλ' εὐχετο χεῖρας ἀνασχών· 275
 “Ζεῦ πάτερ, Ἰδθθεν μεδέων, κύδιστε μέγιστε,
 ἡέλιός θ', ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούεις,
 καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπένερθε καμόντας
 ἀνθρώπους τίνυσθον, ὅτις κ' ἐπίορκον ὁμόςση,

271. **μάχαιρα**, the sacrificial knife, never mentioned by H. as a weapon, and not to be confused with the sword, **ξίφος** or **φάσγανον**. See note on Σ 597.

272. **ἄωρτο**, for this form see Curt. *Vb.* ii. 219. It is from **ἀέρω** (for **ἀφέρω**, root *var.*, to lift up, *Et.* no. 504), and is the only certain instance in the perf. pass. of the development of the *e*-sound into the *o*-sound, which is so common in the active, unless **ἐδήδοται**, χ 56, is genuine. For the sense “hung, dangled,” cf. **παρήρθη**, II 341, and **δορτήρ**, A 31, etc.

273. This cutting off a lock of hair from the victims' heads is called **τρίχας ἀπάρχεσθαι** in the parallel pass., T 254; cf. ξ 422, **ἀπαρχόμενος κεφαλῆς τρίχας ἐν πυρὶ βάλλεν**. The hair is regarded as a foretaste of the victim, and was no doubt a devotion of the whole body to the gods (see 310). It is not burnt here, because no fire is used in the oath-sacrifice, the victims being buried. Every one of the chieftains takes a portion of the hair in order to participate in the sacrifice.

276. **Ζεῦ . . . ἡέλιος**, according to the rule, which is found in Sanskrit also, that “where two persons are addressed connected by *τε*, the second name is put in the nominative,” H. G. § 164. But τ 406 is an exception, if the text is right, **γαμβρὸς ἐμὸς θυγάτηρ τε**. For the oath compare T 258. Here Zeus is named the god of Ida, and the Rivers, which are local divinities, are included, no doubt because the Trojans are parties.

278. **καμόντας** used to be explained “those that have passed through the toil of life,” as though *κεκμηκότες*, *laboribus functi*; or “men outworn,” *ἀμνηνοί*, of the feeble shadows of the dead; Nägelsbach, “those that endured ill in life” = *δειλοί βοροί* as opposed to the happy gods. But Classen explains “those

that grew weary, succumbed to the toils of life” = *θανόντες*. This best suits the aor. part., and is now generally accepted; v. Merry on λ 476. The phrase recurs also Ψ 72, ω 14. **οἱ . . . τίνυσθον** must mean **Ζεὺς τε καταχθόνιος καὶ ἐπαινή Περσεφόνεια** (I 457). We should have expected the *Ἐρινύες*, as in the parallel passage, T 259, **Ἐρινύες αἳ θ' ὑπὸ γαῖαν ἀνθρώπους τίνυνται, ὃ τις κ' ἐπίορκον ὁμόςση**. Zenod., who regarded the dual and plural as identical, said that the avengers were Minos, Rhadamanthos, and Aiaikos, but this is certainly not Homeric. And even if, with some modern philologists, we hold that the plural was originally developed from the dual, and that in Homer there still are traces of their primitive identity, we should still have to read *οἱ* for *αἱ* if the *Erinyes* are to be brought in. (La Roche and Nauck would read *τίνυσθε*, holding that the change was needlessly made in order to avoid the hiatus, which is allowable in the caesura.) Nitzsch, in his note on λ (p. 184 *sqq.*), raises a more serious question as to this present passage. He says that the idea of punishment after death is entirely alien to Homer's conception of the underworld; vengeance for sins is taken by the gods in this life only. The punishments of Tityos, Tantalo, and Sisyphos (λ 576-600) occur in an interpolated passage. The two oaths (here and in T) are the only inconsistent places; and in T he would take *ὑπὸ γαῖαν* with *αἳ τε*, not with the verb, “Ye that, dwelling beneath the earth (for which see I 568), punish men,” a possible construction, though a very harsh one. If this be so, it follows that **καμόντας** in this passage cannot be right. I do not see how the force of these objections can be either denied or explained away, and can only leave the problem unsolved.

ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὄρκια πιστά· 280
 εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη,
 αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,
 ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·
 εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος, 285
 Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι,
 τιμὴν δ' Ἀργείοις ἀποτινέμεν, ἣν τιν' ἔοικεν,
 ἥ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.
 εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες 290
 τίνειν οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος,
 αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποινῆς
 αὐθι μένων, εἰὼς κε τέλος πολέμοιο κιχείω.”
 ἥ καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλεί χαλκῶ.
 καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,
 θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός· 295
 οἶνον δ' ἐκ κρητῆρος ἀφυσσόμενοι δεπάεσσιν
 ἔκχεον, ἡδ' εὗχοντο θεοῖς αἰειγενέτησιν.
 ὦδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε·
 “Ζεῦ κύδιστε μέγιστε καὶ ἀθάνατοι θεοὶ ἄλλοι,

285. Τρῶας ἀποδοῦναι, usually explained by an ellipse of *δοτε*, a very unscientific resource. It is clearly a case of “the infin. for the imperative,” however we explain that. This is one of the few cases where this infin. occurs for an imper. of the 3d person; in the 2d pers. the subject is put in the nom., E 124 *θαρσένων νῦν . . . μάχεσθαι*, X 259 *ὦς δὲ σὺν ῥέξειν*. We also have in the 3d pers. *ἡ δὲ . . . θείναι* Z 87-92, but this is after an interval of several lines. (In Ψ 247, quoted in H. G. § 291, *λίπησθε* shews that the 2d person is in the speaker's mind.) We must therefore either suppose that the accus. is employed when the 3d pers. is signified, or, which is not improbable, that Τρῶες is the right reading here, altered to suit the more familiar construction. But it may be remarked that a person directly addressed is vividly present to the speaker's mind as the *subject* of the verb, and hence naturally is in the nominative; but when he is only spoken of indirectly in a prayer, he becomes in a sense the *object* of the prayer; thus the Trojans here are regarded virtually as *objects* in relation to the gods of the oath, who are called upon to be the active parties.

The accus. may thus to some extent be accounted for, and a certain sense is given to the “ellipse of *δοτε*.” Cf. also B 413, H 179, with η 312, ω 376 (1st pers.); and T 258 *sqq.*

287. πέληται goes closely with μετὰ, lit. “go about among men.” Cf. κλαγγὴ πέλει οὐρανὸν πρό, Γ 3; σέο δ' ἐκ τάδε πάντα πέλονται, N 632; αἰσχος λώβῃ τε μετ' ἀνθρώποις πέλοιτο, σ 225, where the nouns are subjects, as here, not predicates. For the pure subj. in a relative final clause see H. G. § 232.

289. Observe the very rare use of οὐ after *εἰ ἂν* with subjunctive; the negative appears to go very closely with the verb, as οὐκ εἴωσι, T 139. H. G. § 316 *ad fin.* Ἀλεξάνδροιο πεσόντος does not seem to be quite a gen. absolute, though it nearly passes into one; it depends on τιμὴν, though the connexion is rather loose, “pay me the price arising from the fall of Δ.”

295. ἀφυσσόμενοι, so Ar.: *al.* -άμενοι; but the pres. (imperf.) participle better expresses the continued repetition of the act by many people. They take the wine in small cups from the κρητῆρ of 269.

ὁππότεροι πρότεροι ὑπὲρ ὄρκια πημήνεια,
ὧδὲ σφ' ἐγκέφαλος χαμάδις ῥέοι, ὥς ὃδε οἶνος, 300
αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμεῖεν."

ὥς ἔφαν, οὐδ' ἄρα πῶ σφιν ἐπεκράλαινε Κρονίων.
τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπεν·
"κέκλυτέ μεν, Τρῶες καὶ ἐνκνήμιδες Ἀχαιοί·
ἦ τοι ἐγὼν εἰμι προτὶ Ἴλιον ἡνεμόεσσαν 305
ἄψ, ἐπεὶ οὐ πῶ τλήσομ' ἐν ὀφθαλμοῖσιν ὁράσθαι
μαρνάμενον φίλον υἱὸν ἀρηιφίλῳ Μενελάῳ·
Ζεὺς μὲν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὁπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν."

ἦ ῥα καὶ ἐς δῖφρον ἄρνας θέτο ἰσόθεος φῶς, 310
ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δῖφρον.
τῶ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο·

299. ὑπὲρ ὄρκια, by transgressing the oaths (cf. ὑπερβασία, 107, and ὑπὲρ αἶσαν): πημήνεια, the object is seen to be "the other party," from Δ 66, Ἀχαιοὺς ὑπὲρ ὄρκια δηλήσασθαι: so also Δ 286. MSS. here and in Δ give ὑπερόρκια as an adv.; but this is not a likely compound, in spite of the analogy of ὑπέρορα. The opt. shews that the infraction of the treaty is regarded as a purely imaginary case (or possibly there may be an attraction to the following opt. ῥέοι, the prayer being the uppermost thought in the speaker's mind. Cf. ὡς ἀπόλοιτο καὶ ἄλλος οὗτις τοιαυτὰ γε ῥέοι, α 47; and Z 59).

300. The original symbolism of the libation was merely that of drink given to the gods to please them, e.g. H 480. The occasion here suggests a different thought, which however we can hardly suppose to have been inherent in the libation at an oath. Cf. however Liv. i. 24, si prior defexit publico consilio dolo malo, tu illo die Iuppiter populum Romanum sic ferito ut ego hunc porcum hic hodie feriam (quoted by Näg.).

301. αὐτῶν after σφί, as λ 75, μοι—ἀνδρὸς δυστήνιοι. The construction is common with participles, e.g. Ξ. 26, ζ 157 (with M. and R.'s note). (See H. G. § 240 n, which does not take sufficient account of these constructions.) For the dat. ἄλλοισι with the pass. verb, H. G. § 143 n, 5.

305. On ἡνεμόεσσαν Prof. Virchow

(App. to Schliemann's *Ilios*, p. 682) makes the following comment: "Our wooden huts (at Hissarlik) which had been put up at the foot of the hill, well below the level of the old city, looked straight down upon the plain from a height of at least 60 feet, and the winds blew about us with such force that we often felt as if our whole settlement might be hurled down the precipice." For ἡνεμόεσσαν we should doubtless read ἀνεμόεσσαν, the α being lengthened by the *ictus*, as in ἀθάνατος, ἀπονέεσθαι, etc.

306. οὐ πῶ = οὐ πως, in nowise. The two forms were of course originally identical (cf. οὔτω by οὕτως), and their differentiation is not complete in Homer. It is only by great violence that the sense "not yet" can be brought in. Cf. also M 270, ι 102, etc. (Some would always read πως in this sense.)

310. The taking away of the victims is strange: the Schol. says ἔθος ἦν τὰ ἐπὶ τοῖς ὄρκοις γιγνόμενα ἱερεῖα τοὺς μὲν ἐγχωρίους γῇ περιστέλλειν, τοὺς δὲ ἐπ' ἡλυσας εἰς τὴν θάλασσαν ῥίπτειν. This is probably only a deduction from the present passage and T 267, g.v. Perhaps the victims were supposed to carry with them the power of vengeance, and were kept at hand to watch over the fulfilment of the oath.

311. Observe ἔβαινε here compared with ἐβη 261 and βήσετο 312. It seems hypercritical to attempt to draw a distinction here between the two tenses.

313. The schol. on this line is a

- "Εκτωρ δὲ Πριάμοιο πάϊς καὶ διὸς Ὀδυσσεὺς
 χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα 315
 κλήρους ἐν κυνέῃ χαλκήρεϊ πάλλον ἐλόντες,
 ὀππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
 λαοὶ δ' ἡρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
 ὦδε δὲ τις εἵπεσκεν Ἀχαιῶν τε Τρώων τε·
 "Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε μέγιστε, 320
 ὀππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκεν,
 τὸν δὸς ἀποφθίμενον δῦναι δόμον Ἀϊδος εἴσω,
 ἡμῖν δ' αὖ φιλότητα καὶ ὄρκια πιστὰ γενέσθαι."
 ὥς ἄρ' ἔφαν, πάλλεν δὲ μέγας κορυθαίολος Ἔκτωρ
 ἀψ' ὀρώων· Πάριος δὲ θοῶς ἐκ κλήρος ὄρουσεν. 325
 οἱ μὲν ἔπειθ' ἵζοντο κατὰ στίχας, ἦχι ἐκάστου
 ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·
 αὐτὰρ ὃ γ' ἀμφ' ὥμοισιν ἐδύσετο τεύχεα καλὰ
 διὸς Ἀλέξανδρος, Ἑλένης πόσις ἡυκόμοιο.
 κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν 330
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
 δεῦτερον αὖ θώρηκα περὶ στήθεσσι ἐδυνεν
 οἷο κασιγνήτοιο Λυκάονος, ἥρμοσε δ' αὐτῷ.

delicious specimen of the spirit in which Porphyrius and his school invented and solved their "Homeric problems." διὰ τί χωρίζεται ὁ Πρίαμος; καὶ οἱ μὲν φασιν. ὅτι ἵνα ἀπ' ὕψους κρεῖσσον θεωρήσῃ ἀπὸ τῆς πόλεως τὴν μονομαχίαν, οἱ δὲ, ἵνα φυλάξῃ τὰ τεύχη. ἄλλοι δὲ τὴν Ὀμηρικὴν λύσιν προΐσχονται, τὸ "οὐπω τλήσομ' ὀφθαλμοῖσιν ὁρᾶσθαι." ὅπερ καὶ ἀμεινον.

316. πάλλον, the actual shaking up of the lots, which is always done by one person, comes in 324; hence it has been proposed to read βάλλον from H 176, but there is no authority for the change, which is not necessary. The line is in fact a formal one, recurring Ψ 861, κ 206.

317. ἀφείη seems to represent a deliberative subj. of the *or. recta*. We might be inclined to read here ἀφείη or ἀφήη, but for ι 331, πεπαλάχθαι ἄνωγον | ὅς τις τολμήσειεν.

318. Nikanor and two or three MSS. read ἡρήσαντο θεοῖς, ἰδὲ, but only the frivolous reason is given that the text would imply that they were praying to others than the gods to whom they lift their hands: ὥς ἐτέροις ἔσονται θεοῖς ἀνατείνοντες τὰς χεῖρας.

325. Πάριος, the only instance of a case from this stem except nom. and acc.; the gen. and dat. are elsewhere always Ἀλεξάνδρου -ω.

326. ἐκάστου, so Ar.: MSS. ἐκάστω.

327. ἔκειτο belongs to τεύχεα only, both in syntax and sense; with ἵπποι supply ἦσαν. Cf. K 407 ποῦ δέ οἱ ἔντευα κείται ἀρήια ποῦ δέ οἱ ἵπποι, Φ 611, ξ 291, etc., and see note on E 356.

330 sqq. Cf. A 17 sqq., Π 131 sqq., T 369 sqq. The six pieces of armour are always mentioned in the same order, in which they would naturally be put on, except that we should expect the helmet to be donned before the shield was taken on the arm. The ἐπισφύρια were either plates covering the ankle, attached to the lower edge of the greaves, or more probably a clasp fastening them round the ankle. Unfortunately the monuments of archaic art do not give any illustration of such clasps, and the greaves which survive shew no sign of any fastening beyond the natural elasticity of the metal clasping the leg.

333. Lykaon's cuirass, because Paris himself is always light-armed; v. 17. ἥρμοσε probably trans.; "he made it fit

ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος ἀργυρόηλον
χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε· 335
κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην ἐύτυκτον ἔθηκεν
ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.

εἴλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμῃφιν ἀρήρειν.
ὥς δ' αὐτως Μενέλαος ἀρήμιος ἔντε' ἔδυνεν.

οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὁμίλου θωρήχθησαν, 340
ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχώνοντο

δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας
Τρώας θ' ἵπποδάμους καὶ ἐγκνήμιδας Ἀχαιοὺς.

καὶ ῥ' ἐγγὺς στήτην διαμετρητῶ ἐνὶ χώρῳ
σεῖοντ' ἐγγείας, ἀλλήλοισιν κοτέοντε. 345

πρόσθε δ' Ἀλέξανδρος προῖει δολιχόσκιον ἔγχος,
καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' εἶσιν·

οὐδ' ἔρρηξεν χαλκός, ἀνεγνάμφη δέ οἱ αἰχμῇ
ἀσπιδ' ἐνὶ κρατερῇ. ὁ δὲ δεύτερος ὤρνυτο χαλκῷ

himself." It may however possibly be intrans. : there are two other ambiguous passages, P 210, T 385, q.v.

334. There is a variant here, read by Zenodotos : κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν ἵππουριν, δεινὸν δὲ λόφος καθύπερθεν ἔνευεν· εἴλετο δ' ἄλκιμον ἔγχος [δ οἱ παλάμῃφιν ἀρήρει] ἀμφὶ δ' ἄρ' ὥμοισιν βάλετ' ἀσπίδα τετρανέεσαν (i.e. θυσανέεσαν). The order here is the more natural, the shield coming last.

336. κυνέην, simply "a helmet," nothing being implied as to the material: v. on K 335, J. H. S. iv. p. 298.

340. ἐκάτερθεν, explained by the glossaries ἐξ ἐκατέρου μέρους, ἐκατέρωθεν, on either side of the throng, i.e. either combatant retiring to the rear of his own army.

346. δολιχόσκιον: Autenrieth quotes from a German review of an edition of the *Makamat-al-Hariri*, "the Arabs declare that the shadow of the lance is the longest shadow. Before the first morning light the Arabian horseman rides forth, and returns with the last ray of evening: so in the treeless level of the desert the shadow of his lance appears to him all day through as the longest shadow." This is obviously less applicable to the Greek soldier, but still affords sufficient justification for the ordinary explanation of the epithet, which has recently been disputed by

Düntzer, who proposes to derive it from ὄσχος, as = with long shaft. But ὄσχος (which does not occur in H.) means a young shoot, tendril, not a branch, much less a shaft.

347. πάντοσ' εἶσιν, commonly explained "circular." There are supposed to have been two sorts of shields, one small and circular, the other large and oval, to cover the whole body, ἀμφιβρότη or ποδηνεκής. But this very shield is called μέγα τε στιβαρόν τε a few lines above, and that of Aeneas in T is πάντοσ' εἶσιν in 274, ἀμφιβρότη in 281. So N 405, Idomeneus κρύφθη ὑπ' ἀσπίδι παντός' εἶσιν. It is absurd to suppose that even Homeric heroes carried a circular shield five feet or more in diameter. There is therefore something to be said for Döderlein's derivation of εἶσιν from root *Fid*, ἐ-*Fid*-σ-η, "conspicuous from every side," i.e. brilliant from the shining metal (see note on A 306). It thus = φαεινός, a common epithet of the shield; cf. χαλκῷ παμφαῖνον E 11, and perhaps πανόψιον ἔγχος F 397. So also φρένες ἐνδον εἶσαι, λ 337, etc. = the mind bright within a man.

348. χαλκός, so A with Ar., al. χαλκόν. The same is the case in the repetitions of the phrase, H 259, P 44. H. always uses χαλκός of weapons of offence, not of the shield; and the following of requires an expressed subject to refer to (La Roche).

- Ἀτρεΐδης Μενέλαος, ἐπευξάμενος Διὶ πατρί· 350
 “Ζεῦ ἄνα, δὸς τίσασθαι, ὃ με πρότερος κάκ’ ἔοργεν,
 δῖον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον,
 ὄφρα τις ἐρρίγησι καὶ ὀψιγόνων ἀνθρώπων
 ξεινοδόκον κακὰ ῥέξαι, ὃ κεν φιλότητα παράσχη.”
 ἦ ῥα καὶ ἀμπεπαλὼν προτεῖ δολιχόσκιον ἔγχος, 355
 καὶ βάλε Πριαμίδαο κατ’ ἀσπίδα πάντοσ’ εἰσην.
 διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
 καὶ διὰ θώρηκος πολυδαϊδάλου ἡρήρειστο·
 ἀντικρὺς δὲ παρὰ λαπάρην διάμησε χιτῶνα
 ἔγχος· ὃ δ’ ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν. 360
 Ἀτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον
 πλήξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ’ ἄρ’ αὐτῇ
 τριχθαί τε καὶ τετραχθαί διατρυφὲν ἔκπεσε χειρός.
 Ἀτρεΐδης δ’ ὥμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·
 “Ζεῦ πάτερ, οὗ τις σείω θεῶν ὀλοώτερος ἄλλος· 365
 ἦ τ’ ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος·
 νῦν δέ μοι ἐν χεῖρεσσιν ἄγη ξίφος, ἐκ δέ μοι ἔγχος

352. Obelized by Ar. on the ground that it is not necessary, and that Menelaos should not apply the word *δῖον* to his foe. But the epithet is purely conventional, v. X 393, Z 160, γ 266, and cf. *ἀνύμων* α 29. For *δάμασσον* Ar. read *δαμῆναι*, which Ameis supports mainly on the ground that it gives more force to M.’s words that he should pray to be himself the conqueror, not a mere tool in the hands of Zeus.

357. *διὰ*, the lengthening of the ι is due to the ictus; cf. *Πριαμίδης, συβόστια* (A 679), etc.; see H. G. § 386.

358. *ἡρήρειστο*, forced its way. *ἐρελ-δεν* properly = to press; the sense “to lean” one thing upon another is secondary.

362. *ἀνασχόμενος*, lifting his hand; so X 34 *κεφαλὴν δ’ ὃ γε κόψατο χερσίν* | *ὑψόσ’ ἀνασχόμενος*, and of two boxers “squaring up,” Ψ 660 *πῦξ μάλ’ ἀνασχομένω*, and Ψ 686. *φάλον*. In J. H. S. iv. 293 I have endeavoured to prove that the *φάλοι* were metal projections, originally representing the horns and ears of the wild beast’s scalp, out of which, as there is reason to believe, the Greek helmet was originally developed. These projections took various forms, sometimes becoming an upright excrescence immediately over the forehead,

and such we must suppose to be the case here; cf. K 258. The explanation of Buttman, that the *φάλος* was the ridge on the helmet into which the crest was fixed, fails to explain the epithet *τετράφαλος*. Autenrieth thinks that this may mean a ridge composed of four layers of metal; but the evidence for this is weak, and the peculiarity hardly seems important enough to supply an epithet. See also Helbig, *Hom. Epos*, pp. 207 ff., where Buttman’s view is further, but I think not sufficiently, defended. MSS. *αὐτῷ*: if this is right it ought in Homeric usage to mean Menelaos and not the *φάλος*. But Ar., and according to Schol. V, αὶ *χαριέστεραι καὶ πέλους* (sc. editions, *ἐκδόσεις*) read *αὐτῇ*; this would mean the *body* of the *κόρυς* as opposed to the *φάλος*, and thus removes the difficulty.

365. For similar chiding of the gods in momentary ill-temper cf. M 164, N 631, v 201; and for *ὀλοώτερος* = more baneful, mischievous, *ἐβλαψάς μ’, ἐκάεργε, θεῶν ὀλοώτατε πάντων*, X 15.

366. *τίσασθαι*, here Cobet would read *τίσσεσθαι* (v. on 112), but the fut. sense is not absolutely necessary; Menelaos may mean “I thought (when I had the opportunity to give the blow) that I had gotten my vengeance.”

367. Observe *ἄγη* beside *ἔαγη*. Possibly

ἡίχθη παλάμηφιν ἐτώσιον, οὐδ' ἔβαλόν μιν."

ἦ καὶ ἐπαΐξας κόρυθος λάβεν ἵπποδασειης,
ἔλκε δ' ἐπιστρέψας μετ' ἐυκνήμιδας Ἀχαιοῦς· 370

ἄγχε δέ μιν πολύκεστος ἱμᾶς ἀπαλὴν ὑπὸ δειρήν,
ὅς οἱ ὑπ' ἀνθερεῶνος ὀχεὺς τέτατο τρυφαλείης.
καὶ νύ κεν εἴρυσσέν τε καὶ ἄσπετον ἦρατο κῦδος,
εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
ἣ οἱ ῥήξεν ἱμάντα βοὸς ἱφι κταμένοιο· 375

κεῖν δὲ τρυφάλεια ἄμ' ἔσπετο χειρὶ παχείῃ.
τὴν μὲν ἔπειθ' ἦρως μετ' ἐυκνήμιδας Ἀχαιοῦς
ῥίψ' ἐπιδινήσας, κόμισαν δ' ἐρίηρες ἐταῖροι.

αὐτὰρ ὁ ἄψ' ἐπόρουσε κατακτάμεναι μενεαίνων
ἔγχεϊ χαλκείῳ· τὸν δ' ἐξήρπαξ' Ἀφροδίτη 380

ῥεία μάλ', ὥς τε θεός, ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ,
καδ δ' εἰς ἐν θαλάμῳ ἐνώδεϊ κηέοντι.

αὐτὴ δ' αὖθ' Ἑλένην καλέουσ' ἔε· τὴν δὲ κίχανεν
πύργῳ ἐφ' ὑψηλῷ, περὶ δὲ Τρωαὶ ἄλις ἦσαν.

χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβούσα, 385

γρῆι δέ μιν ἐικυῖα παλαιγενεὶ προσέειπεν

εἰροκόμῳ, ἣ οἱ Λακεδαίμονι ναιετοώσῃ

ἥσκειν εἶρια καλά, μάλιστα δέ μιν φιλέεσκεν·

the latter word contains a double augment like the post-Homeric *ἑάλων*. Autenrieth (in Ameis, *Anhang*) suggests that there may have been a nasalized form of the root (F)αγγ beside Fαγ, and that *ἑάγη* comes from the former with compensatory lengthening.

368. *παλάμηφι* after *ἐκ*, cf. *οὐρανόθι* *πρό*, I. 3, and H. G. § 156. *οὐδ' ἔβαλόν μιν*, so MSS.: Ar. *οὐδὲ δάμασσα*, on the ground that *βάλλω* was used only of a blow with a missile.

369. *κόρυθος*, by the helmet: cf. II 406, *ἔλκε δὲ δουρὸς ἑλῶν*.

371. *πολύκεστος* for *πολύ-κεντ-τος* "ὁ πολυκέντητος" *ἐκ* δὲ τούτου ὁ ποικίλος *δηλοῦται* (*leg. δηλονότι*) *διὰ τὰς ῥαφάς*," Ariston. Cf. *κεστός* of the girdle of Aphrodite, *Ξ* 214; and *ἡέστας* *Ζ* 94.

372. *τρυφαλείης*, properly an adj., sc. *κόρυθος*. Generally explained as = having a peak *pierced* for the eyes, a sort of fixed vizor. Autenrieth (*Dict. s.v.*) thinks it means that the *φάλος* was pierced with holes to receive the tufts of which the crest was formed. But Fick is probably right in explaining it as = *τετρυφάλεια*,

where *τετρυ-* = *quadru-*; the first syllable being dropped as in *τράπεζα* = *τετράπεζα*.

373. For *ἦρατο* Cobet (M. C. p. 400) would read *ἦρετο*, this being the regular form in H. So also *Ξ* 510, *Σ* 165, *X* 393, *δ* 107, etc.

375. *ἱφι κταμένοιο*, because such leather would be better than that of an animal which had died of disease. "Hence in Hes. *Opp.* 541 shoes are ordered to be made of the hide *βοὸς ἱφι κταμένοιο*" (Paley). *ἱφι* looks like an instrumental of *ἵς* = *vi-s*; but the stem in Greek seems to be *iv-* (plur. *ives*). It may therefore be the neut. of an adj. *ἱφισ*, occurring else only in the phrase *ἱφια μῆλα*.

380. *ἔγχεϊ*, apparently a second spear (cf. I. 18), though only one is named in the arming of Paris, 338: but see *Δ* 43.

381. *ὥς τε θεός*, as being a goddess, as may be expected of a goddess. Cf. *Σ* 518.

382. *κηέοντι*; apparently from **κηFos* = incense (*καλῶ*), i.e. fragrant, cf. *κῳδης*, *Ζ* 483. But the tautology *ἐνώδεϊ, κηέοντι* has led some to derive it from **kaFos* = *cavus*, as if = "vaulted."

388. *ἥσκειν*, so Ar. apparently; but

τῇ μιν εἰσαμένη προσεφώνεε δι' Ἀφροδίτη·
 “δεῦρ' ἴθ', Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι.
 κείνος ὃ γ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσιν
 κάλλει τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης
 ἀνδρὶ μαχησάμενον τόν γ' ἐλθεῖν, ἀλλὰ χορόνδε
 ἔρχεσθ' ἥε χοροῖο νέον λήγοντα καθίζειν.”

390

ὥς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσι δριμεν·
 καὶ ῥ' ὥς οὖν ἐνόησε θεᾶς περικαλλέα δειρὴν
 στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,
 θάμβησέν τ' ἄρ' ἔπειτα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 “δαιμονίη, τί με ταῦτα λιλαίεαι ἡπεροπτεύειν;
 ἦ πῇ με προτέρω πολίων ἐὺ ναιαμενάων

395

400

there is no other case in H. of the parag. in the contracted form of the third sing. imperf. It is frequently found, however, in MSS. in the analogous third sing. plupf., e.g. E 661, 899. But doubtless the original reading was *ἦσκε* *Φείρα*. There is no certain trace of the *F* in this root in H., but we know it existed; Knös, *de Dig. Hom.* p. 98, Curt. *Et.* no. 496. The subject of *φιλέσκειν* is Helen, not *γρᾶς*.

391. *κείνος*, as though pointing to him; T 344, etc. *δινωτοῖσι*, cf. τ 56, *κλισίην δινωτὴν ἐλέφαντι καὶ ἀργύρῳ*. Ariston. explains *ῥοι διὰ τὸ τεταρνεῖσθαι* (turned in a lathe) *τοὺς πῶδας, ἢ διὰ τὴν ἐντασιν τῶν ἱμάντων* (i.e. apparently, that the leathern straps—for which see ψ 201—were tightened by twisting or winding them). But this latter does not suit the chair in τ, while the idea of “turning” is not easily connected with ivory and silver ornament. In N 407 a shield is *ῥυοῖσι βοῶν καὶ νώροπι χαλκῷ* | *δινωτὴν* where the circular plates of the shield are meant. The most probable explanation of the word here is “adorned with circles or spirals” of silver or the like, inlaid. This pattern is of high antiquity, being found e.g. by Dr. Schliemann at Mykenai in profusion. See the illustrations in Murray, *Hist. Gr. Sculp.* pp. 38-40, “the forms which most naturally arise from copper working are spirals and circles, into either of which a thread of this metal when released at once casts itself.” The use of *ἀμφιδεδνηται* is similar in θ 405, Ψ 562.

396. Aristarchus rejected 396-418 on

the grounds (1) that the goddess could not in the person of an old woman have the outward beauty described in 396-7, (2) that 406-7 are *βλάσφημα*, (3) that 414 is *εὐτελής κατὰ τὴν διάνοιαν*, beneath the dignity of the goddess. These arguments are not weighty enough to prevail against lines which are spirited and thoroughly Homeric. With regard to (1) it may be remarked that the goddess takes a disguise primarily in order to remain unknown to the bystanders, not to Helen; the gods in such cases often give some sign which reveals them to those to whom they speak, see N 72, *ἀρίγνωτοι δὲ θεοὶ περ*, where Poseidon has appeared in the character of Kalchas.

399. For the double acc. with *ἡπεροπτεύειν* cf. Xen. *Anab.* v. 7, 6, *τοῦτο ὑμᾶς ἐξαπατήσαι, ὥς*.

400. *πολίων* may be a partitive gen. after *πῇ*, but it is more in accordance with Homeric use to take it in the vague local sense, lit. “lead me any farther on in the region of cities, whether of Phrygia or Maionia.” These regions of course are mentioned as being farther eastward, away from home.

400-405. The punctuation is that of Lehrs and Ameis. Most editors put notes of interrogation after *ἀνθρώπων* and *παρέστης*, and a comma after *ἀγεσθαι*. But *οὐνεκα* regularly follows the clause of which it gives the explanation; Lehrs (*Ar.* p. 57 a) denies that two clauses correlated by *οὐνεκα-τούνεκα* occur in Homer; he would also put a full stop after *ἔργα* in N 727-9, *q.v.* and cf. A 21-3. *εἰ* by itself with indic. also appears not to occur in an interrog. sentence (Hentze, *Anh.*) Thus the victory of

ἄξεις ἢ Φρυγίης ἢ Μηονίης ἐρατεινῆς,
 εἴ τις τοι καὶ κείθι φίλος μερόπων ἀνθρώπων,
 οὐνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος
 νικήσας ἐθέλει στυγερὴν ἐμὲ οἶκαδ' ἄγεσθαι·
 τούνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης. 405
 ἦσο παρ' αὐτὸν ἰοῦσα, θεῶν δ' ἀπόεικε κελεύθου,
 μηδ' ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὀλυμπον,
 ἀλλ' αἰεὶ περὶ κεῖνον ὀίζυε καὶ ἐ φύλασσε,
 εἰς ὃ κέ σ' ἢ ἄλοχον ποιήσεται ἢ ὃ γε δούλην.
 κεῖσε δ' ἐγὼν οὐκ εἴμι, νεμεσσητὸν δέ κεν εἶη, 410
 κείνου πορσανέουσα λέχος· Τρωαὶ δέ μ' ὀπίσσω
 πᾶσαι μωμήσονται, ἔχω δ' ἄχ' ἄκριτα θυμῷ.”
 τὴν δὲ χολωσαμένη προσεφώνεε δι' Ἀφροδίτη·
 “ μὴ μ' ἔρεθε, σχετλίη, μὴ χωσαμένη σε μεθείω,
 τὼς δέ σ' ἀπεχθέρω, ὥς νῦν ἔκπαγλα φίλησα, 415
 μέσσω δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρά,
 Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὄλῃαι.”
 ὣς ἔφατ', ἔδεισεν δ' Ἑλένη Διὸς ἐκγεγαυῖα,
 βῆ δὲ κατασχομένη ἐανῶ ἀργῇτι φαεινῷ
 σιγῇ, πάσας δὲ Τρώας λάθεν· ἦρχε δὲ δαίμων. 420

Menelaos is made a reason for supposing that Aphrodite will immediately wish to take further measures for removing Helen. As Lehrs says, after the removal of the notes of interrogation, *multo acerbior evadit ironia*.

406. All MSS. give ἀποῖπτε κελεύθους, “renounce the paths of the gods.” But a Schol. of Didymos says ἀποῖπτε οὔτε ἐν ταῖς Ἀρισταρχείους οὔτε ἐν ἑτέρᾳ τῶν γούν μετρίων ἐπιφερόμενον πέφυκεν. καὶ οὐ μόνον ἐν ταῖς ἐκδόσεσιν ἀλλὰ καὶ ἐν τοῖς συγγράμμασιν (the dissertations of Ar.) ἀπαξάπαντες οὕτως ἐκτίθενται. If this very vehement assertion is true it is hard to see how ἀποῖπτε can have been universally accepted by the vulg., and still harder to guess why Aristonikos should have quoted it in his schol. on 396.

407. ὑποστρέψειας, intrans., as M 71, θ 301, etc. Ὀλυμπον, acc. of the *terminus ad quem*, H. G. § 140, 4.

408. ὀίζυε κακοπάθει ταλαιπώρει, Schol. D: *i.e.* suffer anxiety. So ἦς (Troίης) ἐννεκ' ὀιζύομεν κακὰ πολλὰ Ξ 89, and δ 152, ψ 307.

409. δ γε might seem to emphasize the second clause, “or even his slave.” But in other passages it merely resumes

the original subject, as β 327, ἢ τινὰς ἐκ Πύλου ἄξει . . . ἢ ὃ γε καὶ Σπάρτηθεν: so γ 214, M 239, etc.; “nunc dextra ingeminans ictus, nunc ille sinistra,” Verg. *Aen.* v. 457.

411. πορσανέουσα, so best MSS. and Ar.: *al.* πορσινέουσα, and πορσινέειν is the usual form. For the phrase v. M. and R.'s note on γ 403, where the origin of it is deduced from the fact that “no one but the wife had free access to the husband's chamber, and so she actually ‘prepares’ his bed for the night's rest.” Of course it passed into the sense of “sharing” the bed.

417. σὺ δέ κεν κ.τ.λ., an independent clause, the κεν showing its original force, “and in that case thou wilt perish.” Aphrodite means that she will embitter the strife between Trojans and Achaeans, so that Helen, “Troiae et patriae communis Erinnyis,” will become intolerable to those around her.

419. κατασχομένη, covering herself, like καλυψαμένη 141, and cf. ἡμέρι γὰρ κατέχονται = are hidden, P 644.

420. δαίμων, only here of a feminine goddess: nor does it appear to be used anywhere else of a definite god present

αἱ δ' ὅτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἵκοντο,
 ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,
 ἡ δ' εἰς ὑπόροφον θάλαμον κίε διὰ γυναικῶν.
 τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομμειδῆς Ἀφροδίτη
 425 ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα.
 ἔνθα καθίζ' Ἑλένη κούρη Διὸς αἰγιόχοιο,
 ὅσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μύθῳ.
 "ἦλυθες ἐκ πολέμου· ὡς ὄφελες αὐτόθ' ὀλέσθαι
 ἀνδρὶ δαμείς κρατερῶ, ὃς ἐμὸς πρότερος πόσις ἦεν.
 430 ἡ μὲν δὴ πρὶν γ' εὖχε' ἀρηιφίλου Μενελάου
 σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχει φέρτερος εἶναι·
 ἀλλ' ἴθι νῦν προκαλέσσαι ἀρηιφίλον Μενέλαον
 ἐξαῦτις μαχέσασθαι ἐναντίον. ἀλλὰ σ' ἐγὼ γε
 παύεσθαι κέλομαι, μηδὲ ξανθῶ Μενελάῳ
 ἀντίβιον πόλεμον πολεμίζειν ἡδὲ μάχεσθαι
 435 ἀφραδέως, μή πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμῆης."
 τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν·
 "μή με, γύναι, χαλεποῖσιν ὀνειδέσι θυμὸν ἔνιπτε.

in his own person. The plur. is used as = *theoi* in general, A 222, Z 115, Ψ 595; in T 188 we have the phrase πρὸς δαίμονος ἐπιорκήσω, and similarly ο 261, ε 396 (where no god has been specified); and in all other cases it is used either in the yet more general sense of "the will of heaven" or "fate" (cf. δαίμονα δώσω, Θ 166), or in the metaphor ἐπέσσουτο δαίμονι ἴσος. See M. and R. on β 134, where however the singularity of the present passage is not brought out. If it were not for the presence of Aphrodite in the following lines, it would indeed, by Homeric usage, be necessary to translate "her destiny, the divine power, led her on," as in ἀγάγοι δέ ἐ δαίμων, φ 201.

423-6. Zenodotos rejected these lines, writing instead "αὐτὴ δ' ἀντίον ἔξεν Ἀλεξάνδροιο ἀνακτος"· ἀπρεπές γὰρ αὐτῷ ἐφαίνετο τὸ τῇ Ἑλένῃ τὴν Ἀφροδίτην δίφρον βαστάζειν. ἐπιλέλησται δὲ ὅτι γρατῆ εἰκασται, καὶ ταύτῃ τῇ μορφῇ τὰ προσήκοντα ἐπιτηδεύει, Ariston. Cobet has an amusing chapter on the question of propriety as it appeared to the Alexandrian critics, *Misc. Crit.* 225-239. (Schol. V quotes τ 34, where Athene carries a lamp for Odysseus).

427. ὅσσε πάλιν κλίνασα, the *aversa tuctur* of *Aen.* iv. 362. This is a most instructive piece of Homeric psychology,

showing the struggle of the weak human mind against the overpowering will of the gods. From the outward point of view, as distinct from the presentation of such secret springs of action, Helen is presented to us, as Nägelsbach says, as the counterpart of Paris,—vacillating between repentance and love, as he between sensuality and courage. 432-6 were obelized by Ar. as πεζότεροι καὶ τοῖς νοήμασι ψυχροὶ καὶ ἀκατάλληλοι (inconsistent). But the sudden transition marked by ἀλλὰ σ' ἐγὼ γε is the key to the whole passage, as marking the point at which the unwonted fit of penitence breaks down, and the old habitual love resumes its sway; surely a profoundly true conception of a woman's character.

435. ἀντίβιον by Homeric use must be an adverbial neut., not agreeing with σέ or πόλεμον.

436. La R. considers that ὑπό goes with δουρί, αὐτοῦ being simply "his," comparing ἐμῷ ὑπὸ δουρὶ δαμῆναι, E 653, etc. But this use of αὐτοῦ as a simple possess. gen. is very rare (see II 405), and it is more natural to construe "by him *with* his spear."

438. ἐνίπτεν always takes a *person* as object elsewhere, except v 17, κραδίην ἠνίπαπε μύθῳ. The word really means "hurt," v. B 245.

νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ,
 κείνον δ' αὖτις ἐγὼ· παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν. 440
 ἀλλ' ἄγε δὴ φιλότῃτι τραπέομεν εὐνηθέντε·
 οὐ γάρ πώ ποτέ μ' ᾧδ' ἔρος φρένας ἀμφεκάλυψεν,
 οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἑρατεινῆς
 ἔπλεον ἀρπάξας ἐν ποντοπόροισι νέεσσιν,
 νήσῳ δ' ἐν Κρανᾷ ἐμίγην φιλότῃτι καὶ εὐνῇ, 445
 ὥς σεο νῦν ἔραμαι καὶ με γλυκὺς ἥμερος αἰρεῖ."

ἦ ῥα καὶ ἦρχε λέχοσδε κιών· ἅμα δ' εἴπετ' ἄκοιτις.
 τὼ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν,
 Ἀτρεΐδης δ' ἂν ὄμιλον ἐφοῖτα θηρὶ ἐοικώς,
 εἴ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα· 450
 ἀλλ' οὐ τις δύνατο Τρώων κλειτῶν τ' ἐπικούρων
 δεῖξαι Ἀλέξανδρον τότ' ἀρηιφίλῳ Μενελάῳ.
 οὐ μὲν γὰρ φιλότῃτι γ' ἐκεύθανον, εἴ τις ἴδοιτο·

440. αὖτις, "some day," sc. νικήσω.

441. *τραπέομεν*, metathesis from *ταρ-πέομεν*, let us take our pleasure. So Ξ 314, θ 292 λέκτρονδε· *τραπέομεν εὐνηθέντες*, where see M. and R. A converse metath. seems to take place in *τερπικέρανος*, from *τρέπω*. Other instances are abundant, e.g. *καρδίη κραδίη*, *καρτερός κρατερός*, *θάρος θρασύς*, etc.

442. *ἔρος*, MSS. *ἔρος*, and so Ξ 294; but we must read *ἔρος* in Ξ 315, and as the cases are always formed from this stem (*ἔρον σ* 212, *ἔρον passim*) there can be little doubt that Bothe and Heyne are right in restoring it here after Eustath. The earliest trace of *ἔρος* seems to be the acc. *ἔρωτα* in the Homeric *Ἥμν. Merc.* 449. *γ'* is evidently interpolated on account of the hiatus, which is allowable here.

445. *Κρανᾷ* according to Pausanias lay in the Laconic gulf opposite Gytheion. Others made it Kythera, as the dwelling of Aphrodite.

448. *τρητοῖσι*, see M. and R. on α 440, where it is explained to mean "morticed," on the strength of Plat. *Pol.* 279, *τῶν δὲ συνθετῶν τὰ μὲν τρητά, τὰ δὲ ἀνευ τρήσεως σύνδετα*. But Plato can hardly be quoted as a decisive authority on Homeric archaeology; and the following passage from ψ 196-201 is strongly in favour either of the interpretation "pierced with holes through which straps were passed to support the bedding," or still better "pierced with holes by which to

rivet on the ornamental plates or disks" (v. on *δινωτοῖσι*, 391):—

*κορμὸν δ' ἐκ βίξης προταμῶν ἀμφέξεσα
 χαλκῷ
 εὐ καὶ ἐπισταμένως, καὶ ἐπὶ στάθμην ἴθυνα,
 ἐρμῖν' ἀσκήσας· τέτρηνα δὲ πάντα
 τερέτρῳ.
 ἐκ δὲ τοῦ ἀρχόμενος λέχος ἔξεον, ὅφρ'
 ἐτέλεσσα,
 δαιδάλλων χρυσῷ τε καὶ ἀργύρῳ ἥδ' ἐλέ-
 φαντι·
 ἐν δ' ἐτάνωσσ' ἱμάντα βοὸς φοῖνικι φαεινόν.*

453. *εἴ τις ἴδοιτο*, a phrase discussed at length by L. Lange, *El.* p. 400. He regards it as one of a class where *εἴ* with the opt. expresses a wish which is "naïvely" appropriated by the speaker from the *ψυχικὴ διάθεσις* of another person. Here *οὐκ ἐκεύθανον* involves the thought *ἐμελλον δεῖξαι*, with which is combined the wish "if one could but see him!" The phrase is thus similar to P 679, *ὅσσε φαεινῷ | πάντοσε δινείσθην . . . εἴ που Νέστορος νῖδον ἔτι ζῶντα ἴδοιτο*, "his eyes searched everywhere, (with the thought) 'would he could see.'" It is parallel also with *εἴ που ἐσαθρήσειεν* above (450); "Atreides ranged through the host—(with the thought) would he could set eyes on A.!" Under the same category come all cases where *εἴ* with opt. implies "trying whether" and the like, e.g. after *πειράσθαι* T 384, *δίξημαι* Δ 88, etc. This view, which no doubt is right, far-

ἴσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.
 τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 “κέκλυτέ μευ, Τρῶες καὶ Δάρδανοι ἧδ’ ἐπίκουροι·
 νίκη μὲν δὴ φαίνεται ἄρηιφίλου Μενελάου·
 ὑμεῖς δ’ Ἀργείην Ἑλένην καὶ κτήμαθ’ ἅμ’ αὐτῇ
 ἔκδοτε, καὶ τιμὴν ἀποτινέμεν, ἣν τιν’ ἔοικεν,
 ἣ τε καὶ ἐσσομένοισι μετ’ ἀνθρώποισι πέληται.”
 ὥς ἔφατ’ Ἀτρεΐδης, ἐπὶ δ’ ἦνεον ἄλλοι Ἀχαιοί.

fetched though it may seem, requires for its full exposition more than can be compressed into a note: the student should refer to Lange's original work, which is well worth the fullest study.

457. φαίνεται, with gen. as we say “is declared for M.” The construction

with the gen. is essentially the same as with adjectives (ἀρίστη φαίνεται βουλή, etc.)

459. For ἀποτινέμεν Zen. read ἀποτίνετον, on his theory of “dual for plural.” We might easily read ἀποτίνετε, as the hiatus is “licitus” in the bucolic diaeresis; but see A 20.

ΙΛΙΑΔΟΣ Δ.

"confounding"
ὀρκίων σύγχυσις. Ἀγαμέμνονος ἐπιπώλησις.

οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἡγορόωντο
χρυσέφ' ἐν δαπέδῳ, μετὰ δέ σφισι πότνια Ἥβη
νέκταρ ἐφνοχόει· τοὶ δὲ χρυσεόις δεπάεσσιν
δειδέχατ' ἀλλήλους, Τρώων πόλιν εἰσορόωντες.

Δ

This book falls naturally into three parts: (i.) the treacherous wounding of Menelaos by Pandaros (1-219); (ii.) the ἐπιπώλησις, or review of the army by Agamemnon (220-421); (iii.) the beginning of the general engagement (422-544). The critical difficulties are mostly external, involving the relation of these parts to one another and to the general plan of the poem.

The opening scene in Olympos entirely ignores the promise of Zeus to Thetis, and indeed appears to regard the future course of the war as an open question. The device by which the general engagement is brought about—a base violation of the truce at the instigation of the gods—is strange; the more so because, though the heinous nature of the offence is insisted upon at the time, it has no effect whatever upon the future development of the story, and is indeed barely alluded to in a few lines which are themselves gravely suspected (see on E 206-8, H 69, 351, 411). This silence is particularly strange in the account of the death of Pandaros (E 286-296), an occasion which would seem imperatively to demand some allusion to his recent crime, which so shortly preceded what we should suppose to be its fitting punishment.

The ἐπιπώλησις also has difficulties of its own. It comes in as a retarding episode at a point where the action seems to demand rapidity; delay is out

of place at a moment when the Trojans, face to face with the Greeks, are about, we should imagine, to follow up their treacherous stroke by a sudden attack. The speeches are so prolix as to emphasize this retardation beyond all measure; and the gratuitous insults with which Agamemnon assails Odysseus and Diomedes are out of keeping with his character, as well as with the services which the former hero has so recently (B 169 ff., 278 ff.) rendered to his chief. On the other hand the strong touches with which the modesty of Diomedes is drawn are in the best style, and form an admirable introduction to his ἀριστεία in the next book. The words of Agamemnon to him (370-400) are also clearly alluded to in Book ix. (34-36), so that the interpolation, if such it be, cannot be later than that book.

The beginning of the battle is what we should have expected after the account of the arming in B; 422, as Lachmann observed, can follow B 483 or 780-785 without a break of any sort being discoverable. This was, in my belief, the actual sequence in one point of the evolution of the Iliad from the original germ. The episode of the duel, Γ 1-Δ 222, was inserted in one piece, and more happily begun than completed. The ἐπιπώλησις may have been originally in place before Δ 422, but this also, I am inclined to suppose, was a later introduction, possibly by the poet of I, who, though of unsurpassed rhetorical power and fond of long speeches, was,

αὐτίκ' ἐπειρᾶτο Κρονίδης ἐρεθιζέμεν "Ἡρην
 κερτομοῖσι ἐπέεσσι, παραβλήδην ἀγορεύων·
 "δοιαί μὲν Μενελάφ ἀρηγόνες εἰσὶ θεάων,
 "Ἡρῃ τ' Ἀργεῖῃ καὶ Ἀλαλκομενηὶς Ἀθήνῃ.
 ἀλλ' ἦ τοι ταὶ νόσφι καθήμεναι εἰσορόωσαι
 τέρπεσθον· τῷ δ' αὖτε φιλομμειδῆς Ἀφροδίτῃ
 αἰεὶ παρμέμβλωκε καὶ αὐτοῦ κήρας ἀμύνει,
 καὶ νῦν ἐξεσάσωσεν οἰόμενον θανέεσθαι.
 ἀλλ' ἦ τοι νίκη μὲν ἀρηιφίλου Μενελάου·
 ἡμεῖς δέ φραζώμεθ', ὅπως ἔσται τάδε ἔργα,
 ἥ ῥ' αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν
 ὄρσομεν, ἥ φιλότητα μετ' ἀμφοτέροισι βάλωμεν.
 εἰ δ' αὖ πως τόδε πᾶσι φίλον καὶ ἡδὺ γένοιτο,
 ἦ τοι μὲν οἰκέοιτο πόλιν Πριάμοιο ἄνακτος,

5

10

15

as we shall again have reason to suspect, comparatively weak in the art of narrating the episodes by which his speeches are introduced.

1. ἡγορόωντο, held assembly, as B 337 παισὶν εἰκότες ἀγοράασθε: Ar. ἡθορίζοντο, but it implies debate as well as mere gathering together.

2. "Ἡβῃ reappears only in E 722, 905, and the post-homeric passage λ 603, where, as in the later legends, she is the wife of Herakles.

3. εἰνοχοῖ (ἐΦων) is clearly the right reading, v. A 598: Zenod. ἐνφονχοῖ, MSS. ἐφονχοῖ, and so apparently Ar., on the analogy of the false form ἐήδανε.

4. δειδέχατο from δεικνύμαι, v. I 196 δεικνύμενος (H. G. § 24, 3, and Curt. Vb. ii. 218), "pledging"; apparently a secondary sense derived from the custom of pointing to the person whose health is to be drunk. Cf. δεικανάσθαι, O 86.

6. παραβλήδην, variously explained "maliciously" (with a side meaning); "by way of retort" (so Ap. Rhod. ii. 450, seems to have taken it); "by way of invidious comparison" between Aphrodite and the two goddesses. None of these is satisfactory; I would suggest "by way of exposing himself to her" ("drawing her fire" in modern metaphor), i.e. wilfully tempting her to retort upon himself. This sense of παραβάλλεσθαι is (with the exception of the purely literal meaning) the only one which occurs in H. (see I 322), and remained attached to the word throughout Greek literature (v. L. and S. s.v.)

8. Ἀλαλκομενηίς: it is hard to say

whether the local or attributive sense prevails in this title. Pausanias testifies to a cultus of Athene at Alalkomenai, near the Tritonian lake in Boiotia, down to the times of Sulla; but the word is evidently also significant, "the guardian" (we hear also of Zeus Ἀλαλκομενεὺς in the *Et. Mag.*) Probably the name of the town was either taken from the title of the goddess or adapted to it from an older name similar in form, or was itself the cause of the adoption of the cultus; a local adjective being then formed with a distinct consciousness of its original significance. It is very probable that the goddess Ἀθήνη and the town Ἀθήναι were equally brought into relationship by the similarity of name, the adjectival form Ἀθηναίη offering a further analogy to Ἀλαλκομενηίς. So perhaps with the worship of Apollo λυκηγενής or λύκειος in Lykia; see note on 101.

11. παρμέμβλωκε = παρμέμλωκε from (μ)βλώσκω (μλω = μολ, Curt. *Et.* p. 538). αὐτοῦ, the usual construction of ἀμύνειν is τί τινι, not τινος. But M 402, Zeus κήρας ἀμύνειν | παιδὸς ἐοῦ. And the cases where ἀπό is added are essentially similar, νεῶν ἀπο λουγὸν ἀμύναι, II 80, etc. H. G. § 152.

17. αὐ πως, so Ar.: MSS. with Aristoph. αὐτως (or αὐτws). Ar. read πέλειοτο for γένοιτο.

18. οἰκέοιτο . . . ἀγοιτο, potential optatives, but illustrating how the "wishing" opt. passes into this sense without ἄν; ναίετε, Γ 74, in the mouth of one who desires peace, is a shade nearer the pure idea of "wish." We exactly ex-

αὐτίς δ' Ἀργεῖην Ἑλένην Μενέλαος ἄγοιτο."

ὧς ἔφαθ', αἱ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη· 20
πλησίσαι αἶ γ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.

ἦ τοι Ἀθηναίη ἀκέων ἦν οὐδέ τι εἶπεν,
σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ἦρειν·
Ἥρη δ' οὐκ ἔχαδε στήθος χόλον, ἀλλὰ προσηύδα·
"αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες. 25

πῶς ἐθέλεις ἄλιον θεῖναι πόνον ἢδ' ἀτέλεστον,
ἰδρῶ θ', ὃν ἰδρωσα μόγῳ, καμέτην δέ μοι ἵπποι
λαὸν ἀγειρούση, Πριάμῳ κακὰ τοῖό τε παισίν.
ἔρδ'· ἀτὰρ οὗ τοι πάντες ἐπαινέομεν θεοὶ ἅλλοι."

τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς· 30

"δαιμονίη, τί νύ σε Πριάμος Πριάμοιό τε παῖδες
τόσσα κακὰ ῥέξουσιν, ὃ τ' ἀσπερχές μενεαίνεις
Ἴλιον ἐξαλαπάξαι, ἐκκείμενον πτολίεθρον ;
εἰ δὲ σύ γ' εἰσελθούσα πύλας καὶ τείχεα μακρὰ
ὦμόν βεβρώθοις Πριάμον Πριάμοιό τε παῖδας 35
ἅλλους τε Τρώας, τότε κεν χόλον ἐξακέσαιο.

ἔρξον, ὅπως ἐθέλεις· μὴ τοῦτό γε νεῖκος ὀπίσσω
σοὶ καὶ ἐμοὶ μέγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
ὁππότε κεν καὶ ἐγὼ μεμαῶς πόλιν ἐξαλαπάξαι 40
τὴν ἐθέλω, ὅθι τοι φίλοι ἀνέρες ἐγγεγάασιν,

press the ambiguity in translating "then may the city of P. be a habitation." Zeus is here not expressing a wish, but only putting as a supposition the result of his second alternative in l. 16 (L. Lange, EI, p. 371)

20. *μύξιν*, to "mutter," "murmur," a family of words derived onomatopoeically from an imitation of the sound of the voice when the lips are closed.

22. *ἀκέων* is indeclinable here and Θ 459, and φ 89 *ἀκέων δαίνυσθε καθήμενοι*. Elsewhere it is always declined like a participle, and it is hard to see what else it can be. Of course *ἀκέουσα* could easily be restored here, but there is nothing to explain how such a corruption could have originated.

23. *κακά*, accusative "in apposition to the sentence," as it is generally called; i.e. "expressing the sum or result of an action" (H. G. § 136, 4); so l. 207, *ὃν τις ἔβαλεν* . . . *τῷ μὲν κλέος ἄμμι δὲ πένθος* : Ω 735, *ρίψει χειρὸς ἐλὼν ἀπὸ πύργου, λυγρὸν ὄλεθρον*. The construction is only

found after a verb governing an accus. "of the external object" either expressed or implied, and may be regarded as an extension of the construction *ῥέξεν τινά τι*.

29. *πάντες* is the emphatic word. It is indifferent as to the sense whether we take *ἐπαινέομεν* as fut. or pres.; but it must be the latter according to Cobet's canon, that in verbs where ε is not changed to η, if the antepenult. is long, the fut. takes σ, but where the antepenult. is short the σ always disappears (M. C. p. 307).

32. *ὅ τε* implies "as I must conclude they do, because," etc. *ἀσπερχές*, apparently for *ἀσπερχες*, *σπέρχω* "to press," lit. hastening, pressing on (so Curt. *Et.* no. 176 b, and Clemm in *C. St.* viii. 95).

35. For similar expressions v. X 347, Ω 212, and the words of Xenophon to his soldiers, *Anab.* iv. 8, 14, *τούτους, ἢν πως δυνάμεθα, καὶ ὧμοις δεῖ καταφαγεῖν*. *βεβρώθοις* seems to be a perf. in -θα like *ἐγρηγόρησσι*, v. H. G. § 22, 7 b.

tu inter-
Crubum
mandu-
Pneum-

riamique
piennos-

tu b. d. l. e. e.
Pau. you'd both
Pneum. + Priamus farose

μή τι διατρίβειν τὸν ἔμον χόλον, ἀλλὰ μ' ἐᾶσαι·
καὶ γὰρ ἐγὼ σοὶ δῶκα ἐκὼν ἀέκοντί γε θυμῷ.
αἶ γὰρ ὑπ' ἡελίῳ τε καὶ οὐρανῷ ἀστερόεντι
ναιετάουσι πόλῃες ἐπιχθονίων ἀνθρώπων, 45
τάων μοι περὶ κῆρι τίεσκετο Ἴλιος ἱρή
καὶ Πρίαμος καὶ λαὸς ἐνυμνέῳ Πριάμοιο·
οὐ γὰρ μοί ποτε βωμὸς ἐδεύετο δαιτὸς εἴσης,
λοιβῆς τε κνίσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.”
τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη· 50
“ἦ τοι ἐμοὶ τρεῖς μὲν πολὺν φίλταταί εἰσι πόλῃες,
”Αργος τε Σπάρτη τε καὶ εὐρύαγυια Μυκῆνη·
τὰς διαπέρσαι, ὅτ' ἂν τοι ἀπέχθωνται περὶ κῆρι·
τάων οὐ τοι ἐγὼ πρόσθ' ἴσταμαι οὐδὲ μεγαίρω.
εἴ περ γὰρ φθονέω τε καὶ οὐκ εἰῶ διαπέρσαι, 55
οὐκ ἀνύω φθονέουσ', ἐπεὶ ἦ πολὺν φέρτερός ἐσσι.

43. ἐκὼν ἀέκοντί γε θυμῷ, not under compulsion, but yet not of my own liking, as the Schol. explain: πολλὰ παρὰ προαίρεσιν τῆς ψυχῆς πράττομεν πρὸς τὸ κεχαρισμένον τῶν πέλας.

45. ναιετάουσι, “have their place,” see B 626.

46. περὶ κῆρι: on this disputed phrase see H. G. § 186, 2, where the evidence is fully given. Mr. Monro takes the dat. as a locative, “in the heart”; and with much hesitation *περὶ* as = exceedingly; “*περὶ κῆρι* may have been meant in the literal sense,—the feeling (fear, anger, etc.) being thought of as *filling* or *covering* the heart. On the whole, however, the evidence is against this view—unless indeed we explain *περὶ κῆρι* as a traditional phrase used without a distinct sense of its original meaning.” The sense “exceedingly” is obviously suitable here, but less so in 53.

47. ἐνυμνέῳ, “with good spear of ash,” τοῦ εὐ ποτε τῇ μελίᾳ χρησαμένου, πολεμικοῦ, Schol.; a somewhat strange epithet to apply to Priam, who is not represented as a warrior in Homer (except Γ 188); the word is also applied to the sons of Euphorbos in P (9, 23, 59), and to Peisistratos, γ 400.

53. In this line many have seen an allusion—the only allusion in H.—to the Dorian conquest. But this is very doubtful, for that invasion made Sparta more prominent, and certainly did not

ruin Argos; while we have positive evidence that Mykene was only destroyed by the Argives so late as 468 B.C. (Diod. Sic. xi. 65. Mr. Mahaffy has however thrown some doubt upon this date; see Schliemann's *Tiryns*, pp. 35-44). For the almost complete absence of allusion to the Dorians see on B 653.

55. φθονέω and εἰῶ are taken by Ameis as subj.; he compares α 167, οὐδέ τις ἡμῖν | θαλπωρή, εἴ περ τις ἐπιχθονίων ἀνθρώπων | φῆσιν ἐλεύσεσθαι, but this is essentially different, as it refers to a repetition of anticipated cases: so Δ 261, εἴ περ γὰρ τ' ἄλλοι . . . δαιτὸν πίνωσιν. Hera is here stating a fact which she admits, in order to base another statement upon it, and for this the indic. is the proper mood; cf. H 117, εἴ περ ἀδείης τ' ἐστί. It is also more natural to find οὐ after εἴ with the indic. than the subj.: H. G. § 216, and v. on B 349, Δ 160, though it is true that we *do* find εἴ οὐ with subj., e.g. Υ 139, οὐκ εἰῶσι. In the next line ἀνύω may be either pres. or fut. 55-6 were obelized by Ar., ὅτι τὴν χάριν ἀναλύνουσιν, εἰ καὶ μὴ προδεηθεὶς δύναται τοῦτ' ἔχειν, i.e. Hera is not doing Zeus a favour if Zeus can work his will without asking her. But this ground is quite insufficient; the turn of thought is natural enough, “have your way; you know I cannot prevent it.” The ἄλλά in the next line also clearly refers to 56, “though you are more mighty, yet I am not to count for nothing.”

ἀλλὰ χρὴ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον·
καὶ γὰρ ἐγὼ θεὸς εἰμι, γένος δέ μοι ἔνθεν, ὅθεν σοί,
καί με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,
ἀμφότερον, γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις 60
κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.

ἀλλ' ἢ τοι μὲν ταῦθ' ὑποείζομεν ἀλλήλοισιν,
σοὶ μὲν ἐγώ, σὺ δ' ἐμοί· ἐπὶ δ' ἔφονται θεοὶ ἄλλοι
ἀθάνατοι. σὺ δὲ θάσσον Ἀθηναίῃ ἐπιτεῖλαι
ἐλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνὴν, 65
πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι."

ὥς ἔφατ', οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε·
αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
"αἶψα μάλ' ἐς στρατὸν ἐλθέ μετὰ Τρῶας καὶ Ἀχαιούς, 70
πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι."

ὥς εἰπὼν ὥτρυνε πάρος μεμαυῖαν Ἀθήνην,
βῆ δὲ κατ' Οὐλύμπιοιο καρήνων αἶξασα.
οἶον δ' ἀστέρα ἦκε Κρόνου πάϊς ἀγκυλομήτεω, 75

59. **πρεσβυτάτην**, "senior" in dignity, not age; so **πρέσβα** always (generally of Hera), and other words from the same stem, when the connotation of honour or respect is rarely quite absent. Cf. also **γέρων**, *seigneur*, as titles. Curt. (*Et.* p. 479) connects with Lat. *pris-cus*, and refers it to a stem **preis* = Skt. *pra-jas*, a compar. of *pra* = *προ*, so that the idea of *priority* is fundamental, whether it be of place or time.

60. **ἀμφότερον**, v. Γ 179. **γενεῇ**, parentage, not necessarily *age*. **σὺ δέ** is added paratactically to the second clause only, to emphasize the importance implied in the word **σὴ**. Ameis compares Z 126-7.

66. **ὑπερκύδαντας**, probably an adj. like **ἀκάμας ἀδάμας**, from stem **κυδ** (not **κυδεσ**) like **κυδ-ρός**. It does not occur anywhere else.

67. See Γ 299. It is clear here that **ὄρκια** is governed by **ὑπέρ**, not by **δηλήσασθαι**. Here also MSS. give **ὑπερόρκια**.

75. **ἀστέρα ἦκε**, so MSS.: Bekker after Bentley **ἀστέρ' ἔηκε**. The hiatus has been explained as due to the fact that **ἦκε** originally began with *j*, but this is very uncertain, and the place, just before the caesura **κατὰ τρίτον τροχαῖον**, is the most

unlikely for an hiatus, so that the conjecture is almost certainly right. See B 87. It is not easy to make out exactly *what* the people saw and marvelled at (79); the metaphor clearly indicates more than the mere swiftness of descent, and implies at least a visible flash, though we cannot suppose that Athene actually changed herself into a "fire-ball" or meteorite; but on the other hand Homeric gods are not in the habit of appearing to multitudes in their own person. Of course the sparks in 77 are merely part of the description of such a meteor, and do not belong to the comparison. A very similar passage is P 547 *sqq.*, which describes the descent of the same goddess clothed in a cloud like a rainbow, spread by Zeus **τέρας ἔμμεναι ἢ πολέμοιο ἢ καὶ χειμῶνος**. 82 shows that the people did not know *what* had happened, but only expected some divine interference in a decisive way, whether for good or ill. The edd. compare *Hym. Apoll.* 362—

ἐνθ' ἐκ νηὸς ὄρουσεν ἀναξ ἐκάργος Ἀπόλλων
ἀστέρι εἰδόμενος μέσφ' ἡματι· τοῦ δ' ἀπὸ
πολλὰι
σπινθαρίδες πωτῶντο, σέλας δ' εἰς οὐρανὸν
ἵκεν,

*This looks
little as
the Hom.
already
familiar
with
Gr. word
meteor.*

ἡ ναύτησι τέρας ἦε στρατῷ εὐρέι λαῶν,
 λαμπρὸν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθήρες ἔνται·
 τῷ ἑκνυῖ ἦϊξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,
 καδ δ' ἔθωρ' ἐς μέσσον· θάμβος δ' ἔχεν εἰσορόοντας
 Τρώας θ' ἵπποδάμους καὶ ἐκνήμιδας Ἀχαιοῦς·
 ὦδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·
 “ἦ ῥ' αὖτις πόλεμός τε κακὸς καὶ φύλοπις αἰνὴ
 ἔσσεται, ἡ φιλότητα μετ' ἀμφοτέροισι τίθησιν
 Ζεὺς, ὅς τ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.”

80

ὥς ἄρα τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε.

85

ἡ δ' ἀνδρὶ ἱκέλη Τρώων κατεδύσεθ' ὄμιλον,
 Λαοδόκῳ Ἀντηνορίδῃ, κρατερῷ αἰχμητῇ,
 Πάνδαρον ἀντίθεον διζήμενῃ, εἴ που ἐφεύροι.
 εὔρε Δυκάονος υἱὸν ἀμύμονά τε κρατερόν τε
 ἔσταότ'· ἀμφὶ δέ μιν κρατερὰί στίχες ἀσπιστῶν
 λαῶν, οἳ οἱ ἔποντο ἀπ' Αἰσίοιο ροάων.

90

ἀγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα·
 “ἦ ῥά νύ μοι τι πίθοιο, Δυκάονος υἱὲ δαΐφρον;
 τλαίης κεν Μενελάῳ ἔπι προέμεν ταχὺν ἰόν,
 πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο,
 ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῆϊ.
 τοῦ κεν δὴ πάμπρωτα παρ' ἀγλαὰ δῶρα φέροιο,

95

where however Apollo is actually metamorphosed into a ball of fire.

84 = T 224. For the genitive ἀνθρώπων cf. Δ 28, τέρας ἀνθρώπων, a portent in the eyes of men. It would thus seem to depend on ταμίης, not πολέμοιο. But cf. Ε 332, ἀνδρῶν πόλεμος.

86. Observe the long ι of ἀνδρὶ: this is probably the primitive quantity of the dat. sing.; v. H. G. § 373.

88. εἴ που ἐφεύροι, a wish-clause expressing the thought of the goddess, “would she might find him” (see on Γ 453). Zenod. was offended at the doubt which he thought was expressed as to the certainty of the goddess finding him, and wrote εὔρε δὲ τόνδε, omitting 89 altogether. εὔρε is commonly found beginning a sentence asyndetically, e.g. Β 169, Δ 327, Ε 169, 355, Δ 197, 473. For 91 cf. Β 825.

93. The question here implies a wish, the opt. being potential; lit. “might you not listen to me?” This wish is made a condition of the following clause, and is thus exactly like εἴ μοι τι πίθοιο,

Η 28. It thus illustrates the origin of conditional sentences from the primitive form of a wish followed by a clause dependent on it (L. Lange, EI, p. 381). We have the same form in Η 48 and with the addition of κε, σ 357, but οὐκ ἂν is more usual, Κ 204, Γ 52, χ 132.

94. ἔπι προέμεν Ar., ἐπιπροέμεν MSS. Cf. χ 8, ἐπ' Ἀντινῶν ἰθύνετο. Ameis considers that by connecting ἐπὶ with the subst. the idea of hostile intent is more vividly brought out: the double compound ἐπιπροέμεναι is used in the simple sense of “sending forth in a certain direction,” I 520, Ρ 708, Σ 58, ο 299.

95. Τρώεσσι, at the hands of the Trojans, apparently a locative sense (H. G. § 145, 4). So I 303 ἡ γὰρ κέν σφι μάλα μέγα κῦδος ἄροιο, X 217 οἴσεσθαι μέγα κῦδος· Ἀχαιοῖσιν, compared with κλέος ἐσθλὸν ἐνὶ Τρώεσσιν ἀρέσθαι, Ρ 16.

97. The simplest construction of παρὰ is with τοῦ, but the rhythm is in favour of joining the participle with the verb, as the line is otherwise divided into two equal halves (for which however Fäsi

αἶ κεν ἴδῃ Μενέλαον ἀρήιον Ἀτρεὺς υἱὸν
σῶ βέλει δμηθέντα πυρῆς ἐπιβάντ' ἀλεγεινῆς.
ἀλλ' ἄγ' οἵστευσον Μενελάου κυδαλίμοιο,
εὖχεο δ' Ἀπόλλωνι λυκηγενεὶ κλυτοτόξῳ
ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην
οἴκαδε νοστήσας ἱερῆς εἰς ἄστν Ζελεῖης."

100

ὥς φάτ' Ἀθηναίη, τῷ δὲ φρένας ἄφρονι πείθην·
αὐτίκ' ἐσύλα τόξον εὖξοον ἱξάλου αἰγὸς
ἀγρίου, ὃν ῥά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχήσας
πέτρης ἐκβαίνοντα, δεδεγμένος ἐν προδοκῇσιν,
βεβλήκει πρὸς στήθος· ὁ δ' ὕπτιος ἔμπεσε πέτρῃ.
τοῦ κέρα ἐκ κεφαλῆς ἐκκαϊδεκάδωρα πεφύκειν·
καὶ τὰ μὲν ἀσκήσας κεραοξόος ἤραρε τέκτων,

105

110

compares B 39, θήσεν γὰρ ἔτ' ἐμελλεν
ἐπ' ἀλγεά τε στοναχάς τε).

99. ἐπιβάντα, cf. I 546, πολλοὺς δὲ
πυρῆς ἐπέβησ' ἀλεγεινῆς. The expression
is very natural, even as used of the dead.

101. λυκηγενῆς. This and similar epi-
thets of Apollo had at least a double con-
notation to the Greeks, that of Lykia and
of wolves. To these etymologists have
added a third, that of *light*; Apollo being
the sun-god. (This explanation is as
old as Macrobius; see *Sat.* I. xvii. 36-41,
pp. 96-7. J. A. P.) The two former
meanings were inextricably interwoven
in ancient mythology. Apollo is wor-
shipped as *λυκοκτόνος* (cf. *Σμυνθεύς*, A 39)
and also in Lykia. Modern anthropo-
logists are inclined to make a wolf-god
of him; "according to one myth, Leto
the mother of Apollo was changed into
a wolf, thus he was wolf-born (Aelian,
H. A. x. 26)" (A. Lang). For the possible
interaction of such local and mytho-
logical titles see on l. 8 *sup.* (If the
name of Lykia is implied, it is here the
Trojan Lykia beneath Ida, not the more
famous country of Sarpedon, B 824.)

102. πρωτογόνων, apparently "first-
lings," the first-born of the year, the
πρόγονοι of ι 221. The word however
suggests the Hebrew custom of offering
the first offspring of every animal.

105. ἐσύλα, "stripped" the bow of
its covering; in 116 "stripped the lid
off the quiver," the object in one case
being the thing uncovered, in the other
the covering itself. The two uses of
καλύπτειν are exactly similar. For the
bow-case (γωρντός) see φ 54. It is not

clear if ἱξάλου is an adj. (of the wild
goat, cf. ξ 50, *Ιονθάδος ἀγρίου αἰγός*) or a
specific name, as in *βοὺς ταῦρος*, etc. It is
pretty certain that the animal meant is
the ibex or steinbock, an animal still
found in the Alps, though it seems
doubtful if it continues to inhabit
Greece (Buchholz, H. R., I. ii. 163).
It was however in historical times an
inhabitant of Crete; and Milchhöfer
has published (*Arch. Zeit.* 1880, p. 213)
a bronze plate from that island repre-
senting two huntsmen, one of whom
bears on his neck an ibex, while the
other carries a bow evidently made of
ibex-horns; it clearly shows the rings,
see next note. ὑπὸ στέρνοιο τυχήσας
is added parenthetically, and ὃν is
governed by *βεβλήκει*, for *τυχεῖν* is not
found in H. with an acc. of the object
hit, as in later writers. Cf. E 579, M
189, 394, etc.

109. κέρα, perhaps rather κέρα' for
κέραα or κέραε. ἐκκαϊδεκάδωρα, δῶρον
καλεῖται ὁ παλαιστής, ὁ ἐστὶν ἑκτασις τῶν
τῆς χειρὸς τεσσάρων δακτύλων, i.e. a palm,
four fingers' breadth, or about three inches.
The horns would then be four feet long,
which appears to be beyond the recorded
size of the horns of the ibex (but see
Paley's note); hence either H. is ex-
aggerating, or he means that the united
length of the two was sixteen palms.
δῶρον in this sense seems not to recur;
some have suggested that it may mean
the rings on the horns, by which the
animal's age is known. For derivation
see Curt. *Et.* no. 367.

110. ἀσκήσας is used of any artificial
preparation, e.g. wool Γ 388, a mixing-

πᾶν δ' εὖ λειήνας χρυσήν ἐπέθηκε κορώνην.
 καὶ τὸ μὲν εὖ κατέθηκε τανυσάμενος ποτὶ γαίῃ
 ἀγκλίνας· πρόσθεν δὲ σάκεα σθέθον ἐσθλοὶ ἐταῖροι,
 μὴ πρὶν ἀναΐξειαν ἀρήιοι νῆες Ἀχαιῶν,
 πρὶν βλῆσθαι Μενέλαον ἀρήιον Ἀτρεὺς υἱόν. 115
 αὐτὰρ ὁ σῦλα πῶμα φαρέτρης, ἐκ δ' ἔλετ' ἰὸν
 ἀβλήτα πτερόεντα, μελαινέων ἔρμ' ὀδυνάων·
 αἶψα δ' ἐπὶ νευρῇ κατεκόσμεε πικρὸν οἰστόν,
 εὔχετο δ' Ἀπόλλωνι λυκηγενεὶ κλυτοτόξῳ
 ἄρνων πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην 120
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστνυ Ζελεΐης.
 ἔλκε δ' ὁμοῦ γλυφίδας τε λαβὼν καὶ νεύρα βόεια·
 νευρὴν μὲν μαζῶ πέλασεν, τόξῳ δὲ σίδηρον.
 αὐτὰρ ἐπεὶ δὴ κυκλοτερὲς μέγα τόξον ἔτεινεν,
 λίγξε βιός, νευρὴ δὲ μέγ' ἵαχεν, ἄλτο δ' οἰστός 125
 ὀξυβελής, καθ' ὅμιλον ἐπιπτόσθαι μενεαίνων.
 οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο
 ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ ἀγελεΐη,

bowl Ψ 743, etc. ἥραρε, joined with a handle (πῆχυς) in the middle. The κορώνη is the tip with a notch, into which the loop is slipped in stringing. At the other end there must have been another κορώνη into which the string was permanently fastened, or else a hole through the horn.

112. εὖ κατέθηκε, laid it carefully down, in order to take out the arrow. ποτὶ γαίῃ ἀγκλίνας seem to go together, "having strung it by resting the lower end upon the ground" against his foot. ἀγκλίνας is thus subordinate to τανυσάμενος.

117. ἀβλήτα, never before shot. ἔρμα, a well-known *crux*. Various untenable explanations have been given, the favourite is that which compares it with ἔρμα πόλος, "a pillar of the state" (II 549, etc.), as if "a support, bearer, of pangs," on which pangs rest. But Curt., *Et.* no. 502, connects it with ὁρμή, Skt. *sar* to run, flow, *sármā* streaming; so that it may literally be translated "a spring, source, of woes," i.e. that which sets pangs flowing, the later ἀφ-ορμ-ή. This appears satisfactory, but for the fact that ἔρμα is not an uncommon word in other senses, and that there is no other kindred form to ὁρμή which has the ε. The German editors compare Tell's words

to his arrow, in Schiller, "komm du hervor, du Bringer bitterer Schmerzen." Another explanation is given by Ameis, who takes ἔρμα as = *chain*, or *pendant*; he thinks it is used of the arrow regarded as hanging from the hand at the moment it is lifted from the quiver. But this, like all the explanations except that of Curtius, is far too artificial.

122. γλυφίδας, the notch: so φ 419, ἔλκεν νευρὴν γλυφίδας τε. The plural possibly indicates that in addition to the notch at the end which received the string there was another in the side of the shaft, made so as to give the fingers a hold in drawing the arrow back (so Am. *Anh.* to φ 419, after Rüstow and Köchly). νεύρα only here = νευρῇ, bowstring made of a bull's sinew; see 151 for a different sense.

123. σίδηρον, the point of the arrow, which was fastened to the shaft by a thong, 151.

124. κυκλοτερές is predicate, bent into a (semi) circle. Zenod. inverted the order of this line and 123, but not well.

125. λίγξε seems to be an imitative word: it does not occur again in Greek. Notice the personification of the weapons, ἵαχεν, ἄλτο, μενεαίνων.

128. πρώτη, as if an affirmative had preceded, "remembered," instead of

ἥ τοι πρόσθε στᾶσα βέλος ἔχεπενκὲς ἄμυνεν.
 ἡ δὲ τόσον μὲν ἔργεν ἀπὸ χροός, ὥς ὅτε μήτηρ
 παιδὸς ἐέργη μυῖαν, ὅθ' ἡδέι λέξεται ὑπνω·
 αὐτὴ δ' αὐτ' ἴθυνεν, ὅθι ζωστήρος ὀχῆς
 χρύσειοι σύνεχον καὶ διπλὸς ἦντετο θώρηξ.
 ἐν δ' ἔπεσε ζωστήρι ἀρηρότι πικρὸς ὀιστός·
 διὰ μὲν ἄρ ζωστήρος ἐλήλατο δαιδαλίοι,
 καὶ διὰ θώρηκος πολυδαίδαλου ἡρήρειστο
 μίτρης θ', ἣν ἐφόρειν ἔρυμα χροός, ἔρκος ἀκόντων,
 ἥ οἱ πλείστον ἔρυτο· διαπρὸ δὲ εἵσατο καὶ τῆς,
 ἀκρότατον δ' ἄρ' ὀιστὸς ἐπέγραψε χροά φωτός·
 αὐτίκα δ' ἔρρεεν αἷμα κελαϊνεφές ἐξ ὠτειλῆς.

140

"forgat not." ἀγελείη, "she who leads the spoil" (ἀγω, λεία) as goddess of forays. This traditional interpretation is supported by the epithet *Ληϊtis*, κ 460. The word is used only of Athene.

129. ἔχεπενκὲς, lit. "having sharpness" (πνικ as *prung-o*, etc.: Curt. *Et.* no. 100), like ἐχέφρων. For these "objective" compounds v. H. G. § 126.

130. τόσον, "just a little," see on X 322, Ψ 454. The word is not correlative with ὥς, for the point of the simile is the watchful affection, not the distance to which the arrow or the fly is driven away.

131. λέξεται, subj., root λεχ.

132. For this couplet see on T 414, and J. H. S. iv. p. 79. The arrow lights on the very point where the armour is thickest; the two plates of the cuirass overlap at the side, and are held together by the belt clasped over them, while the upper edge of the "mitra" (137) inside reaches as high as this, being fastened round the waist. ἦντετο, either "met the shot" or "met the belt."

135-6. Cf. Γ 357-8.

137. μίτρη, apparently a metal girdle worn round the waist and protecting the lower part of the abdomen, where the breastplate, which was rather short, did not cover it. It is a piece of archaic and even pre-hellenic armour; it has been found in Euboea, but most examples come from the oldest tombs in Italy. (This explanation, from Helbig, H. E. p. 200, seems satisfactory; I had originally regarded it as a leathern apron or "taslet," set with plates of metal, J. H. S. iv. p. 75; but this does not adequately account for the phrase τῇν

χαλκῆς κόμον ἄνδρες, 216.) ἔρυμα, so Ar.: cf. Xen. *Cyr.* iv. 3, 9, θώρακας ἐρύματα σωμάτων. But Aristoph. and Zenod. read ἔλυμα, "οἶσιν εἴλυμα" (a wrap, covering, ζ' 179) Didym.; and as this form does not recur it is likely to be the original reading altered to the familiar ἔρυμα; there is no obvious reason for the contrary change.

138. ἔρυτο with dat. like ἀμύνειν τινί (τι), but there is no other instance of this construction. We find the acc. of the person N 555 Νέστορος υἱὸν ἔρυτο, of the thing ἡ δ' οὐκ ἔγχος ἔρυτο E 538, etc.; without an object expressed ἀλλ' "Ἡφαιστος ἔρυτο E 23 (La R.). Here we may supply ὀιστόν as object. εἵσατο: this form, with the fut. εἴσομαι, occurs sixteen times in Homer. Of these seven show signs of an initial consonant (ἐπίεσατο, εἰείσατο, etc.); four are doubtful, as the bucolic caesura may account for the hiatus, as here; two are indifferent, as the word begins the line; and only three (N 90, Ω 462, ο 213) reject the consonant. Hence Ahrens (*Beiträge*, p. 112) separates these forms from εἶμι (root *i-*) and refers them to the Skt. root *vi-*, to go. Curtius (*Et.* p. 581) prefers to see in these facts the effect of a false analogy with the similar forms from root *Fid*, but this appears a less probable explanation.

139. For ἄρ' ὀιστός Zenod. read ἄρα χαλκός, which Ar. rejected on the ground that the point of the arrow was of iron (123). Ar. also obelized 140, because ὠτειλή ought to mean a wound given not by a shot, but by a thrust or cut, to which senses the verb οὐτάω is limited. So also 149. This however is surely hypercritical.

ὥς δ' ὅτε τίς τ' ἐλέφαντα γυνή φοίνικι μῖνῃ
 Μηονὶς ἢ Κάειρα, παρήιον ἔμμεναι ἵππων·
 κείται δ' ἐν θαλάμῳ, πολέες τέ μιν ἡρήσαντο
 ἵππῃες φορέειν, βασιλῇ δὲ κείται ἀγαλμα,
 ἀμφότερον, κόσμος θ' ἵππῳ ἐλατήρι τε κῦδος· 145
 τοιοῖ τοι, Μενέλαε, μιάνθην αἵματι μηροὶ
 εὐφυνέες κνήμαί τε ἰδὲ σφυρὰ κάλ' ὑπένερθεν.
 ῥίγησεν δ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
 ὥς εἶδεν μέλαν αἶμα καταρρέον ἐξ ὤτειλῃς·
 ῥίγησεν δὲ καὶ αὐτὸς ἀρηίφίλος Μενέλαος. 150
 ὥς δὲ ἶδεν νεῦρόν τε καὶ ὄγκους ἐκτὸς ἐόντας,
 ἄσφορρόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη.
 τοῖς δὲ βαρὺ στενάχων μετέφη κρείων Ἀγαμέμνων,
 χειρὸς ἔχων Μενέλαον· ἐπεστενάχοντο δ' ἐταῖροι·
 " φίλε κασίγνητε, θάνατόν νύ τοι ὄρκι' ἔταμνον, 155
 οἶον προστήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι·
 ὧς σ' ἔβαλον Τρώες, κατὰ δ' ὄρκια πιστὰ πάτησαν.
 οὐ μὲν πως ἄλλον πέλει ὄρκιον αἰμά τε ἀρνῶν
 σπονδαὶ τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν.

141. *μῖνῃ*, imitated by Verg. *Aen.* xii. 67—

"Indum sanguineo veluti violaverit ostro
 Si quis ebur."

So *φθεῖρω* is used of mixing colours.

142. *ἵππων*, so Ar. and MSS.: Bekk. *ἵππῳ*. This was perhaps the reading of Aristoph.; but the Schol. (of Didymos) is corrupt, and possibly we ought to ascribe *ἵππων*, not *ἵππῳ*, to him; the dual suits the Homeric use of horses in pairs rather than in threes or fours.

143. *θαλάμῳ*, of the treasure chamber, β 337, Z 288, etc.

145. *ἐλατήρι* in H. is used only of the driver in a chariot race, Δ 702, Ψ 369; the connotation of the word is thus very appropriate to an ornament which would be used for purposes of display rather than of warfare.

146. *μιάνθην*, an isolated form, "in all probability the regular 3d dual of a simple non-thematic aor. of *μαίλω*, for *ἐμῶν-σθην* (like *πεφάνθαι* for *πεφάνσθαι*)" H. G. App. p. 320 (so Buttmann). Curtius however (*Vb.* ii. 322) doubts this, and prefers to write *μῖανθεν* (or *μῖανθεν* ?) with Ahrens, and to regard the scansion as a relic of the original length of the final syllable (from *-εντ*).

Of this other traces are found in the Doric accentuation of the 3d pl., e.g. *ἐλέγον* (*Vb.* i. 73).

151. *νεῦρον*, by which the base of the tip was "whipped" to the shaft. *ὄγκους*, barbs (*uncos*): there were probably three such, the point having three edges: Helbig, H. E. p. 245: *v. διοσφῶ τριγλώχινι* E 393, Δ 507. Only the actual point has penetrated the flesh, the rest of the tip remains in the armour.

155. *φίλε*, a trochee, as E 359, Φ 308, and so *φίλαι*, *φίλατο*. If *φίλος* is for (σ)φε-ίλος (from stem σφε, *suus*, etc.), as appears to be the case, the lengthening is accounted for by the contraction. (Curtius, in *St.* vi. p. 430.) But the ictus would be a sufficient explanation, as in the case of *διά*. *θάνατον*, the acc. is parallel to *οὐ τι ψεύδος ἐμὰς ἄσας κατέλεξας* I 115, *ταῦτά τοι . . . ἀληθείην κατέλεξα* η 297, where it expresses an attribute of the action, and is thus a case of the "accusative of the internal object" (H. G. § 136 (2)).

157. *ὧς* = *ὅτι οὕτως*; this is of course really a case of parataxis; "how the Trojans have smitten thee!" Cf. Z 109.

158. *ὄρκιον*, sing. only here, "an oath-sacrifice" generically. 159 = B 341.

εἴ περ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσεν, 160
 ἕκ τε καὶ ὀψὲ τελεῖ, σὺν τε μεγάλῳ ἀπέτισαν,
 σὺν σφῆσιν κεφαλῇσι γυναιξί τε καὶ τεκέεσσιν.
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμαρ, ὅτ' ἂν ποτ' ὀλόωλ' Ἴλιος ἱρή 165
 καὶ Πριάμος καὶ λαὸς ἐνμμελίῳ Πριάμοιο,
 Ζεὺς δέ σφι Κρονίδης ὑψίζυγος, αἰθέρι ναίων,
 αὐτὸς ἐπισσεῖσιν ἐρεμνὴν αἰγίδα πᾶσιν
 τῆσδ' ἀπάτης κοτέων. τὰ μὲν ἔσσεται οὐκ ἀτέλεστα·
 ἀλλὰ μοι αἶνὸν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,
 αἶ κε θάνης καὶ πότμον ἀναπλήσης βιότοιο. 170
 καὶ κεν ἐλέγχιστος πολυδίψιον Ἄργος ἰκοίμην·
 αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἴης·

160. εἴ . . . οὐκ. This is clearly a case like O 162, T 129, Ω 296, etc., where the negative does not coalesce with the verb into a negative word, but applies to the whole sentence. The use of οὐκ with the indic. seems to be primitive, and only to have been ousted by μή through analogy. The use of εἰ with the indic. is to place a statement in the form of a supposition merely to the intellect, i.e. without any indication of wish or purpose on the part of the speaker; whereas μή appears originally to have indicated a "mood" in the strictest sense, i.e. the active putting aside of a thought (*prohibition*); so that εἰ μή with the indic. was at first impossible. We find μή with the indic. without εἰ in the phrase μή ὄφελον, and also O 41, T 261 (?), K 330, (H. G. § 358) where the speaker not only denies a fact, but repudiates the thought of it: a categorical expression not suited for hypothetical clauses. (See the notes there.) H. G. §§ 316, 328 (4), 359 c. In the latter § the rule is given that "with εἰ and the indicative οὐ is used when the clause with εἰ precedes the principal clause," except in ι 410. The custom is probably due to the fact that this is the older order, and the more primitive expression of thought, and is thus associated with the older construction; εἰ μή with indic. is a use which grew up later by analogy, and was employed in the more artificial order of ideas.

161. τε, Bekk. conj. δέ; but this is probably a case of the primitive use of τε . . . τε to express mere correlation, not conjunction, precisely as in the

similar sentence in A 81, *q.v.* (see von Christ's dissertation on the particle τε, Munich, 1880). It might be referred also to the gnomic use of τε, H. G. § 332, but it is hardly possible to separate the τε in the apodosis from that in the protasis. The conjunction of the present τελεῖ with the gnomic aor. ἀπέτισαν is not unnatural. The subject to ἀπέτισαν is general, "transgressors"; but Zenod. read τίσουσιν, and made it refer to the Trojans. (The Schol. says he read τελέσει also, but this must only mean that he took τελεῖ as a future, while Ar. held it to be a present.)

163-5 = Z 448-450. Some critics consider the lines interpolated here, but the supposition is quite gratuitous. Appian says that Scipio, at the sight of the ruins of Carthage, used these words with reference to Rome (La R.) For the construction of 164 cf. Θ 373. The subjunctive expresses confident prediction, and "the use of ἄν gives definiteness to the prediction, as though a particular time were contemplated." H. G. § 289, 1 b.

166. ὑψίζυγος ἢ μεταφορὰ ἀπὸ τῶν ἐν ναυσὶ ζυγῶν, ἐφ' ὧν καθέζονται οἱ ἐρέσσοντες, Schol. A.

170. πότμον, so Ar.: MSS. μοῖραν, cf. A 263 πότμον ἀναπλήσαντες, Θ 34 κακὸν ὄντων ἀναπλήσαντες, O 132 κακὰ πολλὰ ἀναπ., ε 207 κῆδεα. We use precisely the same metaphor, "to fulfil one's destiny."

171. πολυδίψιον; this epithet caused some trouble to the old commentators, as Argos was a well-watered land (and hence ἱπποβότον). They were inclined

in Hesiod
Andr. Sc.

Had little
Argos
which
raining
P.S.

- καὶ δὲ κεν εὐχολὴν Πριάμφ καὶ Τρωσὶ λίποιμεν
 Ἀργεῖην Ἑλένην· σέο δ' ὅστέα πύσει ἄρουρα
 κειμένου ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἔργῳ. 175
 καὶ κέ τις ᾧδ' ἐρέει Τρώων ὑπερηννορέοντων,
 τύμβῳ ἐπιθρόσκων Μενέλαου κυδαλίμοιο·
 'αἶθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει' Ἀγαμέμνων,
 ὥς καὶ νῦν ἄλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν,
 καὶ δὴ ἔβη οἰκόνδε φίλῃν ἐς πατρίδα γαίαν 180
 σὺν κεινῇσιν νηυσί, λιπὼν ἀγαθὸν Μενέλαον.
 ὧς ποτέ τις ἐρέει· τότε μοι χάνοι εὐρεία χθών."
 τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος·
 "θάρσει, μηδὲ τί πω δειδίσσειο λαὸν Ἀχαιῶν.
 οὐκ ἐν καιρίῳ ὅξυ πάγῃ βέλος, ἀλλὰ πάροιθεν 185
 εἰρύσατο ζωστήρ τε παναίολος ἧδ' ὑπένερθεν

to explain it *πολυπύθητον*, much thirsted after, or to read *πολυψιον* = destructive (so Strabo), διὰ τοὺς πολέμους. Some preferred however to explain it by a legend (found also in a fragment of Hesiod) that Argos was waterless till Danaos came with his daughters; and that Poseidon or Athene provided it with wells. With this explanation we must be content, supposing it to refer to the introduction of some system of irrigation.

173. See B 160.

175. ἀτελευτήτῳ ἐπὶ ἔργῳ, so π 111, ἀννύσσω ἐπὶ ἔργῳ, and 178 below, ἐπὶ πᾶσι "in all cases." This use of ἐπὶ is more common in Attic, e.g. ἐπ' εὐπραξίᾳ μέμνησθέ μου, Soph. O. C. 1554, ἐπ' ἀρρήτοις λόγοις "with words unsaid," Eur. Ion. 228 ἐπ' ἀσφάκτοις μῆλοις (Paley). ἐπ' ἀρωγῇ, Ψ 574, is similar.

178. αἶθε, whatever its derivation, gives much the same idea as our "Would to God," i.e. a sort of hopeless despairing wish. Thus its use here, in a phrase which really expresses a triumphant taunt, intensely emphasizes the bitter irony of the imaginary words (L. Lange, EI 343).

184. πω = πως, v. Γ 306.

185. καιρίῳ, a deadly spot. The sense of *καιρός* is quite clear in H.; it is always used in the phrase (τὸ) *καιρίον* as here (Θ 84, 326, Λ 439?); but the traditional derivation from *καιρός* appears highly unsatisfactory. In the first place neither *καιρός* nor any other derivative

occurs in H.; in the second, a transition from "opportune" to "fatal" seems quite alien from the directness of Homeric language. Indeed even "opportunity" is not the original signification of *καιρός*, for in Hesiod, *Opp.* 692, and Theognis, 401, where it makes its first appearance, it means only "due proportion," in the proverb *καιρός δ' ἐπὶ πᾶσιν ἀριστος*. These two considerations taken together are to me convincing; for the transition of meaning, though not quite incredible in itself, could be excused only if the word were quite familiar in its primitive use. We need not go far for a more satisfactory etymology. The exact sense required is given by the word *κήρ* (Curt. *Et.* no. 53, p. 148), "Skt. *kar* to kill, *kāras* death-blow." Homer himself supplies us with the negative adj. in *ἀκήριος*, "unharmful," μ 98, ψ 328. Possibly therefore we ought in H. to write *κήριον*, not *καιρίον*, the word being confused with the adjective *καιρίος* = timely only in later Greek. Indeed were it not for a single passage which possibly stands in the way (οὐ γὰρ ἐς καιρὸν τυπεῖς ἐτύγγανε, Eur. *Andr.* 1120), *κήριος* might be written for *καιρίος*, I believe, at least in all the tragedians and Pindar, whenever it occurs in the sense "deadly."

πάροιθεν in temporal sense "before it got so far." Others take it locally, with *ζωστήρ*, "the belt, etc. in front of (i.e. protecting) my flesh." It does not stand in opposition to *ὑπένερθεν*, which is added independently, as in the phrase *πόδες καὶ χεῖρες ὑπέρθεν*; this is clear from 215.

ζῶμά τε καὶ μίτρη, τὴν χαλκῆς κάμον ἄνδρες.”

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·

“ αἱ γὰρ δὴ οὕτως εἶη, φίλος ὦ Μενέλαε·

ἔλκος δ' ἱητὴρ ἐπιμάσσεται ἢ δ' ἐπιθήσει 190

φάρμαχ', ἃ κεν παύσῃσι μελαινώων ὀδυνάων.”

ἦ καὶ Ταλθύβιον θεῖον κήρυκα προσηύδα·

“ Ταλθύβι', ὅττι τάχιστα Μαχάονα δεῦρο κάλεσσον,

φῶτ' Ἀσκληπιοῦ υἱὸν ἀμύμονος ἱητῆρος,

ὄφρα ἴδῃ Μενέλαον ἀρήιον Ἀτρείος υἱόν, 195

ὃν τις οἰστεύσας ἔβαλεν τόξων ἐν εἰδώς,

Τρώων ἦ Λυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος.”

ὥς ἔφατ', οὐδ' ἄρα οἱ κήρυξ ἀπίθησεν ἀκούσας,

βῆ δ' ἰέναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτῶνων

παπταίνων ἥρωα Μαχάονα. τὸν δὲ νόησεν 200

ἑσταότ'· ἀμφὶ δέ μιν κρατερὰι στίχες ἀσπιστῶν

λαῶν, οἳ οἱ ἔποντο Τρίκης ἐξ ἵπποβότοιο.

ἀγχού δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·

“ ὄρσ', Ἀσκληπιάδη, καλέει κρείων Ἀγαμέμνων,

ὄφρα ἴδῃ Μενέλαον ἀρήιον ἀρχὸν Ἀχαιῶν, 205

187. The archaic Greek cuirass, unlike that of the classical period, was finished off at the bottom by a projecting rim, which formed a “waist” holding in its place the belt (ζωστήρ). This waist is the ζῶμα, “the part girt down,” the proper correlative of the form ζωστήρ. We thus see how it is that in the enumeration of the different layers of the armour here as compared with 135-137 ζῶμα, the part, takes the place of θώρηξ, the whole. For a full discussion of the question see J. H. S. iv. 73, and also Helbig, H. E. 201-203, where the same conclusion is arrived at. Aristarchos seems to have held the same opinion, but the traditional explanation makes ζῶμα the pendent fringe of strips of leather (πτέρυγιον), which, though common in classical times, is quite unknown in archaic armour, and moreover does not suit the present passage.

191. With παύσῃσι we must of course supply *σε* as object; the constr. παύειν τινά τινος occurs in B 595, etc.

194. φῶτα and υἱὸν in apposition as Φ 546, cf. φ 26 φῶθ' Ἡρακλῆα, δ 247 φωτὶ δέκτῃ, the latter of which passages shows clearly that the addition of φῶς does not imply anything like “manly” or

“heroic.” ἀνὴρ is used in just the same way, cf. ἀνδρα Βιήνορα Δ 92, E 649; and so δῶρον ἀνδρός “Εκτορος, Soph. Aj. 817. It is needless to say that Pausanias (2, 26) is wrong in taking it to mean “human son” as opposed to his divine father. See on B 731.

195-7 were marked by Ar. with “obelos and asterisk,” as being wrongly interpolated here from 205-7 *infra*. This however is not likely.

197. The Lykians are doubtless here named as the chief allies of the Trojans, Sarpedon's army, not the followers of Pandaros from Zeleia. κλέος, acc. “in apposition with the sentence,” v. l. 28.

204. ὄρσο, i.e. ὄρ-σο, from the non-sigmatic aor. *ὄρόμην; while ὄρσεν 264 is ὄρσ-εν, from the sigmatic aor. *ὄρόμην; cf. λέξο by λέξο.

205. ἴδῃ, so best MSS. and Ar.: vulg. ἴδῃς, which certainly seems more natural after the act. in 195. Possibly this was one reason why Ar. condemned 195. ἀρχὸν Ἀχαιῶν, al. Ἀτρείος υἱόν as 195; the MSS. are very irregularly divided, only two of La Roche's giving ἀρχὸν Ἀχ. in both places, one giving Ἀτρείος υἱόν twice, and the rest varying.

Asclepius
here a
man - you
if guided

φῶτα = γυν, νεανία - νεώτατα = ἴδρα

ὃν τις οἰστεύσας ἔβαλεν τόξων ἐν εἰδώς,
 Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος.”
 ὡς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν·
 βὰν δ' ἰέναι καθ' ὁμίλον ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν.
 ἀλλ' ὅτε δὴ ῥ' ἔκῃον, ὅθι ξανθὸς Μενέλαος 210
 βλήμενος ἦν, περὶ δ' αὐτὸν ἀγηγέραθ' ὅσσοι ἄριστοι
 κυκλόσ', ὁ δ' ἐν μέσσοισι παρίστατο ἰσόθεος φῶς,
 αὐτίκα δ' ἐκ ζωστήρος ἀρηρότος ἔλκεν οἰστόν·
 τοῦ δ' ἐξελκομένοιο πάλιν ἄγεν ὀξέες ὄγκοι.
 λῦσε δέ οἱ ζωστήρα παναίολον ἥδ' ὑπένερθεν 215
 ζῶμά τε καὶ μίτρην, τὴν χαλκῆς κάμον ἄνδρες.
 αὐτὰρ ἐπεὶ ἴδεν ἔλκος, ὅθ' ἔμπεσε πικρὸς οἰστός,
 αἰμ' ἐκμυζήσας ἐπ' ἄρ' ἥπια φάρμακα εἰδὼς
 πᾶσσε, τά οἱ ποτε πατρὶ φίλα φρονέων πόρε Χείρων.
 ὄφρα τοὶ ἀμφεπένοντο βοὴν ἀγαθὸν Μενέλαον, 220
 τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστῶν·
 οἱ δ' αὖτις κατὰ τεύχε' ἔδυν, μνήσαντο δὲ χάρμης.
 ἐνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον
 οὐδὲ καταπτώσσοντ' οὐδ' οὐκ ἐθέλοντα μάχεσθαι,
 ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν. 225

212. For κυκλόσ' Ar. strangely read κύκλος as = κύκλος γενόμενοι, comparing ἀγρόμενοι πᾶς δῆμος, T 166. But, as Herodianus remarks, this is a quite insufficient analogy, as κύκλος is not a noun of multitude like δῆμος. He therefore supported Nikias and Ptolemy of Askalon in reading κυκλόσ'. Cf. P 392. ἰσόθεος φῶς is more naturally taken to mean Machaon than Menelaos: παρίστατο as usual signifying "came up," and the apodosis beginning with ὁ δέ.

214. πάλιν may be taken with ἐξελκομένοιο, "drawn back the way it had entered"; or with ἄγεν, "were broken backwards." The barbs of course stick in the hard armour. They have to be cut out of the flesh in the case of Eurypylos, A 844.

219. οἱ . . . πατρί, as P 196, ἃ οἱ θεοὶ οὐραμίονες | πατρὶ φίλῳ ἔπορον. Cheiron is mentioned again as having taught medicine to Peleus in A 832, and as having given him the "Pelian spear," II 143, T 390, but none of the other legends about him are alluded to by Homer.

222. χάρμης, generally explained "the battle-joy," and this is supported by N

82, χάρμη γηθόνουσι τὴν σφιν θεὸς ἔμβαλε θυμῷ. But it is very remarkable that Homer never represents his heroes as taking any delight in battle, except by the direct interposition of a god, as in the above passage, B 453, A 13. On the contrary, he lavishes all epithets of hatred upon war, λυγρός, πολυδάκρυος, δυσηλεγής, δυσηχής, αἰνός, etc., and in E 891 (A 177) fondness for battle appears as a severe reproach. It seems therefore most unlikely that he should have made one of his commonest names for it out of a word which originally meant "joy," but which has entirely lost its connotation except in a single passage. Curtius therefore (*Et.* no. 185) would recur to the primitive meaning of root *ghar*, and explain it as "the glow, burning flame" of battle, like *daís* from *daíw*; compare the expression μάρναντο δέμας πυρὸς αἰθόμενοι. We could then explain N 82 as meaning "the glow, the fire, which the god had put in them." (For another explanation see Mr. Postgate in *Amer. Journal of Philology*, iii. 337.)

223. οὐκ ἂν ἴδοις expresses potentiality in the past, like οὐ κε φαίης Γ 393, Δ 429, etc.

ἵππους μὲν γὰρ ἔασε καὶ ἄρματα ποικίλα χαλκῷ·
καὶ τοὺς μὲν θεράπων ἀπάνευθ' ἔχε φυσιόοντας
Εὐρυμέδων υἱὸς Πτολεμαίου Πειραῖδαο,
τῷ μάλα πόλλ' ἐπέτελλε παρὶσχόμεν, ὅππότε κέν μιν
γυῖα λάβῃ κάματος πολέας διὰ κοιρανέοντα· 230
αὐτὰρ ὁ πεζὸς ἔων ἐπεπωλεῖτο στίχας ἀνδρῶν.
καὶ ῥ' οὖς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπόλων,
τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν·
"Ἀργεῖοι, μὴ πῶ τι μεθίετε θούριδος ἀλκῆς·
οὐ γὰρ ἐπὶ ψευδέσσι πατὴρ Ζεὺς ἔσσειτ' ἀρωγός. 235
ἀλλ' οἳ περ πρότεροι ὑπὲρ ὅρκια δηλήσαντο,
τῶν ἧ τοι αὐτῶν τέρενα χροῖα γυῖπες ἔδονται,
ἡμεῖς αὐτ' ἀλόχους τε φίλας καὶ νήπια τέκνα
ἄξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἔλωμεν."
οὓς τινὰς αὖ μεθιέντας ἴδοι στυγεροῦ πολέμοιο, 240
τοὺς μάλα νεικείεσκε χολωτοῖσιν ἐπέεσσιν·
"Ἀργεῖοι ἰόμωροι, ἐλεγχείες, οὗ νυ σέβεσθε;

228. Eurymedon is Agamemnon's charioteer here only in H.; but the later tradition accepted the name, for Pausanias says that he was slain with Agamemnon. Eurymedon is also Nestor's charioteer, Θ 114, Δ 620.

229. παρὶσχόμεν, to have his horses at hand. For the subj. λάβῃ after an imperf. v. H. G. § 298; it is used because "the action expressed by the subordinate clause is still future at the time of speaking"; but this differs from the passages there quoted in that they all give the actual words of a speaker to whom the subordinate action is really future; but here the poet himself is the speaker, and to him the action is necessarily past, so that he has to put himself in imagination into the place of Agamemnon giving the order. I gather that Mr. Mouro would prefer to read λάβοι with two MSS. ("M Harl." La R.); but I do not see the necessity for the change. See however on B 4.

231. For ἐπεπωλεῖτο cf. Γ 196, of Odysseus, κτίλος ὥς ἐπιπωλεῖται στίχας ἀνδρῶν.

234. πῶ here again = πως, as 184, Γ 306.

235. ψευδέσσι (ψευδής) Ar.: ψεύδεσσι (ψεύδος) Hermappias, on which a late Schol. makes the characteristic remark, μᾶλλον πειστέον Ἀριστάρχῳ ἢ τῷ Ἑρμαππίᾳ, εἰ καὶ δοκεῖ ἀληθεύειν. There is not

much to choose between the two. H. does elsewhere use ψεύστης, not ψευδής, though he has φιλοψευδής and ἀψευδής, but this argument is not of great weight. If we read ψεύδεσσιν we must understand it to mean "in case of, in connexion with, lies," as 175.

236. See Γ 299, and for τέρενα Γ 142.

238. ἡμεῖς αὐτ', so Ar.: MSS. δ' αὐτ'. For this use of αὐτε as a conjunction v. Γ 241. Observe ἀλόχους contrasted with αὐτῶν, the men themselves.

239. ἄξομεν, carry off as captives, Z 426, and the phrase ἀγειν καὶ φέρειν.

240. The neglect of the F of Φίδοι suggests that we should read ὄντινα δ' αὖ μεθιέντα, as M 268, N 229.

242. ἰόμωροι, a word of uncertain sense and derivation recurring only Ξ 479. We have ἐγχεσίμωρος B 692, γ 188, etc., ὑλακόμωροι of dogs ξ 29, and σινάμωρος in Herod. and Attic. (1) The analogy of ἐγχεσίμωρος makes it probable that the first element of the word is ἰός, an arrow, though this always has i in H.: we find however ἰοχέαιρα in Pindar (P. ii. 9) (ἰός is prob. for ἰσFos, Skt. ishvis, so that we may compare Att. ἴσος by ἴσος from ΦισFos). (2) Others refer it to λά, λή, voice, a rare word found in an oracle in Herod. (i. 85) and once or twice in Trag. (so Goebel, Ameis, Gladstone). (3) Död. ἴον, of the dark colour of the hair, comparing ἰσπλόκαμος, but

τίφθ' οὕτως ἔστητε τεθηπότες ἤυτε νεβροί,
 αἶ τ' ἐπεὶ οὖν ἔκαμον πολέος πεδίοιο θέουσαι,
 ἐστᾶσ', οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή· 245
 ὥς ὑμεῖς ἔστητε τεθηπότες οὐδὲ μάχεσθε.
 ἦ μένετε Τρῶας σχεδὸν ἐλθέμεν, ἔνθα τε νῆες
 εἰρύατ' εὐπρυμνοὶ πολίης ἐπὶ θινὶ θαλάσσης,
 ὄφρα ἴδῃτ', αἶ κ' ὕμιν ὑπέρσχη χεῖρα Κρονίων·"
 ὧς ὁ γε κοιρανέων ἐπεπωλεῖτο στίχας ἀνδρῶν. 250
 ἦλθε δ' ἐπὶ Κρήτεσσι κίων ἀνὰ οὐλαμὸν ἀνδρῶν·
 οἱ δ' ἀμφ' Ἴδομενῆα δαΐφρονα θωρήσسونτο·
 Ἴδομενεὺς μὲν ἐνὶ προμάχοις, συὶ εἵκελος ἀλκήν,
 Μηριόνης δ' ἄρα οἱ πυμάτας ὥτρυνε φάλαγγας.
 τοὺς δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων, 255
 αὐτίκα δ' Ἴδομενῆα προσήδα μελιχίοισιν·
 "Ἴδομενεῦ, περὶ μὲν σε τίω Δαναῶν ταχυπώλων

this is improbable. The second element is equally uncertain; the derivations suggested are (a) *smar*, *μερ*, to think of, cf. *μνήσαντο δὲ χάρμης*, "thinking of arrows," i.e. devoted to fighting with the bow. To call a hoplite an archer was to accuse him of cowardice, see the taunt of Diomedes to Paris, A 385-7, cf. also N 713-721. For the vowel cf. *δῶμα* by *δέμω*. Curt. compares for the weakened sense of the root the compounds of *φρήν*, *μελίφρων*, etc. (b) *μαρ* of *μάρναμαι*, "fighting with arrows," or, "with shouts"; but this hardly suits either *ἱλακόμωρος* or *σινάμωρος*. (c) *μαρ*, to glitter, *μαρμαίρω*, etc. So Ameis and Goebel with (2), "eminent in shouting" (and nothing else). (d) Skt. *mūras*, stormy, eager, earnest (Fick, and so Brugman, *Ō. St.* iv. 161), for *moF-ros*, conn. with Latin *mon-eo* (see also *μῶρος*, Curt. *Et.* no. 484), "eager with arrows." This latter sense appears to suit all uses best, if the Skt. analogy can be relied upon, which is far from certain. *ἐλεγχέες*, MSS., but the correct form is certainly *ἐλέγχεα*, B 235, Ω 260, and so we should read in Ω 239, E 787; in the last passage indeed it is necessary, as *Feidos* follows. *ἐλεγχέες* is apparently a mere fiction invented to avoid a hiatus which is perfectly legitimate in the bucolic diaeresis. See however H. G. § 116 (4).

243. *ἔστητε*, so Ptolemaios, and most MSS.: *ἔστητε*, Ar. A. The former is supported by T 178, *Αἰνεία, τί νυ τῶσσαν*

ομίλου πολλὸν ἐπελθὼν ἔστης; and cf. B 323, *τίπτ' ἀνεω ἐγένεσθε*; κ 64, *πῶς ἦλθες, Ὀδυσσεῦ*; (H. G. § 76). There is no analogy for the lengthening of the vowel in perf. (cf. *ἔστᾱτε* Δ 340, T 354). Bekk. compares *ἐπίσσηται* Π 243 by *ἐπίσσηται* (but that is probably a subj.) *βάτην* by *ἐβήτην*, and some other forms which however prove nothing. (H. B. 95, 11.) The difficulty is to see how the idea of a point of time, such as the aor. seems to imply, can be introduced. In the passages quoted above, B 323, T 178, κ 64, such a point is easily understood, viz. the sudden silence of the Greeks before the portent, the appearance of Aineias to Achilles, the appearance of Odysseus. But we may perhaps compare the Attic use of *ἦσθην*, *ἀπέπνυσα*, etc. Mr. Monro regards the aor. as characteristic of "impatient questions."

249. For the metaphor cf. E 433, I 420 (where we have the gen. *ἐθέν* instead of the dat., and so Ω 374).

253. There is a slight anacoluthon, as *Ἴδομενεὺς* has no verb, which can however easily be supplied from the following clause, e.g. *πρώτας ὥτρυνε φάλαγγας*. For the Homeric idea of the boar's courage see P 21.

257. *περὶ* is here just on the boundary line between an adverb and preposition, as in A 258; cf. *βουλὴ περιδμεναι ἄλλων* N 728, with *περὶ πάντων ἔμμεναι* A 287. It is unimportant which we call it, though its position rather separates it from the gen., which in any case is a

ἤμὲν ἐνὶ πτολέμῳ ἢ δ' ἄλλοίφ' ἐπὶ ἔργῳ
ἢ δ' ἐν δαίθ', ὅτε πέρ τε γερούσιον αἶθοπα οἶνον
'Αργείων οἱ ἄριστοι ἐνὶ κρητῆρι κέρωνται·
εἷ περ γάρ τ' ἄλλοι γε κάρη κομόωντες 'Αχαιοὶ
δαιτρὸν πίνωσιν, σὸν δὲ πλεῖον δέπας αἰεὶ
ἔστηχ', ὥς περ ἐμοί, πῖευν ὅτε θυμὸς ἀνώγη.
ἀλλ' ὄρσειν πολεμόνδ', οἷος πάρος εὐχαι εἶναι."

260

τὸν δ' αὖτ' Ἴδομενεὺς Κρητῶν ἀγὸς ἀντίον ἠΐδα·
" 'Ατρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐρίηρος ἐταῖρος
ἔσσομαι, ὡς τὸ πρῶτον ὑπέστην καὶ κατένευσα·
ἀλλ' ἄλλους ὄτρυνε κάρη κομόωντας 'Αχαιοὺς,
ὄφρα τάχιστα μαχώμεθ', ἐπεὶ σὺν γ' ὄρκι' ἔχευαν
Τρῶες· τοῖσιν δ' αὖ θάνατος καὶ κῆδε' ὀπίσσω
ἔσσετ', ἐπεὶ πρότεροι ὑπὲρ ὄρκια δηλήσαντο."

265

ὥς ἔφατ', 'Ατρεΐδης δὲ παρῶχετο γηθόσυνος κῆρ.
ἦλθε δ' ἐπ' Αἰάντεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν·
τῷ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἶπετο πεζῶν.
ὥς δ' ὅτ' ἀπὸ σκοπῆς εἶδεν νέφος αἰπόλος ἀνῆρ
ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς·
τῷ δέ τ' ἀνευθεν ἐόντι μελάντερον ἤτε πίσσα

270

275

gen. of comparison (ablative), not partitive.

259. γερούσιον, i.e. at the assembly of the counsellors. So ν 8, ὅσσοι . . . γερούσιον αἶθοπα οἶνον αἰεὶ πίνετε.

260. κρητῆρι, so Ar.: MSS. κρητῆρσι, but there would be only one mixing bowl at the feast. κέρωνται, "have the wine mingled"; Bekker writes κερῶνται, on the analogy of κεράσθε γ 332, κερῶντο ο 500. The text would imply a present κέραμαι (cf. δύναμαι from δύναμαι), not elsewhere found (see Curt. Vb. i. 178): it is expressly supported by Schol. L.

262. δαιτρὸν, an allotted portion. For the custom of honouring a guest by keeping his cup full cf. Θ 161, περὶ μὲν σε τίον Δαναοὶ ταχύπῳλοι | ἔδρη τε κρέασιν τε ἰδὲ πλείους δεπᾶσσαν, and so M 311. Compare "Benjamin's mess."

263. ἀνώγη, so La R. for ἀνώγοι cf. MSS. with variant ἀνώγει. The authority of MSS. is of little weight in such a matter, and the subj. is more natural, but, as Mr. Monro remarks, the opt. might stand as expressing "the remoter event, depending on πῖευν which is an inf. of purpose." H. G. § 308 (1) n. Cf. θ 70 (Θ 189 ?), a reminiscence of

which passages may have misled the rhapsodists.

264. For πάρος with the pres. of a state of things continuing up to the time of speaking, cf. A 553; and for the pregnant use of ὅλος, II 557.

269. The γε belongs to the whole sentence; cf. A 352.

273. The Aiantes are always represented as fighting side by side, N 701 sqq.

274. νέφος, for this simile cf. II 66, P 755, Ψ 133.

276. ἰωῆ is again used of the blowing of wind in A 308, and of the rushing of flame II 127; in K 139, ρ 261 (ἰωῆ φόρμιγγος), of sound. The root seems to be *va* to blow, Skt. *vā-me*, *ā-Fḡ-mi*, etc.; ἰωῆ = *l-Fw-ḡ*, or rather *Fi-Fw-ḡ*; for the vowel cf. ἰωγή from *Fay*. (Knös, *Dig. Hom.* p. 191). Curt. now (*Et.* 588 b, ed. 5) refers the word however to *aῶ*, for *l-ωF-ḡ*, and understands it of noise only, though the present passage requires the *F*.

277. ἐόντι, ἰόντι MSS. with Zenod.; but the ἐόντι of Ar. is clearly preferable. μελάντερον ἤτε πίσσα, blacker than pitch. This is the only instance of the

starts as
as a ship
is a ship

φαίνεται' ἰὸν κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν·
ρίγησέν τε ἰδὼν ὑπὸ τε σπέος ἤλασε μῆλα·

τοῖαι ἅμ' Αἰάντεσσι διοτρεφέων αἰζηῶν

280

δῆιον ἐς πόλεμον πυκινὰ κίνυντο φάλαγγες

κυνάεαι, σάκεσιν τε καὶ ἔγχεσι πεφρικυῖαι.

καὶ τοὺς μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,

καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·

285

“ Αἶαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων,

(σφῶδι μὲν οὐ γὰρ ἔοικ' ὀτρυνόμεν, οὐ τι κελεύω·

αὐτῷ γὰρ μάλα λαὸν ἀνώγετον ἱφί μάχεσθαι.

αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,

τοίος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο·

τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος

290

χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.”

ὣς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δέ μετ' ἄλλους·

ἔνθ' ὃ γε Νέστορ' ἔτετμε, λιγὺν Πυλίων ἀγορητήν,

οὓς ἐτάρους στέλλοντα καὶ ὀτρύνοντα μάχεσθαι,

ἀμφὶ μέγαν Πελάγοντα Ἀλάστορά τε Χρομίον τε

295

Αἶμονά τε κρείοντα Βίαντά τε ποιμένα λαῶν.

ἱππῆας μὲν πρῶτα σὺν ἵπποισιν καὶ ὄχεσφιν,

πεζοὺς δ' ἐξόπιθε στήσεν πολέας τε καὶ ἐσθλοὺς,

ἔρκος ἔμεν πολέμοιο· κακοὺς δ' ἐς μέσσον ἔλασεν,

use of ἥτε in this sense; probably we ought to read *ἡέ τε*, as Bekker suggested, on the analogy of π 216, *κλαῖον δὲ λιγέως, ἀδινώτερον ἢ τ' οἰωνοί* (where Buttmann would read *ἡῦτε*). It is not possible to get a natural sense if we take *ἥτε* in its regular meaning; we can only make it mean “growing blacker and blacker, like pitch,” or else “all the blacker because of its distance” (so Ameis and Fäsi); neither of which alternatives is satisfactory. But Ap. Rhodius seems to have taken the passage in this way, i. 269, *κλαίουσ' ἀδινώτερον, ἥτε κούρη . . . μύρεται*. The meanings “as” and “than” are so closely allied that we need not be surprised to find a word capable of taking both, like the German *wie, als, Latin quam*. Hentze objects that “blacker than pitch” is merely hyperbolic and therefore un-Homeric; but cf. *λευκότεροι χιώνος*, κ 364. Besides, a heavy thunder cloud may seem really blacker, because dead in hue, than pitch, which always has its darkness relieved by bright reflexions from its surface.

278. *φαίνεται* = *φαίνεται*, not *φαίνοτο* as Buttm. *Lez.*

282. For *κυνάεαι* Zenod. read *ἡρώων*, feeling no doubt that blackness is not a physical attribute of an army marching to war. The comparison with the thunder-cloud is justified less by the external appearance than by the moral terror of ruthless onset produced by the blackness of the approaching storm. For *πεφρικυῖαι* Ar. in one edition had *βεβριθυῖαι*.

286. For the anticipatory use of *γάρ* see H. G. § 348.

288-291, see B 371-374.

299. *ἔλασεν*, Didymus mentions an old variant *ἔεργεν*. The *κακοί* it is to be presumed are a section of the *πεζοί*, of whom the best are kept as a reserve. There does not seem to be any other allusion to a formation in more than a single line. The Schol. accordingly explains that *πρῶτα* means “on the right wing,” *ἐξόπιθεν* “on the left,” and says that “one *κακός* is placed between two *ἀνδρείοι*,” not a very likely thing (*ἐπὶ*

Pyrrhus in Egypt used to place his best warriors in the center.

- ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζοι. 300
 ἱππεύσιν μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγειν
 σφοδρὸς ἵππους ἐχέμεν μηδὲ κλονέεσθαι ὁμίλῳ·
 “μηδέ τις ἱπποσύνη τε καὶ ἡνορέηφι πεποιθὸς
 οἶος πρόσθ' ἄλλων μεμάτω Τρώεσσι μάχεσθαι,
 μηδ' ἀναχωρεῖτω· ἀλαπαδνότεροι γὰρ ἔσσεσθε. 305
 ὃς δέ κ' ἀνὴρ ἀπὸ ὧν ὀχέων ἕτερ' ἄρμαθ' ἵκηται,
 ἔγχεϊ ὀρεξάσθω, ἐπεὶ ἡ πολὺ φέρτερον οὕτως.
 ὦδε καὶ οἱ πρότεροι πόλιας καὶ τείχε' ἐπόρθεον,
 τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσσιν ἔχοντες.”
 ὧς ὁ γέρων ὠτρυνε πάλαι πολέμων ἐν εἰδῶς. 310
 καὶ τὸν μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ὦ γέρον, εἶθ', ὡς θυμὸς ἐνὶ στήθεσσι φίλοισιν,
 ὧς τοι γούναθ' ἔπειτο, βίη δέ τοι ἔμπεδος εἴη.
 ἀλλὰ σε γῆρας τεῖρει ὁμοῖον· ὡς ὄφελέν τις 315
 ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι.”
 τὸν δ' ἡμείβετ' ἔπειτα Γερῆμιος ἱππότης Νέστωρ·
 “Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐθέλοισι καὶ αὐτὸς

γὰρ μετώπου τάσσει τὴν φάλαγγα, οὐ κατὰ βάθους).

300. **πολεμίζοι**: many MSS. -ζῆ, see on 263.

301. The **μὲν** implies that some advice to the foot-soldiers is to follow; but this never appears.

302. **ἐχέμεν** here evidently “to hold in hand,” not “to drive,” as usual. **κλονέεσθαι**, to be entangled.

303. This sudden change from *oratio obliqua* to *recta* is very strange, the only parallel in H. being Ψ 855, a very weak authority. There seems to be something wrong about the present passage, as 308-9 refer apparently to siege operations, and should be addressed rather to the *πεζοί* than the *ἱππῆες*. The whole passage 297-310 is weak and out of place, and looks like an inopportune attempt to glorify Nestor, as in B 360-368. Lines 304-5 are perhaps adapted from P 357-359, where the same advice is given to foot-soldiers.

306. **ἀπὸ ὧν ὀχέων**, i.e. from his own chariot, standing in its proper place in the ranks, he is at liberty to attack anyone within the range of his spear. **ἵκηται**, can reach an enemy's chariot. The expression of the thought is far from clear.

308. **οἱ πρότεροι** only here for the usual *πρότεροι* *ἄνθρωποι*; it looks like a later use. The next line is weak and tautological.

315. **ὁμοῖον**: this form is elsewhere always used of strife or battle, except *θάνατος* γ 236. Nauck would in every case read *ὁλοῖος*. The sense of “common to all” (which itself is not very appropriate as a general epithet of war in spite of *ξυνὸς* *Ἐνυάλιος*, Σ 309) is not supported by any use of *ὁμοῖος*. Pind. *Nem.* x. 107, which is quoted, is not in point, for there *πότημον ὁμοῖον* obviously means “the same fate” for the two brothers (like *ὁμοῖον γαίαν ἐρεῦσαι* Σ 329), and is explained by the following lines. There is therefore an undoubted case against *ὁμοῖος*, which anyhow ought to be separated in the lexicons from *ὁμοῖος*. Indeed Aristonikos says that the *γλωσσογράφος* explained *ὁμοῖον* = τὸ κακόν. But there is no obvious reason why it should have displaced a word so clear in meaning as *ὁλοῖος*. Christ conj. that the right form may be *ὁμίλιον*, conn. with Skt. *amīta* = *aerumna*, and *ὠμός*.

316. **ἔχειν**, sc. *γῆρας*.

318. **μὲν τοι** all good MSS.; *μὲν* *κεν* vulg. For the opt. without *κε* cf. H. G. § 299 (f). It is concessive, “I admit

*but not
because
it means*

ὥς ἔμεν, ὥς ὅτε διὸν Ἐρευθαλίωνα κατέκταν.
 ἀλλ' οὐ πως ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν·
 εἰ τότε κοῦρος ἔα, νῦν αὖτέ με γῆρας ὀπάξει.
 ἀλλὰ καὶ ὥς ἱππεῦσι μετέσσομαι ἡδὲ κελεύσω
 βουλῇ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων.
 αἰχμὰς δ' αἰχμάσσουσι νεώτεροι, οἳ περ ἐμεῖο
 ὀπλότεροι γεγάασι πεποιθήσιν τε βίηφιν.”)

320

325

ὥς ἔφατ', Ἀτρεΐδης δὲ παρῳχέτο γηθόσυνος κῆρ.
 εὖρ' υἱὸν Πετεῶο Μενεσθῆα πλήξιππον
 ἔσταότ'· ἀμφὶ δ' Ἀθηναῖοι, μῆστωρες αὐτῆς·
 αὐτὰρ ὁ πλησίον ἐστήκει πολύμητις Ὀδυσσεύς,
 πὰρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναὶ
 ἔστασαν· οὐ γάρ πώ σφιν ἀκούετο λαὸς αὐτῆς,
 ἀλλὰ νέον συνορινόμεναι κίνυντο φάλαγγες
 Τρώων ἱπποδάμων καὶ Ἀχαιῶν, οἳ δὲ μένοντες
 ἔστασαν, ὀππότε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν

330

that I could wish.” To the instances quoted by Mr. Monro may be added K 557, O 45, η 314, in all of which however, as in the present passage, *κε* may be introduced by a very slight alteration of the text.

319. For Nestor's story of the slaying of Ereuthalion see H 136-156. The next line was marked by Ar. with “obelos and asterisk,” as wrongly inserted from N 729, where in our texts the reading is different.

321. *αὐτε* is here a conjunction, the two clauses being co-ordinate, as *εἰ* clearly does not express a condition, but retains something of its interjectional force, calling up for consideration a certain state of things, as in *ὥς ἔον, εἰ ποτ' ἔον γε* (v. Γ 180). It thus is almost “Well, I suppose I was a young man then; but now,” etc. A 280, *q.v.*, is precisely similar. *ὀπάξει*, so Ar.: MSS. *ἰκάγει*. *ἔα*, the length of the *α* is probably primitive, as the word is never found with short *α*. The form *ῥα* possibly depends on metathesis of quantity. (Hartel, *Hom. St.* p. 73; Curtius, *Vb.* i. 177.)

324. *αἰχμάσσουσι*, to wield the spear, only here in H. The word is used in a similar but not quite identical sense in Soph. *Aj.* 97, *Trach.* 355, and Aesch. *Pers.* 756; v. Lexica.

327. For the asyndeton cf. 89; and for Menestheus B 552 *sqq.*

328. *μῆστωρες αὐτῆς*, lit. devisers of

the battle-shout, usually applied to individual heroes, N 93, 479, Π 759. Cf. on *μῆστωρι φόβοιο* E 272.

331. *ἀκούετο*, the only case in H. of the middle form in the present or imperf. It is possible that this implies a conscious listening rather than a mere physical hearing; if they were not *attending* to the battle-cry, there is more ground for Agamemnon's rebuke than if they had not yet heard it. There seems to be a similar distinction in many cases between *ὄρω* and *ὄρωμαι*, though they are often identical (cf. 205 above). Cf. H. G. § 8.

334. *ὀππότε* goes with *μένοντες*, “waiting till.” So after *ποτιδέγμενοι* H 415, etc. H. G. § 308 (2). These object clauses appear to be essentially similar to those with *εἰ* after verbs of seeking, etc., for which see Γ 450, 453; the primitive train of thought being, “awaiting (with the thought in their minds) ‘at some time another column might set upon the Trojans.’” *πύργος* seems to be precisely our word “column” as a metaphor of a military formation. Cf. 347. The word does not recur in this sense. Aristarchos strangely enough wished to make Τρώων depend on *πύργος* and Ἀχαιῶν on *ὄρω*, “waiting till a column of Trojans should attack the Achaeans,” because he thought that the delay of the Athenians ought to be due to their wish to see the Trojans put still

Τρώων ὀρμήσειε καὶ ἄρξειαν πολέμοιο. 335
 τοὺς δὲ ἰδὼν νείκεσσευ ἀναξ ἀνδρῶν Ἀγαμέμνων,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ὦ νιὲ Πετεῶο διοτρεφέος βασιλῆος,
 καὶ σὺν κακοῖσι δόλοισι κεκασμένε, κερδαλεόφρον,
 τίπτε καταπτύσσοντες ἀφέσσετε, μίμνετε δ' ἄλλους; 340
 σφῶν μὲν τ' ἐπέοικε μετὰ πρώτοισιν ἐόντας
 ἐστάμεν ἡδὲ μάχης καυστεῖρης ἀντιβολῆσαι·
 πρώτῳ γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμεῖο,
 ὅππότε δαῖτα γέρουσιν ἐφοπλίζωμεν Ἀχαιοί.
 ἔνθα φίλ' ὀπταλέα κρέα ἔδμεναι ἡδὲ κύπελλα 345
 οἴνου πινέμεναι μελιηδέος, ὅφρ' ἐθέλητον·
 νῦν δὲ φίλως χ' ὀρώφτε, καὶ εἰ δέκα πύργοι Ἀχαιῶν
 ὑμείων προπάροιθε μαχοίατο νηλεί χαλκῷ.”
 τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·

further in the wrong by beginning the general engagement. On this ground he was inclined to prefer the variant *κέν τις ἐναντίον* for *πύργος Ἀχαιῶν*, and *ἄρξειεν* for *-ειαν*.

338. *νιέ*, the lengthening of *ε* in *voc.* is not uncommon; *v. Hartel, Hom. St.* 64, where it is suggested that it may be due to the interjectional nature of the *voc.*, which admits of being dwelt upon by the voice. But the ictus has probably at least an equal share. Cf. Δ 155, E 359, Φ 474, and Αἰῶν Ψ 493.

339. *κεκασμένε*, cf. τ 395 (Αὐτόλυκος) *ὅς ἀνθρώπους ἐκέκαστο | κλεπτοσύνη θ' ὄρκω τε.*

341. *μὲν τ'*: here *μὲν* seems to answer to *νῦν δέ* in 347. The exact sense of *τε* is not so obvious; it perhaps emphasizes this clause as general, whereas *νῦν δέ* takes a particular instance (H. G. § 332). Observe *ἐόντας* in spite of the dat. *σφῶν*, as A 541, τοῖ . . . ἐόντα: H. G. § 240.

342. *καυστεῖρης* recurs only in M 316; it is the feminine of **καυστήρ*. The grammarians wrongly accented *καυστειρῆς*, and held that it came from *καυστειρός*, a supposed dialectical form of *καυστήρ*.

343. The sense of this line is clear, but the syntax hopeless. The gen. after verbs of hearing expresses—“(1) the person from whom sound comes; (2) the person about whom something is heard; (3) the sound heard,” H. G. § 151 *d.* *δαιτὸς* cannot be brought under any of these heads. *κέκλυτέ μεν μύθων* is clearly

different, being a sort of “whole and part” construction. The only possible explanation is, “you hear me about a banquet,” which is without analogy, and only gives the required sense by violence. This however is the explanation of Ar., *πρώτοί μου ἀκούετε περὶ δαιτὸς*. It may be added that “to hear from a person,” in the sense of receiving a message, is a modern but not a Greek idiom. Besides, *ἀκουάζεσθαι*, in the two other passages of Homer where it occurs (*ι 7, ν 9*) means “to listen to,” as we might suppose from its form, which suggests a frequentative sense. Hence even Nauck's trenchant conjecture, *καλέοντος* for *καὶ δαιτὸς*, does not entirely meet the case. An additional difficulty is that Menestheus, who even in this scene is a *κωφὸν πρόσωπον*, never appears among the *γέροντες* (see on B 53; and for feasts given to them, Δ 259 and B 404 *sqq.*).

345. *φίλα*, sc. *ἐστί*, as B 796. This line and the next *ἐν τοῖς ὑπομνήμασιν* (commentaries of Ar.) *οὐκ ἀθετοῦνται, ἀπαιτῶνται δὲ αὐτοὺς οἱ ἡμέτεροι* (*i.e.* modern taste) *ὡς ἀπρεπῶς . . . ὀνειδίοντος τοῦ Ἀγαμέμνονος*, Schol. A; and see Cobet's amusing commentary, M. C. 231. If they were omitted, the point of the passage, the contrast of *φίλα . . . φίλως*, would be lost.

347. The clause with *εἰ* is here the object of *ὀρώφτε*: this is not common in Homer, but is analogous to the *ὅππότε*-clause in 333. See Lange, EI, p. 473.

- Ἀχαιοὶ, πάλιν σε ἵππος φέρει δακρυόεντος ἄδαντων.
 τῆς δὲ φῆς πολέμοιο ἀνέστη, ὅππῃτ' Ἀχαιοὶ
 Τηλέμαχ' ἔφ' ἱπποδάμοιο ἐγγεγόνεν ὄξυν' Ἄρμα :
 ἵππων, ὃν ἐβ' Ἀπόλλων καὶ αἱ κεῖται τὰ μέγ' αἶψα.
 Τηλέμαχος φησὶν γὰρ τὰ προμαχῶσι μέγιστα
 Τηλέμαχ' ἱπποδάμοιο· οὐδὲ ταῖς ἀνέμοισι δαΐσειν." 350
- τὴν δ' ἐπ' ἀνέμοισιν προσέφη Κρότων Ἀγαμέμνων,
 ὡς καὶ χαλεπὸς πολέμῳ δ' ὁ γὰρ λαζέτο κούρῳ·
 Ἰφικλῆος Λαερτιάδῃ, πολέμαρχ' Ὀδυσσεύ,
 οὔτε σε νικεῖω περὶ ὤμιον οὔτε κελεύω·
 εἴδα γὰρ, ὅς τοι θινὸς αἰὲς στυγέων φιλοσύνῃ 355
 ἦντα δόμοιο εἶδεν τὰ νῆρ' ὀφειλέει, δ' ἔ' ἐγὼ περ.
 ΔΑ' ἦν, ταῖτα δ' ἐπ' αἶψα ἀνέσταντο, εἰ τι κακὸν νῦν
 εἰρηται, τὰ δὲ πάντα θεοὶ μεταμώνια βεῖν." 360
- ὅς τ' αὖτις τοῖς μὲν ἔπειτα αἰτοῦ, δὲ δὲ μετ' ἄλλοις.
 εἶπε δὲ Τυδεὺς νῖδ' ὑπέρβημον Διομήδεα
 ἱππῶν· ἡ δ' ἱπποσύνη καὶ δόμοιο κολληθεῖσαν·
 τῆς δὲ αἰὲς ἔσταντο Σθένεος Κραταύρου υἱός.
 καὶ τὸν μὲν νικεῖται ἰδὼν Κρότων Ἀγαμέμνων,
 καὶ αὖτε φωνήεντα ἔπειτα προέειπε προσέειπα·
 "ὦ μοι, Τυδεὺς νιὲ δαΐφρονος ἱπποδάμοιο, 365

351. The punctuation given is mentioned by Niskanen, who prefers an alternative in which the note of interrogation is put after *ἀνέστη*, and a comma after *Ἄρμα*. *μὲν* refers to Odysseus and Menestheus in particular, while in *ἐγγεγόνεν* Odysseus speaks as one of the army at large, meaning "every case in which we fight" (acc. subj.). It is unusual in Homer to begin an entirely fresh sentence of several lines in the middle of a line (§ 217 is the only case quoted); but still the punctuation of Niskanen gives a more pointed sense, and there is not much to choose between the asyndeton before *ἔσταντο* and at the beginning of 358 (which recurs in I 359 as the continuation of a long sentence).

354. For the phrase "father of Telemachus" see on B 260. Here it is impossible to give any appropriate reason for the introduction of Telemachus except as a title of honour. Aristonikos mentions that Ar. noticed this "foreshadowing of the *Odyssey*" as a sign that it was by the author of the *Iliad*.

357. *γνώ* with gen., as φ 36, ψ 109. This is common in the participles of *οἶδα* in the sense "to be skilled in," e.g. μάχης, δόξης, etc., but rare in the finite verb. ψ 432 is possibly another case. See H. G. § 131 d. *πάλιν* *λάζετο*, just our idiom "took back his words." Cf. *πάλιν* *ἔειπε* I 56. The phrase recurs in 254 in a slightly different sense (took back what he was about to say).

361. *ἦντα δὴνεα οἶδε*, i.e. is well disposed towards me, as II 78, *εἰ μὲν Κρότων Ἀγαμέμνων ἦντα εἶδεν*. *δὴνεα*, counsels, apparently from *δαΐναι*.

362. *ἀποσπόμεθα*, alone fer.; but where an object is expressed it is elsewhere always a person, "conciliate." Cf. the act. *ἀποσπόμεναι* I 229, T 138.

363. *μεταμώνια* occurs elsewhere only in *Od.* 13 98, etc. The derivation is quite uncertain.

366. *ἵπποισιν* here as often = chariot, and goes with *ἀρμασι* by hendiadys. 419 shews that Diomedes is standing in the car, not merely amid the horses and chariots.

bridge of war

τί πτώσσεις, τί δ' ὀπιπεύεις πολέμοιο γεφύρας;
οὐ μὲν Τυδεί γ' ὦδε φίλον πτωσκαζέμεν ἦεν,
ἀλλὰ πολὺ πρὸ φίλων ἐτάρων δηλοῖσι μάχεσθαι.
ὥς φάσαν, οἳ μιν ἴδοντο πονεύμενον· οὐ γὰρ ἐγὼ γε
ἦντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι. 375
ἦ τοι μὲν γὰρ ἄτερ πολέμου εἰσῆλθε Μυκῆνας
ξεῖνος ἄμ' ἀντιθέφ Πολυνεϊκεῖ, λαὸν ἀγείρων,
οἳ ῥα τότ' ἐστρατόωνθ' ἱερὰ πρὸς τείχεα Θήβης.
καὶ ῥα μάλα λίσσοντο δόμεν κλειτοὺς ἐπικούρους·
οἱ δ' ἔβηλον δόμεναι καὶ ἐπήνεον, ὥς ἐκέλευον· 380
ἀλλὰ Ζεὺς ἔτρεψε παραΐσια σήματα φαίνων.
οἱ δ' ἐπεὶ οὖν ὥχοντο ἰδὲ πρὸ ὁδοῦ ἐγένοντο,
'Ασωπὸν δ' ἴκοντο βαθύσχοινον λεχεπολὴν,
ἔνθ' αὐτ' ἀγγελίην ἐπὶ Τυδῇ στεῖλαν 'Αχαιοί.
αὐτὰρ ὁ βῆ, πολέας δὲ κιχήσατο Καδμείωνας 385
δαινυμένους κατὰ δῶμα βίης 'Ετεοκλήϊης.
ἔνθ' οὐδὲ ξεῖνός περ ἐὼν ἱππηλάτα Τυδεὺς

371. **πολέμοιο γεφύρας**: this phrase recurs Θ 378, 553, Δ 160, Υ 427. From E 88-9 and O 357 (cf. Φ 245) it appears that *γέφυρα* implies a dam or causeway rather than what we should call a bridge. It is explained by the Schol. *τὰς διόδους τῶν φάλαγγων*, the lines of open ground between the moving masses of men, who are perhaps likened to flowing water. It is especially used of the space between the hostile armies. **ὀπιπεύεις**, "eye," in a contemptuous sense, implying hesitation to advance.

374. **ὦς**, so Ameis with two MSS., for vulg. **ὥς** with comma after *μάχεσθαι*. The regular use in Homer of *ὦς ἔφη*, etc., is to refer back to a completed expression of opinion; there is no other case of *ὦς ἔφη* = *as* he said. **πονεύμενον** in special sense of fighting, as *πόνος*, 456, B 420 and often, of the toil of battle.

378. **οἳ**, Tydeus and Polyneikes; the change from the sing. is abrupt. **ἐστρατόωντο** (also Γ 187) strictly must mean, "were on a campaign against." The present is either *στρατάεσθαι* or *στρατώεσθαι*: the latter is found in Aesch. *Ag.* 132, the former does not occur anywhere else in Greek. For the form *-όωντο* from an *ο*-verb we may compare *δριόωντο* N 675, *δριώφειν* δ 226, *ἀρώων* ι 108, which all follow the analogy of stems in *α*. Cf. also H. G. § 55 (γ).

380. **οἳ**, Thyestes and the people of Mykenai. **ἐκέλευον**, Tydeus and Polyneikes.

381. **ἔτρεψε**, changed their minds. **παραΐσια** only here, *ἐξαισιος* is more common.

382. **πρό** is here an adv., and *ὁδοῦ* a local genitive, lit. "forward on the way." Cf. on *πρὸ φόβοιο* P 667. For *λεχεπολὴν* cf. B 697.

384. **ἐπὶ**, so MSS. and Ar., thus connecting it with the verb, and making *ἀγγελίην* a masc. in apposition with *Τυδῇ*, see note on Γ 206. Or we may take *ἀγγελίην* as fem., a cognate acc. with *ἐπιστείλαν*, like *ἐξεστὴν ἐλθεῖν*. Others read *ἐπι*, and understand *ἐπ' ἀγγελίην* = "for an embassy." Nauck reads *Τυδῇ ἐστεῖλαν*, omitting *ἐπὶ*, as *Τυδῇ* seems to be an Attic form. The following story is repeated in E 802-808, where the phrase used is *ἦλθε νόσφιν 'Αχαιῶν ἀγγελος ἐς Θήβας*.

387. **ξεῖνος** must here mean "a stranger," *i.e.* virtually under the circumstances an enemy, whereas in 377 it means a friend. But the word never acquired in Greek the connotation of the Latin *hostis*, and in ordinary cases to be a *ξεῖνος* in any sense was a reason for expecting friendly treatment, not treachery.

τάρβει, μούνος ἔων πολέσιν μετὰ Καδμείοισιν,
ἀλλ' ὃ γ' ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνίκα
ῥηιδίως· τοίη οἱ ἐπὶ ῥροθος ἦεν Ἀθήνη.

390

οἱ δὲ χολωσάμενοι Καδμείοι, κέντορες ἵππων,
ἄψ ἀναερχομένῳ πυκινὸν λόχον εἶσαν ἄγοντες,
κούρους πεντήκοντα· δύο δ' ἡγήτορες ἦσαν,
Μαίων Αἰμονίδης ἐπιείκελος ἀθανάτοισιν
υἱός τ' Αὐτοφόνοιο μενεπτόλεμος Πολυφόντης.
Τυδεὺς μὲν καὶ τοῖσιν ἀεικέα πότμον ἐφῆκεν·
πάντας ἔπεφν', ἓνα δ' οἷον ἴει οἰκόνδε νέεσθαι·
Μαίον' ἄρα προέηκε, θεῶν τεράεσσι πιθήσας.
τοῖος ἦεν Τυδεὺς Αἰτώλιος· ἀλλὰ τὸν υἱὸν
γείνατο εἰς χερεία μάχη· ἀγορῇ δέ τ' ἀμείνων.”

395

400

ὥς φάτο, τὸν δ' οὐ τι προσέφη κρατερὸς Διομήδης,
αἰδεσθεῖς βασιλῆος ἐνιπὴν αἰδοίοιο.
τὸν δ' υἱὸς Καπανῆος ἀμείψατο κυδαλίμοιο·
“ Ἀτρεΐδῃ, μὴ ψεύδε' ἐπιστάμενος σάφα εἰπεῖν.

390. ἐπὶ ῥροθος (here and Ψ 770 only in H.) is, like the synonymous ἐπιτάρροθος used in the parallel line E 808, a word of obscure origin. Döderlein refers it to ἐπιρρύζειν, used of hounding on dogs. Eustath. ὁ μετὰ ῥόθον βοηθῶν. Goebel compares among other words ἐ-ρέθ-ω, which is plausible, but it is impossible to accept the whole of his explanation, and the two words still remain, as he says, “Schmerzenskinder der Etymologie.”

392. ἀναερχομένῳ, so A and several of the best MSS.: ἀναερχομένῳ caeteri; most editors write ἄψ ἄρ' (Bentl.) or ἄψ οἱ (Barnes) ἀναρχ., the former on the analogy of the similar line, Z 187; but ἄρα has no sense here. For the hiatus cf. ἐπιβίφομαι I 167, καταίσχεται ι 122, ἀποαινυμαι N 262, ἐπισοσσομένῳ P 381. These almost all occur in parts of the line where hiatus is allowable, of which the end of the first foot is one (v. on B 87) (Ameis). πυκινόν, lit. dense, i.e. consisting of a large number, as in πυκινὰὶ φάλαγγες, etc. This sense does not suit λ 525, but that line is interpolated. εἶσαν ἄγοντες, “took and set,” ἄγ. being pleonastic. εἶσαν, from ἕζω, A 311.

394. The three names, Αἰμονίδης, Αὐτόφονος, Πολυφόντης, are evidently meant to have a murderous ring (Fäsi). Μαίων is probably a traditional name, not one

invented for the purpose: according to Statius he was an augur and priest of Apollo, which would explain θεῶν τεράεσσι (398).

399. For τόν, here used in a possessive sense, Brugman would restore ὃν, I believe rightly. On this question however see H. G. § 261, 255, *ad fin.*

400. χερεία, on this word see A 80. It is here clearly a comparative. The best MSS. follow Ar. in writing χερεία and χερείος, but χέρης, χέρη. ἀμείνων, sc. ἐστί, so A with Ar.: ἀμείνω *cacl.* The reading of Ar. seems best, for δέ τε frequently introduces a clause added paratactically, with a construction of its own. Σ 106 is exactly parallel, ἐν πολέμῳ ἀγορῇ δέ τ' ἀμείνονές εἰσι καὶ ἄλλοι.

404. σάφα, if taken with εἰπεῖν, must mean “truly” (ψεύδε' being then ψεύδεο), but this is not the usual Homeric sense. The word is always used with verbs of knowing, except three times in Od. with εἰπεῖν, always in the sense “giving a clear, certain report about Odysseus.” The two senses are however nearly allied (Paley quotes Soph. *Trach.* 387), and it is on the whole better to translate “truly” here than with Fäsi to do violence to the order by joining μὴ ψεύδεα εἰπεῖν, ἐπιστάμενος σάφα (that they are so). This expression is one of the many peculiarities of the ἐπιπώλησις.

ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι· 405
 ἡμεῖς καὶ Θήβης ἔδος εἵλομεν ἐπταπύλοιο,
 παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τείχος ἄρειον,
 πειθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἀρωγῇ·
 κείνοι δὲ σφετέρησιν ἀτασθαλίησιν ὄλοντο.
 τῷ μὴ μοι πατέρας ποθ' ὁμολῇ ἔνθεο τιμῇ." 410
 τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
 " τέττα, σιωπῇ ἦσο, ἐμῷ δ' ἐπιπείθεο μύθω.
 οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι ποιμένι λαῶν
 ὀτρύνοντι μάχεσθαι ἐυκνήμιδας Ἀχαιοῦς·
 τούτῳ μὲν γὰρ κῦδος ἄμ' ἔψεται, εἴ κεν Ἀχαιοὶ 415
 Τρῶας δηρώσωσιν ἔλωσί τε Ἴλιον ἱρήν,
 τούτῳ δ' αὖ μέγα πένθος Ἀχαιῶν δηωθέντων.
 ἀλλ' ἄγε δὴ καὶ νῶι μεδάμεθα θούριδος ἀλκῆς."
 ἦ ῥα καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε·
 δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσσι νῆακος 420
 ὀρνυμένον· ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν.
 ὥς δ' ὅτ' ἐν αἰγιαλῷ πολυηχεί κύμα θαλάσσης
 ὀρνυτ' ἐπασσύτερον Ζεφύρου ὑπο κινήσαντος·

406. καὶ is expressed by the emphasis in "we *did* take," i.e. we did not merely besiege. This is the only mention in H. of the war of the Epigoni; that of the "Seven" is rarely alluded to.

407. ἀγαγόνθ', dual, as he is thinking only of Diomedes and himself. ἄρειον is taken by the Schol. as comparative, viz. τοῦ ἐν Τροίᾳ; for the sake of the antithesis it should rather mean "a stronger wall than our fathers found," as though Thebes had been strengthened in the interval. Cf. O 736, "a stronger wall" than that which is now being taken. There is no Homeric instance of ἄρειος = Ἀρήιος, and in any case that would weaken the point of the line. Ar. obelized 407-9 on the ground that if the fathers were defeated by their own madness and the sons conquered only by obeying the gods, there is no ground for concluding that the sons are better warriors than the fathers were.

409. The ἀτασθαλίαι may be illustrated from Aesch. *Sept.* 423 sqq., where it is said of Kapaneus

θεοῦ τε γὰρ θέλοντος ἐκέρπειν πόλιν
 καὶ μὴ θέλοντός φησιν, κ.τ.λ.

410. Observe the very rare use of μῇ with aor. imper. : so Σ 134 μῇπω κατα-

δύσο, ω 248 μῇ . . ἔνθεο. Schol. A quotes μῇ φεύσον, ὦ Ζεῦ, Aristoph. *Thesm.* 870. See on this H. G. § 328.

412. τέττα, a ἄπ. λεγ. which divided the opinions of the ancient critics, some taking it as a προσφώνησις φιλεταιρική, others as an ἐπίρρημα σχετλιαστικόν. It is probably like ἄττα (I 607, q.v.), a term of affection, perhaps borrowed from the language of infancy. "A friendly or respectful address of youths to their elders," L. & S.; but there is no ground for supposing Sthenelos to be older than Diomedes. ἦσο, simply "continue," as often.

421. ὑπό, explained by Am. and La R. of fear seizing the *knees*, as Γ 34, ὑπὸ δὲ τρόμος ἔλλαβε γυῖα. But it is better to translate, with Fäsi, "thereat," as though = under the influence of the noise. This is common in composition, e.g. ὑποτρέω, to tremble at a thing; so ὑπαὶ δέ τε κόμπος ὀδόντων γίγνεται, Δ 417. ταλασίφρονα, cf. Φόβος . . ὅς τ' ἐφόβησε ταλάφρονά περ πολεμιστήν, N 300; and for the introduction of a supposed spectator, Δ 539, etc.

422. κύμα is used collectively, as is shewn by ἐπασσύτερον (for which see A 383). This latter word contains the point of comparison, v. 427.

πόντῳ μὲν τε πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 χέρσῳ ῥηγνύμενοι μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας 425
 κυρτὸν ἰὸν κορυφούται, ἀποπτύει δ' ἄλως ἄχνην·
 ὥς τὸτ' ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες
 νωλεμέως πολεμόνδε. κέλευε δὲ οἷσιν ἕκαστος
 ἡγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν, οὐδέ κε φαίης
 τόσσον λαὸν ἐπεσθαι ἔχοντ' ἐν στήθεσιν αὐδὴν, 430
 σιγῇ, δειδιότες σημάτων· ἀμφὶ δὲ πᾶσιν
 τεύχεα ποικίλ' ἔλαμπε, τὰ εἰμένοι ἐστιχόωντο.
 Τρῶες δ', ὥς τ' οἶες πολυπάμονος ἀνδρὸς ἐν αὐλῇ
 μυρίαὶ ἐστήκασιν ἀμελγόμεναι γάλα λευκὸν
 ἀζηχὲς μεμακυῖαι, ἀκούουσai ὅπα ἀρνῶν, 435
 ὡς Τρῶων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὀρώρειν·
 οὐ γὰρ πάντων ἦεν ὁμὸς θρόος οὐδ' ἴα γῆρυς,
 ἀλλὰ γλῶσσ' ἐμέμικτο, πολὺκλητοι δ' ἔσαν ἄνδρες.
 ὦρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ γλαυκῶπις Ἀθήνη
 Δειμός τ' ἠδὲ Φόβος καὶ Ἔρις ἄμοτον μεμαυῖα, 440
 Ἄρεος ἀνδροφόνιοι κασιγνήτη ἐτάρη τε,
 ἢ τ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα

424. **μὲν τε**, so A and one or two other MSS., vulg. **μὲν γὰρ**. But La R. remarks that **τὰ πρῶτα** always means "primum," "at the first," i.e. once for all, e.g. A 6, Z 489, etc.; when followed by **ἔπειτα** or **δεύτερον** it is always **πρῶτα** alone: cf. 442 below. The use of **τε** in similes is very common, v. H. G. § 332; La R. quotes sixteen instances in books B-E alone.

426. **ἰόν**, so Ar.: La R. **ἔόν** with MSS., but this is far less vigorous and picturesque.

428. **νωλεμέως**, a word of uncertain origin. L. Meyer derives from root *ram*, to rest (*ἡρέμα*, etc.; v. Curt. *Et.* no. 454); but there is no instance of the *r* of this root passing into *l* in any cognate language. Düntzer refers it to root *dl*, as if from an adj. *δλεμος*, in sense "not to be destroyed," imperishable; but this hardly suits the sense, "unceasingly."

433. For the pointed contrast between the silence of the Greeks and the clamour of the Trojans cf. I 1-9. **Τρῶες** is not followed by any verb, the sentence being interrupted by the simile, and taken up in an altered form in 436. We have a similar case in ν 81-4, ἢ δ', ὥς τ' . . . ὥς ἀρα τῆς. **πολυπάμονος**, so A; all other authorities give **πολυπάμμος**, which

Hinrichs considers an Aeolic form, derived from root *pa* (*πότ-νια*, etc.), for *πάτμων*: *-παμμος*, he says, would be Doric, and therefore out of place in H. But *πάομαι* regularly has *ā* in its derivatives, *πέπαμαι*, etc.

435. **ἀζηχὲς**, according to Döderlein, and Clemm in *C. St.* viii. 46, for *ἀ-διεχὲς* "very piercing," of sound. So in O 658, P 741. But in σ 3 and probably O 25 it means "incessant," as though from *ἀ-διεχὲς*. Döderlein thinks that the two words have got confused.

437. Compare B 804. The origin of the form *ἴα* (with masc. *ἰῶ* only Z 422) is very doubtful; it does not seem possible to connect it with *μία* (for *σμία*, *σεμ-ια*). See Curt. *Gr. Et.* no. 599 and p. 594.

438. **πολύκλητοι**, like the more common *πολυηγεεῖς*, called together from many parts.

440. The three half-personified spirits of battle must not be regarded as siding with either party, but as arousing alike *τοὺς μὲν* and *τοὺς δέ*. Cf. A 73, N 299, O 119, Σ 535, in none of which are they actual persons in the war.

442. Cf. 424, and the well-known imitation of the lines by Verg. *Aen.* iv. 173 sqq., especially "Ingrediturque solo et caput inter nubila condit."

οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνει.
 ἢ σφιν καὶ τότε νεῖκος ὁμοῖον ἔμβαλε μέσσω
 ἐρχομένη καθ' ὁμίλον, ὀφέλλουσα στόνον ἀνδρῶν. 445
 οἱ δ' ὅτε δὴ ῥ' ἐς χώρον ἓνα ξυνιόντες ἵκοντο,
 σὺν ῥ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
 ἔπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὀρώρειν.
 ἔνθα δ' ἄμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν 450
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἷματι γαῖα.
 ὥς δ' ὅτε χεῖμαρροι ποταμοὶ κατ' ὄρεσφι ῥέοντες
 ἐς μισγάγκειαν ξυμβάλλετον ὄβριμον ὕδωρ
 κρουῶν ἐκ μεγάλων κοίλης ἔντοσθε χαράδρῃ·
 τῶν δέ τε τηλόσε δοῦπον ἐν οὔρεσιν ἔκλυε ποιμήν· 455
 ὥς τῶν μισγομένων γένετο ἰαχὴ τε πόνος τε.
 πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα κορυστὴν
 ἐσθλὸν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον·
 τὸν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὅστέον εἶσω 460
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν,
 ἥριπε δ', ὥς ὅτε πύργος, ἐνὶ κρατερῇ ὕσμινῃ.
 τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφῆνωρ

443. Notice the aor. ἐστήριξε and pres. βαίνει side by side, of momentary and continuous action as usual.

444. For ὁμοῖον see 315.

448. ὀμφαλόεσσαι, see on A 34. The ἀσπίδες are merely a repetition of ῥινούς above.

449. ἔπληντο, "met," from πλα- = πελ-, the only pres. forms being πελάζω and πελάω (*Hym. Hom.*) The perf. πεπλημένος is found in μ 108.

450. Observe the *chiasmus* οἰμωγὴ . . . εὐχολὴ . . . ὀλλύντων . . . ὀλλυμένων.

452. ὄρεσφι, locative, with κατὰ as with πρό, Γ 3.

453. μισγάγκειαν, "watersmeet," place where two valleys (ἀγχεα) join their streams (ἀπ. λεγ.).

454. κρουῶν ἐκ μεγάλων seems simply to denote the great body of water "fed from mighty springs." The χαράδρῃ will be the ravine leading down to the μισγάγκεια. The simile is imitated in Verg. *Aen.* ii. 307, xii. 523.

455. τηλόσε, the use of the *terminus ad quem* instead of a *quo* is regular in cases like this; the reaching to a distance is regarded as a property of the power

of hearing, not of the sound, II 515 δύνασαι δὲ σὺ πάντοσ' ἀκούειν, cf. A 21, πύθεται γὰρ Κύπρονδε μέγα κλέος.

456. πόνος, Ar. for φόβος of MSS., because he held that φόβος in H. always mean "flight" not "fear," and in the present case flight has not yet begun on either side. So Lehrs, *Ar.* p. 76.

457. Antilochos the son of Nestor has not before been mentioned. ἔλεν, in pregnant sense, as very often in Il., "slew"; see note on A 328. κορυστὴν, in full armour, on the analogy of θωρηκτής, ἀσπιστής, αἰχμητής (on this formation see H. G. § 116, 2). In the compound ἵπποκορυστὴς however the termination -της seems to have the usual transitive force, "arrayer of chariots," and Paley suggests that the simple form may here mean "an officer, one who marshals, κορύσσει, his troops."

459-461 = Z 9-11. πῆξε, he plunged the spear—the active πῆγνυμι is not intrans. in H. except in the perf. πέπηγε. For φάλος see note on Γ 362.

462. On ὥς ὅτε without a finite verb see B 394.

Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων,
 ἔλκε δ' ὑπέκ βελέων λελημένος ὄφρα τάχιστα 465
 τεύχεα συλήσειε· μίνυνθα δέ οἱ γένεθ' ὀρμή·
 νεκρὸν γὰρ ἐρύοντα ἰδὼν μεγάλθυμος Ἀγήνωρ
 πλευρά, τὰ οἱ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη,
 οὔτῃσε ξυστῶ χαλκήρεϊ, λύσε δὲ γυῖα.
 ὥς τὸν μὲν λίπε θυμός, ἐπ' αὐτῷ δ' ἔργον ἐτύχθη 470
 ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δὲ λύκοι ὥς
 ἀλλήλοις ἐπόρουσαν, ἀνὴρ δ' ἄνδρ' ἐδνοπάλιζεν.
 ἔνθ' ἔβαλ' Ἀνθεμίωνος υἱὸν Τελαμώνιος Αἴας,
 ἦϊθεον θαλερὸν Σιμοείσιον, ὃν ποτε μήτηρ
 Ἰδηθεν κατιοῦσα παρ' ὄχθησιν Σιμόεντος 475
 γέιναιτ', ἐπεὶ ῥα τοκεῦσιν ἅμ' ἔσπετο μῆλα ἰδέσθαι·
 τούνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεῦσιν
 θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰὼν
 ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
 πρῶτον γάρ μιν ἰόντα βάλε στήθος παρὰ μαζὸν 480
 δεξιόν, ἀντικρὺς δὲ δι' ὤμου χάλκεον ἔγχος
 ἦλθεν· ὁ δ' ἐν κονίησι χαμαὶ πέσεν αἰγιερός ὥς,
 ἥ ῥά τ' ἐν εἰαμενῇ ἔλεος μέγαλοιο πεφύκη

464 = B 541.

465. ὄφρα is perhaps to be taken with *λελημένος*, compare E 690 *λελημένος ὄφρα τάχιστα ὥσαιτ'* Ἀργεῖους, cf. τ 367 *ἀρώμενος εἰς ἵκοιο* : cf. also Z 361, II 653. In the second case however, as well as in the present passage, it is possible to make *λελημένος* = eagerly (as M 106, II 552, *βάν ῥ' ἰθὺς Δαναῶν λελημένοι*), ὄφρα going with the principal verb. Compare also note on A 133, and on the other side H. G. § 307.

467. γὰρ, so best MSS., vulg. γάρ ῥ', which is at best a clumsy compound (though it is found a few times) and not required by either sense or metre; for *ἐρύοντα* originally began with F, and the caesura alone in this part of the line would suffice to lengthen the short syllable. The same omission should be made in B 342, though with only one MS.

468. πλευρά, neut. only here, and probably A 437, elsewhere *πλευραί*. Cf. Δ 122, *νεῦρα* by *νευρή* (bowstring). παρ' ἀσπίδος, were exposed beside his shield.

470. αὐτῷ, the body, as opposed to the departed *θυμός* : see on A 4.

472. ἐδνοπάλιζεν, "shook," an obscure

word recurring only ξ 512, τὰ σὰ ῥάκεα *δνοπαλίζεις*, apparently "thou shalt flutter, flaunt thy rags," al. "shalt clothe thee." Neither interpretation throws much light on the present passage. No convincing derivation has been suggested; perhaps it is connected with *γνόφαλλον* (cf. *δνόφος* by *γνόφος* and *κνέφας*) in Alkman, frag. 34 = *κνέφαλλον*, Aristoph. frag. 84, which are related to *κνάπτω*, "wool torn off in carding cloth" (Hayman on ξ 512). But the connexion in sense is by no means obvious.

474. With *Σιμοείσιος* cf. *Σάτιος*, a contracted form for *Σαττιοείσιος* Ξ 443, and *Σκαμάνδριος* Z 402, all proper names of Trojans derived from rivers.

478. Cf. P 302. *θρέπτρα*, recompense for rearing him: compare the *πλόκαμος Ἰνάχῳ θρεπτήριος* of Aesch. *Cho.* 6.

479. For ὑπ' Αἴαντος δουρὶ see Γ 436.

480. πρῶτον, here local, in the forefront.

483. εἰαμένη, lowland, apparently from root *ās*, ἥς, to sit, for *ἡσαμένη*, cf. *ἡμένῳ ἐν χώρῳ*, Theok. xiii. 40. (Curt. *Et.* no. 568.) *πεφύκη* is Hermann's conjecture for *πεφύκει* of all MSS.; the pluperf. is entirely out of place in a simile, and of

λείη, ἀτάρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασιν·
 τὴν μὲν θ' ἄρματοπηγὸς ἀνὴρ αἴθωνι σιδήρῳ 485
 ἐξέταμ', ὅφρα ἵτυν κάμψῃ περικαλλεῖ δίφρῳ.
 ἢ μὲν τ' ἀζομένη κεῖται ποταμοῖο παρ' ὄχθας.
 τοῖον ἄρ' Ἀνθεμίδην Σιμοεῖσιον ἐξενάριξεν
 Αἴας διογενής. τοῦ δ' Ἀντιφος αἰολοθώρηξ
 Πριαμίδης καθ' ὅμιλον ἀκόντισεν ὀξείῳ δουρί· 490
 τοῦ μὲν ἄμαρθ', ὁ δὲ Λεῦκον Ὀδυσσεὸς ἐσθλὸν ἑταῖρον
 βεβλήκει βουβῶνα νέκυν ἐτέρωσ' ἐρύοντα·
 ἦριπε δ' ἀμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρός.
 τοῦ δ' Ὀδυσσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη,
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ, 495
 στῆ δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ
 ἀμφὶ ἑ παπτήνας. ὑπὸ δὲ Τρῶες κεκάδοντο
 ἀνδρὸς ἀκοντίσαντος. ὁ δ' οὐχ ἄλιον βέλος ἦκεν,
 ἀλλ' υἱὸν Πριάμοιο νόθον βάλε Δημοκόοντα,
 ὃς οἱ Ἀβυδόθεν ἦλθε, παρ' ἵππων ὠκείων· 500
 τὸν ῥ' Ὀδυσσεὺς ἐτάριοιο χολωσάμενος βάλε δουρὶ
 κόρσῃν· ἢ δ' ἐτέριοιο διὰ κροτάφοιο πέρησεν
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν,
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 χόρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἴκτωρ· 505

course the authority of MSS. as between *ει* and *η* is *nil*. La R. quotes a number of instances where the perf. subj. has been thus corrupted into the plup., P 435, Π 633, Λ 477, α 316, σ 133, χ 469. *ἔλεος*, cf. ρ 208, *αἰγείρων ὕδατοτρεφέων*.

484. Mure quotes "the practice, still common in Southern Europe, of trimming up the stem of the poplar to within a few feet of the top, which, left untouched, preserves the appearance of a bushy tuft," so that the comparison is between this tuft and the warrior's plume.

485. The use of so soft and weak a wood as poplar for the felloe of a wheel is certainly curious. The wood is suited to the purpose however by its flexibility and elasticity (Buchholz, H. R. i. 2, 240). Ameis suggests that the bronze tire (*ἐπίσωτρον*) would supply the requisite hardness. Probably the Homeric carpenter had not learned to bend tough wood by the aid of steam, and was therefore driven to the use of the weaker kinds for purposes such as the present.

489. *αἰολοθώρηξ*, like *κορυθαίολος*, implies the quick flashing of the metallic surface. The idea of *flexibility* or easy motion (Buttm. *Lexil.* p. 66) does not suit the solid plates of the Homeric cuirass.

492. *βεβλήκει*, the plup. implies *violent* hitting; it is an intensive imperfect, not a pluperfect in our sense; see Delbrück, E. F. iv. 85. *ἐτέρωσε*, "to the other side," from Antipho's point of view.

497. *κεκάδοντο* from *χάζομαι*: the *χ* of the pres. is not organic, but merely an affection of *κ* produced by the *s* of root *skad* (lit. to cut, sever oneself: cf. Lat. *cedo*).

498. *ἀνδρὸς* is a causal genitive (cf. τοῦ ἀποκταμένοιο 494).

500. *ἵππων*: apparently Priam kept a stud-farm at Abydos. His horses were of the famous breed of Tros, for which see E 265-7, T 221-230. It would be simpler to understand "beside his chariot," like *παρ' ἀσπίδος* above (468; so Mr. Monro); but the order of the words is against this.

Ἄργεῖοι δὲ μέγα ἴαχον, ἐρύσαντο δὲ νεκρούς,
 ἴθυσαν δὲ πολὺ προτέρω. νεμέσθησε δ' Ἀπόλλων
 Περγάμου ἐκκατιδών, Τρώεσσι δὲ κέκλετ' αὔσας·
 “ὄρνησθ', ἱππόδαμοι Τρῶες, μὴδ' εἵκετε χάρμης
 Ἄργεῖοις, ἐπεὶ οὐ σφι λίθος χρῶς οὐδὲ σίδηρος 510
 χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν.
 οὐ μὰν οὐδ' Ἀχιλεὺς Θέτιδος παῖς ἠνκόμοιο
 μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει.”
 ὧς φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιοὺς
 ὄρσε Διὸς θυγάτηρ κυδίστη τριτογένεια, 515
 ἐρχομένη καθ' ὅμιλον, ὅθι μεθιέντας ἴδοιτο.
 ἐνθ' Ἀμαρυγκεῖδην Διώρεα μοῖρα πέδησεν·
 χερμαδίῳ γὰρ βλῆτο παρὰ σφυρὸν ὀκρίοντι
 κνήμην δεξιτερήν· βάλε δὲ Θρηκῶν ἄγος ἀνδρῶν,
 Πείροος Ἰμβρασίδης, ὃς ἄρ' Αἰνόθεν εἰληλούθειν· 520
 ἀμφοτέρω δὲ τένοντε καὶ ὅστέα λᾶας ἀναιδῆς
 ἄχρις ἀπηλοίησεν· ὁ δ' ὕπτιος ἐν κονίησιν
 κάππεσεν, ἄμφω χεῖρε φίλοις ἐτάροισι πετάσσας,
 θυμὸν ἀποπνεύων. ὁ δ' ἐπέδραμεν, ὃς ῥ' ἔβαλέν περ,
 Πείροος, οὔτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα πᾶσαι 525
 χύντο χαμαὶ χολάδες, τὸν δὲ σκότος ὅσσε κάλυψεν.
 τὸν δὲ Θόας Αἰτωλὸς ἀπεσσύμενον βάλε δουρὶ

508. Πέργαμος, the citadel of Troy, where was the temple of Apollo, E 446: afterwards called τὸ Πέργαμον (cf. Ἴλιον by Homer's Ἴλιος) or τὰ Πέργαμα. The tragedians use it in its primitive sense as a common name, “citadel”; it is doubtless conn. with πύργος.

515. τριτογένεια, also Θ 39, X 183, γ 378: derived by the Greeks from a river Triton, variously located in Boiotia or Thessaly, or from the lake Tritonis in Libya. All these words are no doubt connected with a stem τριτω-, meaning *water*, which appears in τριτών, Ἀμφιτρίτη, Skt. *trita* (Fick). Ameis suggests that this may contain an allusion to the myth that all the gods were children of Okeanos and Tethys (Ξ 201); Athene has no special connexion with water. Another derivation (Eustath.) from an alleged Cretan word τριτώ=head (*i.e.* born from the head of Zeus) lacks all trustworthy confirmation. (See note 10 in Butcher and Lang's *Odyssey*, p. 415.) The original significance of the name is however not now to be discovered. See note on Ἀτρυτώνη, B 157.

517. πέδησεν, *i.e.* prevented his escape; X 5, “Ἐκτορα δ' αὐτοῦ μέναι ὀλοῇ μοῖρα πέδησεν.”

521. τένοντε: Homer generally uses this word in the dual, only twice in plur., apparently from a belief that the tendons always went in pairs. πάντα τὰ τεταμένα νεῦρα τένοντας Ὅμηρος λέγει, Ar. on I' 478; cf. X 396. ἀναιδῆς, *relentless*, *i.e.* stubborn; cf. N 139 (where however there is no intimation of the stone doing any harm to a human being), and the famous description of the stone of Sisyphos, A 598. Aristotle (*Rhet.* iii. 11) mentions this as a case of the attribution of human qualities to lifeless objects.

522. ἄχρις recurs II 324, P 599, in all cases in description of wounds (the form ἄχρι as a preposition with gen. σ 370 only). It must mean “utterly,” though this creates some difficulty in the explanation of P 599, *q.v.*

524. ῥ' evidently represents a lost *F'* = *εἰ, him*.

527. ἀπεσσύμενον, Ar., vulg. ἐπέσσε. with most and best MSS.: the *advance*

στέρνον ὑπὲρ μαζοῖο, πάγη δ' ἐν πνεύμονι χαλκός.
 ἀγκίμολον δέ οἱ ἦλθε Θόας, ἐκ δ' ὄβριμον ἔγχος
 ἐσπάσατο στέρνοιο, ἐρύσσατο δὲ ξίφος ὀξύ, 530
 τῷ δ' γε γαστέρα τύψε μέσσην, ἐκ δ' αἶνυτο θυμόν.
 τεύχεα δ' οὐκ ἀπέδυσσε· περίστησαν γὰρ ἑταῖροι
 Θρηϊκὲς ἀκρόκομοι δολίχ' ἔγχεα χερσὶν ἔχοντες,
 οἳ ἐ μέγαν περ ἔοντα καὶ ἰφθιμον καὶ ἀγανὸν
 ὄσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμύχθη. *Tag* 535
 ὥς τῷ γ' ἐν κονίησι παρ' ἀλλήλοισι τετάσθη,
 ἧ τοι ὁ μὲν Θρηκῶν, ὁ δ' Ἑπειῶν χαλκοχιτώνων
 ἡγεμόνες· πολλοὶ δὲ περικτείνοντο καὶ ἄλλοι.
 ἔνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθών,
 ὅς τις ἔτ' ἄβλητος καὶ ἀνούτατος ὀξεί χαλκῷ 540
 δινεύει κατὰ μέσσον, ἄγοι δέ ἐ Παλλὰς Ἀθῆνη
 χειρὸς ἐλοῦσα, ἀτὰρ βελέων ἀπερύκοι ἐρώήν·
 πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἥματι κείνῳ
 πρηνέες ἐν κονίησι παρ' ἀλλήλοισι τέταντο.

of Peiroos is completed in 524, so it is more natural to suppose with Ar. that he was now retreating. There was also a variant ἐπεσσύμενος.

533. ἀκρόκομοι, cf. B 542 ἄβαντες ἐπιθεν κομόωντες, and note there. The ὑψιχαῖται ἄνδρες of Pind. P. iv. 172 perhaps mean the same thing.

535. πελεμύχθη, "staggered," was shaken by the attack, probably conn. with *pello*, πάλλω.

539. For οὐκέτι there was a curious variant οὐ κέ τι; it is not quite clear from the Scholia whether Ar. adopted it or not. If so, he probably did it on the analogy of ἄν κεν in N 127. The repetition of κεν would be quite un-Homeric, and οὐκέτι gives a perfectly good sense, viz. "it had now come to this, that none could make light," as might conceivably have happened before. See I 164 and note. μετελθών, entering the fight.

540. ἄβλητος by missiles, ἀνούτατος by thrust, as usual.

542. ἐλοῦσα, ἀτάρ, so La R. with one

MS.: A has ἐλοῦσ', ἀτάρ, one ἐλοῦσα αὐτάρ, and the majority ἐλοῦσ' αὐτάρ. But αὐτάρ elsewhere always has the first syllable in the arsis; and it is very common to find a hiatus before ἀτάρ. La R. quotes Θ 503, Λ 732, Ψ 694, ι 83, φ 229, for the hiatus, and compares E 287 (ἐτυχες ἀτάρ), E 485, for the lengthening of a preceding short syllable. All these cases occur after a stop in the principal caesura, and there is therefore no reason to suppose that ἀτάρ ever began with a consonant. ἐρώήν, the rush, *impetus*; cf. Γ 62.

543. Bentley and Heyne, followed by Nauck and others, consider the last two lines of the book as spurious. The words ἥματι κείνῳ, in combination with the plupf. τέταντο, certainly look as though they belonged to the end, not to the beginning of a day's fighting, and may therefore have been a rhapsodist's "tag," meant to wind up the end of a day's recitation, and omitted when Δ was immediately followed by E.

ΙΛΙΑΔΟΣ Ε.

Διομήδους ἀριστεία.

ἔνθ' αὖ Τυδείδῃ Διομήδεϊ Παλλὰς Ἀθήνη
 δῶκε μένος καὶ θάρσος, ἵν' ἔκδηλος μετὰ πᾶσιν
 Ἀργείοισι γένοιτο ἰδὲ κλέος ἐσθλὸν ἄροιτο.
 δαίε' οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ,

Ε

This book contains the first of the ἀριστείαι, or victorious careers of individual heroes. All others, whether Greek or Trojan, are subordinated to Diomedes, who is the central figure down to the middle of the next book. Hence Herodotos (ii. 116) quotes Z 289-292 as occurring ἐν Διομήδεος ἀριστείῃ.

The book falls into three main parts: (i.) 1-430, Diomedes makes havoc of the Trojans, and though wounded by Pandaros returns to the fight, and wounds Aphrodite by the help of Athene; (ii.) 431-710, Ares and Apollo rally the Trojans, and Diomedes has to retreat; Sarpedon kills Tlepolemos; (iii.) 711-909, Hera and Athene come to help the Greeks, and Athene and Diomedes wound Ares, and drive him to Olympos.

The critical difficulties of this book (with which we must include Z 1-311), unlike those which have preceded it, are internal rather than external. The most serious of all is to be found in the speech of Diomedes to Glaukos, where he speaks of the danger of a mortal fighting against a god (Z 128). This is quite unintelligible in the mouth of a hero fresh from victory over Aphrodite and Ares; while the very doubt as to whether Glaukos be not a god is inconsistent with the faculty bestowed on Diomedes in E 127-8 of discerning gods from men. Again the passage in which Athene takes Ares out of the battle (E 27-36) is most abruptly introduced without connexion at the

beginning or end. The words of Athere to Diomedes (E 124-132) evidently imply that she means to leave the battle field, and that Diomedes is to rely upon himself; yet in 290 she is there to guide his dart, though in 418 we find her in Olympos. There is therefore good ground for the supposition that the whole incident of the wounding of Aphrodite is an addition to the original narrative.

This is still more the case with the wounding of Ares at the end of the book. This seems like an attempt to outbid the wounding of Aphrodite, and is accordingly not free from traces of exaggeration. The episode of the fight between Sarpedon and Tlepolemos is most probably of much later origin than the greater portion of the Iliad. See note on B 652. With these exceptions however, and a few of smaller compass mentioned in the notes, there is no reason to suppose that any part of the book is to be ascribed to any period after the bloom of Epic poetry, nor any difficulty in supposing it to have been inserted into the original plan of the poem by the original author or an immediate successor.

In fact the oldest part of the ἀριστεία must in all probability have been the earliest of such insertions between A and Λ, and forms the necessary foundation for the last part of Z, which is no doubt contemporary with it. It is likely however that the introduction of the wounding of the gods has dislocated the original framework, as it is hardly possible to

- ἀστέρ' ὀπωρινῷ ἐναλίγκιον, ὅς τε μάλιστα
 λαμπρὸν παμφαίνῃσι λελουμένος Ὠκεανοῖο·
 τοῖόν οἱ πῦρ δαῖεν ἀπὸ κρατός τε καὶ ὤμων,
 ὥρσε δέ μιν κατὰ μέσσον, ὅθι πλείστοι κλονέοντο.
 ἦν δέ τις ἐν Τρώεσσι Δάρης ἀφνειὸς ἀμύμων,
 ἱρεὺς Ἥφαίστοιο· δύω δέ οἱ νιῆες ἦστην,
 Φηγεὺς Ἰδαίος τε, μάχης ἐν εἰδότε πάσης·
 τῷ οἱ ἀποκρινθέντε ἐναντίῳ ὀρμηθήτην·
 τὼ μὲν ἀφ' ἵπποιον, ὁ δ' ἀπὸ χθονὸς ὥρνυτο πεζός.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἴοντες,
 Φηγεὺς ῥα πρότερος προῖει δολιχόσκιον ἔγχος·
 Τυδεΐδew δ' ὑπὲρ ὤμων ἀριστερὸν ἤλυθ' ἀκωκῇ
 ἔγχεος, οὐδ' ἔβαλ' αὐτόν. ὁ δ' ὕστερος ὥρνυτο χαλκῷ
 Τυδεΐδης· τοῦ δ' οὐχ ἄλιον βέλος ἔκφυγε χειρός,

give a satisfactory continuous narrative when these are omitted; even as the *Iliad* stands there are several points in which the description lacks clearness.

The action is in the highest degree rapid and varied. The numerous myths and legends of the gods which are peculiar to the book do not betray any other sign of late origin; and the merit of scenes like the wounding of Aphrodite and even of Ares cannot be better exhibited than by contrast with such a specimen of the work of the decadence as the *Θεομαχία* in Ph.

4. *Δαίε οἱ* is added expegetically to *δῶκε*, and hence without a conjunction, as *ε* 234, etc. The very old Ambrosian MS. reads *δαίε δέ οἱ ἐκ κόρυθος*, which may point to an older *δαίε δέ οἱ κόρ*. For the idea cf. Σ 206-214 and X 134-5.

5. This fine simile is essentially like that of X 26-29, whence we see that the star of summer is *Seirios*, "the dog of Orion." For *ὀπωρινός*, which hence must mean the "dog-days," the time of the heliacal rising of *Seirios*, rather than what we call autumn, cf. also II 335, Φ 346, λ 192 (*τεθαλνῖα*, as the season of fruit). The Homeric division of the year is into spring, early summer (*θέρος*), late summer (*ὀπώρη*), and winter, and corresponds with the fact that the transition from the heat of summer to the cold of winter is in Greece extremely rapid. Hence there is good reason for connecting the syllable *ὀπ*- with root *ὀπ*, found in *ὀπτός*; it will mean "the ripening time," in which sense the Lat.

coquo is also used. The scansion *ὀπωρινός*, though invariable in H., is hard to explain. The suffix *is* perhaps to be compared with *-εινο-* (*ποθ-εινός*, etc., H. G. § 118) and *-εννο-* (*ἀργ-εννός*, *ἐρεβ-εννός*) rather than with the *-ινο-* of *φῆγ-ινο-ς*, *εἰάρ-ινο-ς*; and this supposition, it will be observed, is supported by the difference of accent. For the elision of *-ι* of the dat. cf. H. G. § 376 (3).

6. *λελουμένος*, as Σ 489, *λοετρῶν Ὠκεανοῖο*. For the gen. cf. Z 508, etc. For *παμφαίνῃσι* some MSS. give *παμφαίνῃσι*, which is doubtless an older form of this subjunctive. Some edd. have taken it for an indic., but this is not possible, as the non-thematic present is found only with vowel-stems, as *δάμνησι*, 746. The derived form *παμφανῶσα* proves nothing.

7. Schol. A on this line is interesting as giving one of the few extant specimens of the method of Zoilos, the famous Ὀμηρομάστιξ—"Ζώϊλος ὁ Ἐφέσιος κατηγορεῖ τοῦ τόπου τούτου, καὶ μέμφεται τῷ ποιητῇ ὅτι λίαν γελοῖως πεποιήκεν ἐκ τῶν ὤμων τοῦ Διομήδους καίρμενον πῦρ· ἐκινδύνεσε γὰρ ἂν καταφλεχθῆναι ὁ ἥρω." The strokes of the lash do not seem to have been very formidable.

9. For this exordium cf. P 575.

10. Hephaistos, like Athene, though represented as allied with the Greeks, is worshipped in Troy. *ἦστην*, here only.

12. *ἀποκρινθέντε*, separating themselves from the throng. *οἱ*, for the dat. after *ἐναντίῳ* cf. I 190, Δ 67, but it is only here used of hostile meeting, in which sense the gen. is commoner.

cf. Clarke's edition, in H. G. in Fam. St.

ἀλλ' ἔβαλε στῆθος μεταμάζιον, ὥσε δ' ἀφ' ἵππων.
 Ἴδαϊος δ' ἀπόρουσε λιπὼν περικαλλέα δίφρον,
 οὐδ' ἔτλη περιβῆναι ἀδελφείου κταμένοιο.
 οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν,
 ἀλλ' Ἥφαιστος ἔρυτο, σάωσε δὲ νυκτὶ καλύψας,
 ὥς δὴ οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἷη.
 ἵππους δ' ἐξελάσας μεγαθύμου Τυδέος υἱὸς
 δῶκεν ἑταίροισιν κατάγειν κοίλας ἐπὶ νῆας.
 Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον υἷε Δάρητος
 τὸν μὲν ἀλευάμενον, τὸν δὲ κτάμενον παρ' ὄχρεσφιν,
 πᾶσιν ὀρίνθη θυμός· ἀτὰρ γλαυκῶπις Ἀθήνη
 χεῖρὸς ἐλοῦσ' ἐπέεσσι προσηύδα θοῦρον Ἀρηά.
 “Ἄρες, Ἄρες βροτολοιγέ, μαιφόνε, τειχεσιπλήτα,
 οὐκ ἂν δὴ Τρῶας μὲν ἑάσαιμεν καὶ Ἀχαιοὺς
 μάρνασθ', ὅπποτέροισι πατὴρ Ζεὺς κύδος ὀρέξῃ;

19. **μεταμάζιον** = μετὰ τοῖς μαζοῖς, between the breasts. For similar cases, where an adjective compounded with a preposition and a substantive expresses the same idea as a preposition governing a case, we may compare **μεταδόρπιος** (μετὰ δόρπον) δ 194, **μεταδήμιος**, **καταθύμιος**, **ὑπωρόφιος**, **ἐπομφάλιον** (H 267), and others: and for the special use of **μετά**, expressing “between” two or more things, compare in later Greek **μεταίχμιος**, **μετακόσμιος**, **μετακύμιος**, **μεταπύργιον**. The word here (as in H 267) is rather a neuter used as an adverb than an adjective agreeing with **στῆθος**.

20. **ἀπόρουσε**, either in order to escape, when **οὐδέ** = “and . . . not”; or to defend his brother, when **οὐδέ** = “but . . . not” (so Schol. A). **κατηγορεῖ καὶ τοῦτου τοῦ τόπου ὁ Ζεῦλος, ὅτι λίαν, φησί, γελοῖως πεποίηκεν ὁ ποιητὴς τὸν Ἰδαῖον ἀπολιπόντα τοὺς ἵππους καὶ τὸ ἄρμα φεύγων· ἡδύνατο γὰρ μᾶλλον ἐπὶ τοῖς ἵπποις.**

21. For **ἀδελφείου** Ahrens, no doubt rightly, reads **ἀδελφείο**; this alteration can always be made wherever **ἀδελφείου** occurs, and all other cases are from **ἀδελφείος** in Homer.

22. On the double **οὐδέ** Schol. A rightly remarks, **ἔστιν ἡ μία μὲν ἐπὶ τοῦ πράγματος, θατέρω δὲ ἐπὶ τοῦ προσώπου: i.e.** the second **οὐδέ** goes with **αὐτός** and contrasts the two persons; the first contrasts the two events (one real, the other hypothetical). Cf. B 703, Z 130.

24. **οἱ**, i.e. his old priest, their father. **ἀκαχήμενος**, according to the traditional explanation, is a perfect with “Aeolic

accent”; and so the infin. **ἀκάχθησθαι**. But it would seem preferable to regard these forms as non-thematic presents (H. G. § 19) of the *ε*-stem **ἀκαχε-**, of which we have a trace in the aor. **ἀκάχησε**. There is a perf. of different formation in **ἀκηχέδαται** P 637, **ἀκηχεμένος** Σ 29. The reduplication in this verb extends through all forms. **ἀλάλησθαι** is an analogous case. Cf. La Roche, *Hom. Textkr.* 182.

31. **Ἄρες Ἄρες**, an unmistakable instance of the manner in which the ictus alone is sufficient to lengthen a short syllable. The name is found with long *ā* chiefly in the last foot, but occasionally in the first (518, 594, Δ 441, etc.), more rarely in the second (827, 829), and fourth, Σ 264; in all cases *in arsi*. Bekker, following Ixion, wrote the second word **ἀρές**, taking it as the adj. of which the compar. and superl. **ἀρείων** and **ἄριστος** are familiar, but it cannot here be separated from the proper name. It is however remarkable that H. nowhere else repeats the same word twice in immediate succession, common though the practice is in later poets; a long list of instances is given by Bekker, H. B. 194. The most similar phrases in H. are **αἰνῶθεν αἰνῶς**, **οἰόθεν οἶος**, and others which will be found in the exhaustive catalogue given by Bekker *l.c.* **τειχεσιπλήτα**, see Curt. *Gr. Et.* no. 367, where, with **πέλας** and **πλησίον**, it is referred to root **πελ**, to beat, strike. Zenod. read **τειχεσιβλήτα**.

33. **ἐπποτέροισι**, i.e. to see to which party Zeus will give.

νῶι δὲ χαζώμεσθα, Διὸς δ' ἀλεώμεθα μῆνιν."

ὧς εἰποῦσα μάχης ἐξήγαγε θοῦρον Ἄρῃα. 35

τὸν μὲν ἔπειτα καθείσεν ἐπ' ἡιόνετι Σκαμάνδρῳ,
Τρῶας δ' ἔκλιναν Δαναοί· ἔλε δ' ἄνδρα ἕκαστος
ἡγεμόνων. πρῶτος δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων
ἄρχον Ἀλίζωνων, Ὀδίων μέγαν, ἔκβαλε δίφρου·
πρώτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν 40
ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.

[δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.]

Ἰδομενεὺς δ' ἄρα Φαῖστον ἐνήρατο, Μήονος υἱὸν
Βώρου, ὃς ἐκ Τάρνης ἐριβόλακος εἰληλούθειν·
τὸν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἔγχεϊ μακρῷ 45

νύξ' ἵππων ἐπιβησόμενον κατὰ δεξιὸν ὦμον·
ἥριπε δ' ἐξ ὀχέων, στυγερὸς δ' ἄρα μιν σκότος εἶλεν.

τὸν μὲν ἄρ' Ἰδομενῆος ἐσύλευον θεράποντες·
υἱὸν δὲ Στροφίοιο Σκαμάνδριον, αἴμονα θήρης,
Ἀτρεΐδης Μενέλαος ἔλ' ἔγχεϊ ὀξυόεντι, 50
ἐσθλὸν θηρητῆρα· δίδαξε γὰρ Ἀρτεμις αὐτῇ

36. **ἡιόνετι**, a word of doubtful signification. Of the explanations proposed perhaps the most plausible is that of Göbel (*Lexil.* i. 49), who derives it from a root *áf*, to make a noise (*αἰεῖν*, *ἀντή*, etc.), through *ἡ-ι-ή* (for *áf-ι-ή*) = noise, in the sense of the *loud-sounding* river (cf. *δινηεῖς*); whence also *ἡιών* = the noisy sea-shore. *ἡύεις* cannot come from *ἡιών* both for phonetic reasons and also because *ἡιών* is always used of the shore of the sea, not of a river.

37. **ἐκλιναν**, as Lat. *inclinare aciem*.

40. **πρώτῳ στρεφθέντι**, i.e. turning to flee before all the others.

42. Omitted by A C Townl.

44. **Τάρνη**, πόλις Λυδίας ἣ νῦν Σάρδεις, Schol. A. What ground there was for this assertion we cannot say.

46. **ἐπιβησόμενον**: on the question whether this form is really a future see H. G. § 41, where it is pointed out that in some cases the forms in *-σόμεν* are used as imperfects; while in § 244 it is called a future. The latter better suits Ψ 379, αἰεὶ γὰρ δίφρου ἐπιβησομένοιῳ ἐκτῆν; compare λ 608, αἰεὶ βαλέοντι εοικώς. If it means "as he was about to mount," it is one of the few cases in H. where the fut. part. is used otherwise than predicatively with a verb of motion.

See H. G. § 244. The words **ἥριπε ἐξ ὀχέων** do not afford any criterion, as they might be used of one who, as about to mount, had one foot in the chariot.

48. **θεράποντες**, here "retainers" in the wider sense; generally each hero has only one *θεράπων*, an immediate personal attendant or "squire," who in the case of Idomeneus is Meriones.

49. **αἴμονα**, a word of doubtful meaning and derivation. Eur. *Hec.* 90 evidently took it to mean "bloody," which will not suit here (Aesch. *Supp.* 847 is hopelessly corrupt). It seems natural to connect it with *αἰμύλος*, and translate "wily in the chase," but no satisfactory etymology of either word has been given.

50. **ὀξυόεις**: *ὀξύς* :: *φαιδιμύεις* :: *φαιδιμος*. According to Göbel (*de Epiith. Hom. in -eis desinentibus*) all forms in *-eis* are derived from substantives, and thus these two words must come from the neuter of the adj. used substantively: *ὀξύεις* = furnished with an *ὄξύ*, i.e. sharp point: *φαιδιμύεις* = endued with *φαιδιμα*, i.e. gleaming armour. One old derivation was from *ὀξύη*, "made of beech-wood," but the termination *-eis* never indicates material; and the spears of Homer are always made, not of beech, but of ash (but see Eur. *Her.* 727, *τεύχη κόμισε, χειρὶ δ' ἐνθεε ὀξύη*).

αἴμονα =
δαήμονα
skilled in
hunting

βάλλειν ἄγρια πάντα, τά τε τρέφει οὔρεσιν ὕλη.
 ἀλλ' οὐ οἱ τότε γε χραῖσμ' Ἀρτεμις ἰοχάειρα,
 οὐδὲ ἐκηβολίαί, ἦσιν τὸ πρὶν γε κέκαστο·
 ἀλλὰ μιν Ἀτρεΐδης δουρικλειτὸς Μενέλαος
 πρόσθεν ἔθεν φεύγοντα μετάφρενον οὔτασε δουρὶ
 [ὥμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσε·]
 ἥριπε δὲ πρηνής, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

55

then the son

Μηριόνης δὲ Φέρεκλον ἐνήρατο, Τέκτονος υἱὸν
 Ἀρμονίδεω, ὃς χερσὶν ἐπίστατο δαίδαλα πάντα
 τεύχειν· ἔξοχα γάρ μιν ἐφίλατο Παλλὰς Ἀθήνη·
 ὃς καὶ Ἀλεξάνδρῳ τεκτῆνατο νῆας ἑίσας
 ἀρχεκάκους, αἱ πᾶσι κακὸν Τρώεσσι γέγοντο
 οἱ τ' αὐτῷ, ἐπεὶ οὐ τι θεῶν ἐκ θέσφατα ἦδη.
 τὸν μὲν Μηριόνης, ὅτε δὴ κατέμαρπτε διώκων,
 βεβλήκει γλουτὸν κάτα δεξιόν· ἡ δὲ διαπρὸ
 ἀντικρὺς κατὰ κύστιν ὑπ' ὀστέον ἦλυν' ἀκωκή.
 γυνὺξ δ' ἔριπ' οἰμῶξας, θάνατος δὲ μιν ἀμφεκάλυψεν.

60

65

Πήδαιον δ' ἄρ' ἔπεφνε Μέγης, Ἀντήνορος υἱόν,
 ὃς ῥα νόθος μὲν ἦν, πύκα δ' ἔτρεφε διὰ Θεανώ,

70

53. Zenod. here had the remarkable reading *χραῖσμεν θανάτοιο πέλωρα*, which he can hardly have invented; for a somewhat similar use of *πέλωρα* we might compare B 321, *δεινὰ πέλωρα θεῶν*, "dire portents," and as the word in H. is always used of living creatures it may be paralleled by *κῆρες θανάτοιο*, B 302. It is a serious question if this is not a case where "faciliori lectioni praeferat difficilior."

57. Omitted (or supplied by a later hand) in the best MSS.

59. **Τέκτονος** seems to be a proper name derived from its owner's calling, like *Τυχίος* H 220, *Δαίδαλος*, *Βουκολίων* Z 22, *Φήμιος Τερπιάδης* the minstrel, *χ* 330. So the name of the father "Ἀρμων" means the joiner. In *θ* 114 we have the patronymic *Τεκτονίδης*. *ὃς* in 60 and 62 no doubt refers to the principal person, Phereklos; so that the craft is represented as hereditary in three generations.

60. **δαίδαλα**, always a subst. in H., the adj. being *δαίδαλεος*.

63. Herodotos was obviously thinking of this line when he said of the ships which the Athenians sent at the request of Aristagoras to help the Ionians against the Persians, *αἱται αἱ νῆες ἀρχὴ κακῶν ἐγένοντο* "Ἑλλησι τε καὶ βαρβάροισι, v. 97.

64. Schol. A, *ἀθετεῖται, ὅτι οὐχ ὕγιως ἐξενήνοχεν, αἱ πᾶσι κακὸν Τρώεσσι γέγοντο ἑαυτῷ τε. ἔδει γὰρ αὐτῷ τε. ἡ δὲ οἱ ὀρθοτονεῖται νῦν διὰ τὴν ἀρχήν*. This scholion contains two different views: the first—down to *αὐτῷ τε*—is that of Aristonikos and Ar., that *οἱ* standing at the beginning of the line must be orthotone and therefore reflexive; but that the reflexive sense is inadmissible here, because the subject of the clause is *νῆες*; hence the line must be spurious. The second opinion is probably that of Herodianus, that the *οἱ* is really anaphoric, not reflexive (= *αὐτῷ*, not *ἑαυτῷ*), but that it is orthotone because it stands at the beginning of the line (*διὰ τὴν ἀρχήν*). The latter view is taken by La Roche (H. U. 141). It is however possible to take *οἱ* *αὐτῷ* as reflexive = *sibi ipsi*, i.e. to Phereklos, who is the subject of the principal sentence though not of the relative clause. This view is that taken in H. G. § 253, *q.v.* Schol. A says, *Ἑλληνικὸς φησι χρησμὸν δοθῆναι τοῖς Τρωσὶν ἀπέχεσθαι μὲν ναυτιλίας, γεωργίᾳ δὲ προσέχειν, μὴ τῇ θαλάσῃ χρώμενοι ἀπολέσσωσιν ἑαυτοὺς τε καὶ τὴν πέδιν*. Observe that *θεῶν ἐκ* goes closely with *θέσφατα*.

70. **Θεανώ**, see Z 298, A 224. Paley compares Eur. *Andr.* 224, *καὶ μαστὸν*

ἴσα φίλοισι τέκεσσι, χαριζομένη πόσει ᾧ.
 τὸν μὲν Φυλείδης δουρικλυτὸς ἐγγύθεν ἔλθων
 βεβλήκει κεφαλῆς κατὰ ἵνιον ὀξεί δουρί.
 ἀντικρὺς δ' ἄν' ὀδόντας ὑπὸ γλῶσσαν τάμε χαλκός.
 ἥριπε δ' ἐν κονίῃ, ψυχρὸν δ' ἔλε χαλκὸν ὀδοῦσιν. 75

Εὐρύπυλος δ' Ἐναιμονίδης Ἵψήνορα διόν,
 υἱὸν ὑπερθύμου Δολοπύονος, ὃς ῥα Σκαμάνδρου
 ἀρητήρ ἐτέτυκτο, θεὸς δ' ὥς τίετο δῆμῳ, *τῷ*
 τὸν μὲν ἄρ' Εὐρύπυλος Ἐναιμόνος ἀγλαὸς υἱὸς
 πρόσθεν ἔθεν φεύγοντα μεταδρομάδην ἔλασ' ὦμον 80
 φασγάνῳ αἶξας, ἀπὸ δ' ἔξεσε χεῖρα βαρεῖαν.
 αἱματόεσσα δὲ χεὶρ πεδίῳ πέσε· τὸν δὲ κατ' ὅσσε
 ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.

ὥς οἱ μὲν πονέοντο κατὰ κρατερὴν ὕσμινην·
 Τυδεΐδην δ' οὐκ ἂν γνοίης ποτέροισι μετείη, 85
 ἢ μετὰ Τρώεσσιν ὀμιλέοι ἢ μετ' Ἀχαιοῖς.
 θύνη γὰρ ἅμ πεδίον ποταμῷ πλήθοντι ἐοικὼς
 χεიმάρρῳ, ὃς τ' ὦκα ῥέων ἐκέδασσε γεφύρας· *delius*
 τὸν δ' οὐτ' ἄρ τε γέφυραι ἐεργμέναι ἰσχανόωσιν,
 οὐτ' ἄρα ἔρκεα ἰσχει ἀλωάων ἐριθηλέων 90
 ἐλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίση Διὸς ὄμβρος·

ἡδὴ πολλάκις νόθοισι σοῖς ἐπέσχον, ἵνα σοι
 μηδὲν ἐνδοίῃν πικρόν.

73. ἵνιον, the great tendon at the back of the neck which holds the head upright; Ξ 495. The blow was thus given from behind.

74. ὑπὸ τάμε, cut away at the root.

77. ὃς, Dolopion, not Hypsenor; for the priests do not appear ever to fight in H. ἀρητήρ, cf. Φ 131 for the worship paid to the river-god Skamandros.

81. χεῖρα = arm, as often.

83. πορφύρεος, dark; used of what we call the "cold" colours, from blue to violet. Cf. Υ 418, νεφέλη δέ μιν ἀμφεκάλυψε κυανή. Thus the metaphor may be taken from the approach of a thunder-cloud.

85. οὐκ ἂν γνοίης, cf. Γ 220.

88. χεიმάρρῳ, explained by Ameis to mean "flowing from snow," i.e. at the melting of the snow on the mountains. For ἐκέδασσε Naber and Nauck conj. ἐκέασσε, which certainly seems more in place, though the former may be used of a stream carrying away the fragments of the causeways.

89. ἐεργμέναι, (so MSS.) "fenced close," drawn so as to make a fence to the stream. The γέφυραι are evidently here embankments along the sides of the torrents; and this, not "bridge," seems to be the regular meaning of the word in H. This is Fäsi's explanation, and it is sufficiently defended, perhaps, by Π 481, φρένες ἔρχεται ἀμφ' ἄδινον κῆρ, the midriff forms a fence about the heart. Compare also Vergil, *Aen.* ii. 497 "oppositas evicit gurgite moles (spumeus amnis)". Most editors have adopted Ar.'s reading ἐεργμέναι, which is explained either "joined together in long lines," or "bound" in the sense of *πυκνῶς ἀραρυῖαι*. Neither of these is very satisfactory; *εἰρω* always means "to connect together by a rope or string" (cf. ο 460, σ 296 ὄρμον χρύσειον, ἡλέκτροισιν ἐεργμένον, "strung with amber beads"), and the transition from this to the sense required for the text is not very simple. There is still another alternative, to read ἐεργμῆναι (with at least one MS., the *Codex Morz*, though this is of no importance), as an infin.; "the dams do not hold it back, so as to keep it within bounds."

πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζήων.
ὡς ὑπὸ Τυδείδῃ πυκιναὶ κλονέοντο φάλαγγες
Τρώων, οὐδ' ἄρα μιν μίμνον πολέες περ ἔοντες.

τὸν δ' ὡς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱὸς
θύνοντ' ἄμ πεδίον πρὸ ἔθην κλονέοντα φάλαγγας,
αἰψ' ἐπὶ Τυδείδῃ ἐτιταίνετο καμπύλα τόξα,
καὶ βάλλ' ἐπαΐσσοντα, τυχὼν κατὰ δεξιὸν ὦμον,
θώρηκος γύαλον· διὰ δ' ἔπτατο πικρὸς διστός,
ἀντικρὺς δὲ διέσχε, παλάσσετο δ' αἵματι θώρηξ.

τῷ δ' ἐπὶ μακρὸν ἄνσε Λυκάονος ἀγλαὸς υἱός·

“ ὄρnuσθε, Τρῶες μεγάθυμοι, κέντορες ἵππων·

βέβληται γὰρ ἄριστος Ἀχαιῶν, οὐδέ ἔφημι

δήθ' ἀνσχήσεσθαι κρατερὸν βέλός, εἰ ἐτεόν με

ᾠρσεν ἄναξ Διὸς υἱὸς ἀπορνύμενον Λυκίηθεν.”

ὡς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλός ὠκὺ δάμασσεν,

ἀλλ' ἀναχωρήσας πρόσθ' ἵπποιον καὶ ὄχεσφιν

ἔστη, καὶ Σθένελον προσέφη Καπανήιον υἱόν·

“ ὄρσο, πέπον Καπανηιάδῃ, καταβήσσο διφφρον,

ὄφρα μοι ἐξ ὠμοιο ἐρύσσης πικρὸν διστόν.”

ὡς ἄρ' ἔφη, Σθένελος δὲ καθ' ἵππων ἄλτο χαμαῖζε,

πὰρ δὲ σταὺς βέλός ὠκὺ διαμπερές ἐξέρυσ' ὦμον·

αἶμα δ' ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.

92. ἔργα, agricultural works, especially tilled fields; see B 751.

95. Λυκάονος υἱός, Pandaros, see Δ 89, etc.

100. διέσχε, held on its way through, cf. N 519, δι' ὦμον δ' ἔβριμον ἔγχος ἔσχε.

105. Λυκίηθεν, see B 824, Δ 103, 119. The occurrence of the name Lykia on the Hellespont side by side with the more famous country in the S., is one of numerous cases where the same tribe name is found in widely separated districts; the presence of Gauls in Asia Minor is an instance where we happen to know the explanation. The only strange thing here is that the Trojan Lykians disappear at the end of the episode of Pandaros (296) to be succeeded by those of Sarpedon in 471, without any note of the change, unless it be in 479, τηλοῦ γὰρ Λυκίῃ Ξάνθῳ ἐπὶ δινήεντι, which may be meant to distinguish the two countries. It is possible, as Giseke has supposed, that the only Lykians of the original tale of Troy were those of Pandaros, and that the occurrence of the

name gave an opportunity for the introduction of famous heroes like Sarpedon and Glaukos; but the supposition is incapable of proof.

109. πέπον is here evidently not a term of reproach (v. B 235), but merely a form of courteous address. Cf. Z 55, I 252. καταβήσσο, cf. 46.

112. διαμπερές, right through the wound, in order not to have to pull the barbs backwards; the shaft of the arrow is of course cut off. Cf. Δ 213 for the opposite process; the barbs not being buried in the flesh the arrow is pulled out backwards. It is not clear whether Sthenelos took off the back-plate of the θώρηξ, or whether, as is perhaps more probable, the back and front plates did not exactly correspond, so that an arrow piercing the front of the cuirass might yet not meet the back-plate.

113. στρεπτοῖο χιτῶνος; in the *Journal of Hell. Studies*, iv. p. 81, I have endeavoured to show that this means a pleated doublet; i.e. a sort of shirt made thick, like a Highlander's kilt, in

δὴ τότ' ἔπειτ' ἡρᾶτο βοὴν ἀγαθὸς Διομήδης·
 “ κλυθί μοι, αἰγιόχοιο Διὸς τέκος, ἀρτυῶνῃ, 115
 εἴ ποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέσθης
 δηῖφ' ἐν πολέμῳ, νῦν αὖτ' ἐμὲ φίλαι, Ἀθήνη·
 δὸς δέ τέ μ' ἀνδρα ἐλεῖν καὶ ἐς ὀρμὴν ἔγχεος ἐλθεῖν,
 ὅς μ' ἔβαλε φθάμενος καὶ ἐπεύχεται, οὐδέ με φησιν 120
 δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φᾶος ἡελίοιο.”
 ὣς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,
 γυνὴ δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὑπερθεν·
 ἀγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα·
 “ θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι·
 ἐν γάρ τοι στήθεσσι μένος πατρώιον ἦκα 125
 ἄτρομον, οἷον ἔχεσκε σακέσπαλος ἱππότης Τυδεύς·
 ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον, ἥ πρὶν ἐπῆεν,
 ὄφρ' ἐν γιγνώσκῃς ἡμὲν θεὸν ἡδὲ καὶ ἄνδρα.
 τῷ νῦν, αἶ κε θεὸς πειρώμενος ἐνθάδ' ἵκηται,

order to save the skin from the hard metal *θώρηξ*. It is quite natural that the spirting up of the blood through this, and not through the hole in the breastplate, should be mentioned, though of course both are meant; for the *χιτών* would be the first obstacle that would tend to stop the stream, and also the most effective, as it would act as a sort of bandage. Hence it is mentioned to show the violence of the bleeding which passed even through this. According to the old interpreters *στρεπτός* meant either “woven”—a sense which cannot be got out of the word or its use—or else, and this was apparently the view of Aristarchos, a “coat of mail,” chain or scale armour; but this is untenable, as not only is such armour not mentioned in H. at all, but in this passage the *γυῖον* implies the very opposite, a cuirass made of solid plates of metal. The latter objection is also fatal to Ameis-Hentze's theory, that it was a shoulder-piece of leather covered with pieces of metal, if indeed such a shoulder-piece could be called *χιτών* at all. Cf. also Φ 31.

115. *μοι*, so best MSS., and in a few other passages, K 278, etc.: La R. *μεν* on the analogy of A 37, etc. But the ethic dat. may be defended by Ω 335 *ἐκλυες ᾧ κ' ἐθέλησθα*, Π 516 *ἀκούειν ἀνέρι κηδομένῳ*, and in Theog. 4, 13, Solon 13, 2: all cases of a god hearkening to prayer. *ἀρτυῶνῃ*, B 157.

116. *μοι* and *πατρὶ* of course go together, “my father,” in contrast to the emphatic *ἐμέ*.

117. *φίλαι*: this middle aor. is only used of the love shown to mortals by gods, see 61, K 280, T 304. There were variants *φίλαι* and *φίλει*, but the text is clearly better.

118. *δὸς δέ τέ μ'* appears to be the reading of all MSS.: but Schol. A mentions a variant apparently accepted by Herodianus (and possibly also Ar., v. Schol. A on O 119), *τόνδε τέ μ'*. This is accepted by Fäsi and Am.-H. on the ground that *δὸς* is a gloss to explain the construction of the acc. and infin., which is sufficiently supported by B 413. *ἐλεῖν* (“to kill” as usual) is put first by a slight “prothysteron”: cf. A 251, *τράφην ἡδ' ἐγένοντο*. The change of subject in *ἐλθεῖν* is rather violent: hence van Herwerden thinks, plausibly enough, that the original form of the line was *ἐς ὀρμὴν F' (i.e. ἐ) ἔγχεος*.

126. *σακέσπαλος* is proparoxytone though the verbal element of the compound is employed in a transitive sense: the converse is the case with *μυαιφόνος*.

128. The subj. *γιγνώσκῃς* is undoubtedly right after *ἔλον*, because the object of the past action is still future: H. G. § 298, 2. The MS. authority, which in such a question is of little weight, is in favour of *γινώσκεις*.

129. *πειρώμενος*, making trial of thee, 220, etc.

μή τι σύ γ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι
τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη
ἔλθῃσ' ἐς πόλεμον, τήν γ' οὐτάμεν ὀξεί χαλκῶ."

130

ἡ μὲν ἄρ' ὧς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,
Τυδείδης δ' ἐξαυτίς ἰὼν προμάχοισιν ἐμίχθη·

καὶ πρὶν περ θυμῷ μεμαῶς Τρώεσσι μάχεσθαι,
δὴ τότε μιν τρὶς τόσσον ἔλεν μένος, ὥς τε λέοντα,
ὃν ῥά τε ποιμὴν ἀγρῶ ἐπ' εἰροπόκοις ὀλέσσειν

135

χραύσῃ μὲν τ' αὐλῆς ὑπεράλμενον, οὐδὲ δαμάσσῃ·
τοῦ μὲν τε σθένος ὥρσεν, ἔπειτα δέ τ' οὐ προσαμύνει,
ἀλλὰ κατὰ σταθμοὺς δύεται, τὰ δ' ἐρήμα φοβεῖται·
αἱ μὲν τ' ἀγχιστῖναι ἐπ' ἀλλήλησι κέχυνται,

140

130. ἀντικρὺ is found with the last syllable short only here and 819, and may be counted among the linguistic peculiarities of the passages dealing with the wounding of the gods.

132. For οὐτάμεν (*present infin.*) Zenod. read οὐτάσαι, the aor. infin.

135. μεμαῶς, a *nominativus pendens*, the construction being changed in the following line, cf. Z 510. καὶ is here probably not "and," but is to be taken closely with περ, as elsewhere when the two words occur together; the line being thus added asyndetically in explanation of 134. For καὶ . . . περ at the beginning of a sentence see v 271, καὶ χαλεπὸν περ ἔντα δεχόμεθα μῦθον, Ἀχαιοί. In all other instances καὶ περ follows the principal verb. Hence many edd. place the comma after ἐμίχθη, and the colon after μάχεσθαι, so that μεμαῶς agrees with Τυδείδης in 134. But this gives an entirely false antithesis; Diomedes does not return to the battle *although*, but *because*, he was eager before.

137. ἀγρῶ, *i.e.* away from the habitations of men.

138. κραύσῃ, conn. with χρά(F)ω, ε 396, Π 352, Φ 369. The exact relations of the word are doubtful, but it is perhaps allied to Skt. *gharsh*, which implies a root *ghar*, to prick, tear, scratch, whence χαράσσω, χηραμός, and others; a discussion of the family by Prof. Postgate will be found in *Amer. Journal of Phil.* iii. p. 335, where however this word is not mentioned. Ahrens (*Beitr. zur Gr. und Lat. Etym.* i. 7) would separate κραύω from ἐχραε altogether, and explains it to mean "struck," comparing Herod. vi. 75, ἐνέχραυεν ἐς τὸ

πρόσωπον τὸ σκήπτρον, and Hesych. κραύσῃ· καταξύσῃ, πλήξῃ. αὐλῆς here = the wall of the steading; from 140 it would seem that the stalls are regarded as arranged, with the shepherds' huts, around a courtyard: cf. Σ 589, from which it is clear that such a "sheep-station" must have been rather extensive.

140. As the line stands τὰ must be the subject, "they (the sheep) are put to flight, being left alone." The change from the fem. ὀλέσσειν to the neuter, and then immediately back to the fem. αἱ, is however very harsh, far more so than in the passages which are quoted as parallel: Π 353 μῆλων . . . αἱ τε, Λ 244 χίλια . . . αἴγας ὁμοῦ καὶ δις, τὰ οἱ ἄσπετα ποιμαίνοντο, Φ 167 τῶ δ' ἐτέρῳ . . . ἡ δέ. H. moreover elsewhere uses ἐρήμος (this is the traditional Epic accentuation) only of places. If we neglected the canon of Ar., that φοβεῖσθαι means *fugere* not *timere*, we might translate "the desert places are afraid" at the sound of the onset, but this is not a Homeric thought. Others (*e.g.* Döderlein) make the shepherd subject of φοβεῖται, "he flies from the open places," *i.e.* the courtyard; but this sense of ἐρήμος is unnatural, and the construction of φοβεῖσθαι is hardly supported by the only other passage in which it is used of flying from a pursuer, X 250, οὐ σ' ἐτι, Πηλεὺς νίε, φοβήσομαι.

141. ἀγχιστῖναι, elsewhere only with ἐπιπτον (P 361, χ 118, ω 181, 449), are thrown down in heaps. The MSS. read ἀγχιστῖναι perhaps on the analogy of προμνηστῖναι, λ 233, but the word is evidently a secondary formation from ἀγχιστος.

αὐτὰρ ὁ ἔμμεμαὺς βαθέης ἐξάλλεται αὐλῆς·
ὥς μεμαὺς Τρώεσσι μίγη κρατερὸς Διομήδης.

ἔνθ' ἔλεν Ἀστυνοὺν καὶ Ὑπείρονα ποιμένα λαῶν,
τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκῆρεϊ δουρί, 145
τὸν δ' ἕτερον ξίφει μεγάλῳ κληῖδα παρ' ὤμον
πλήξ', ἀπὸ δ' αὐχένος ὤμον ἐέργαθεν ἥδ' ἀπὸ νώτου.
τοὺς μὲν ἔασ', ὁ δ' Ἀβαντα μετόχχετο καὶ Πολύιδον,
υἱέας Εὐρυδάμαντος ὀνειροπόλοιο γέροντος,
τοῖς οὐκ ἐρχομένοις ὁ γέρων ἐκρίνατ' ὀνείρους, 150
ἀλλὰ σφεας κρατερὸς Διομήδης ἐξενάριξεν.
βῆ δὲ μετὰ Ξάνθον τε Θόωνά τε Φαίνοπος υἱε,
ἄμφω τηλυγέτω, ὁ δ' ἐτείρετο γήραϊ λυγρῷ,
υἱὸν δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι.
ἔνθ' ὃ γε τοὺς ἐνάριζε, φίλον δ' ἐξαίνυτο θυμὸν 155
ἀμφοτέρω, πατέρι δὲ γόον καὶ κήδεα λυγρὰ
λείπ', ἐπεὶ οὐ ζῶοντε μάχης ἐκνοστήσαντε
δέξατο· χηρωσταὶ δὲ διὰ κτῆσιν δατέοντο.

142. *ἔμμεμαὺς* answers to *μεμαὺς* in 135: the lion, like Diomedes, is only the more aroused by the wound, cf. P 735. Bentley, feeling some difficulty in the conjunction of *ἔμμεμαὺς* with the retreat implied in *ἐξάλλεται*, conj. *ἔμμα-πέως*, cf. 836; but the inconsistency, which is not perhaps very serious, lies in the word *ἐξάλλεται*, as the simile depends entirely on *μεμαὺς*. *βαθέης*: we should use the converse "high," as ι 239, *βαθείης ἐνδοθεν αὐλῆς*.

147. *πλήξε*, a change from the participial construction, as Γ 80. *ἐέργαθεν*, so Δ 437.

150. This line is susceptible of two different interpretations: (a) "the old man interpreted no dreams for them when they were coming (to Troy)," *i.e.* had he foreseen their fate he would have kept them from the war; (b) "they came not back for the old man to interpret dreams for them." Though the second has found defenders, yet there can be little doubt that the first is preferable. The use of *ἐρχόμενος* is exactly the same as in 198; and the sense is quite what is wanted, though the next line is added in a way which is not usual in Homer, as we should have expected to find it explicitly stated, "if he had they would not have been killed." But in the second alternative the mention

of the discerning of dreams seems quite otiose, unless we are prepared to suppose that the old man thought that a specimen of his peculiar skill would be the best welcome for his returning sons. A third possibility is given by the Schol. A, "their father prophesied to them that they would not come back." But even if such a construction of the participle could be admitted it would still remain a fatal objection that we should want a future, not a present.

153. *τηλυγέτω*, see Γ 175; it is obvious here that the word cannot mean "only child."

158. Cf. Hes. *Theog.* 606, ἀποφθιμένων δὲ διὰ κτῆσιν δατέονται χηρωσταί. The general meaning of the word *χηρωσταί* is sufficiently evident from the context, "inheritors of the bereaved," *i.e.* the next-of-kin, οἱ μακρόθεν συγγενεῖς (Hesych.). The form of the word however is not so easily explicable; it should have an active sense, perhaps originally "those who divided up the estate of the bereaved" for distribution among the tribe at large. But we have no evidence whether in Homeric days the reversion of property (*i.e.* chattels, not land) belonged to the family or the tribe; nor does the word itself recur, except in the two passages named, and in Qu. Smyrnaeus.

- ἔνθ' υἷας Πριάμοιο δύνω λάβε Δαρδανίδαο
 εἰν ἐνὶ δίφρῳ ἔοντας, Ἐχέμμονά τε Χρομίον τε. 160
 ὥς δὲ λέων ἐν βουσί θορὼν ἐξ αὐχένα ἄξῃ
 πόρτιος ἢ βοός, ξύλοχον κάτα βοσκομενάων,
 ὥς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἱὸς
 βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·
 ἵππους δ' οἷς ἐτάροισι δίδου μετὰ νῆας ἐλαύνειν. 165
 τὸν δ' ἶδεν Αἰνεΐας ἀλαπάζοντα στίχας ἀνδρῶν,
 βῇ δ' ἵμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων
 Πάνδαρον ἀντίθεον διζήμενος, εἴ που ἐφεύροι.
 εὔρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε,
 στή δὲ πρόσθ' αὐτοῖο ἔπος τέ μιν ἀντίον ἠΐδα· 170
 “ Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες οἴστοι
 καὶ κλέος; ᾧ οὐ τίς τοι ἐρίζεται ἐνθάδε γ' ἀνὴρ,
 οὐδέ τις ἐν Λυκίῃ σέο γ' εὐχεται εἶναι ἀμείνων.
 ἀλλ' ἄγε τῷδ' ἔφες ἀνδρὶ βέλος, Διὶ χεῖρας ἀνασχών,
 ὅς τις ὅδε κρατέει καὶ δὴ κακὰ πολλὰ ἔοργεν 175
 Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν·
 εἰ μὴ τις θεὸς ἐστι κοτεσσάμενος Τρώεσσι,
 ἱρῶν μηνίσας, χαλεπὴ δὲ θεοῦ ἐπὶ μῆνις. *sententia*
 τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
 “ Αἰνεΐα, Τρώων βουληφόρε χαλκοχιτώνων, 180

162. For *ἡέ* Bentley conj. *ἡδέ*, on the ground that the point of the simile lies in the *double* slaughter, and hence the plural *βοσκομενάων*, which must be partitive if we read *ἡέ*, “from a herd feeding.” Zenod. read *βουκόλον* for *πόρτιος*, which is not plausible.

164. *κακῶς* seems to go closely with *ἀέκοντας*, as 698 *κακῶς κεκαφηῖτα θυμὸν*, β 266 *κακῶς ὑπερνηρόντες*.

168-9. See Δ 88-9.

170. *ἠΐδα*, only here with double accus., which is however often found with *προσῆδα* and *προσέειπε*. We have *Ἑρμείαν ἀντίον ἠΐδα*, ε 28.

171. *ποῦ τοι τόξον*, cf. O 440, *ποῦ νύ τοι ἰοί*; in the next line *ᾧ* may refer either to *τόξον* or to *κλέος* in the sense of “famous skill.”

175. *ἔδε*, predicative = here: cf. Υ 117 *Αἰνεΐας ἔδ' ἔβη*, α 185 *νηὺς δέ μοι ἦδ' ἔστηκεν*.

177. *εἰ μὴ*, “I suppose it is not a god,” *i.e.* provided it be not a god.

178. *ἱρῶν μηνίσας*, like *εἰ τ' ἄρ' ὃ γ'*

εὐχολῆς ἐπιμέμφεται εἰ θ' ἐκατόμβης, A 65, q.v. The exact connexion of the clause *χαλεπὴ . . . μῆνις* is not clear: it may mean “the wrath of a god weighs heavy upon men,” or it may go with the preceding, “and the wrath of the god be heavy upon us.” The former will give a reason why, if this enemy be a god, it is not well to provoke him further, the latter will explain why a god should condescend to such slaughter. But Ameis-Hentze read, with *Ar.*, *ἐπιμῆνις*, taking *ἐπι-* to indicate wrath aimed in a particular direction; on the ground that in all other cases where *ἐπι* = *ἐπεστι* it is used of the actual presence of something with a distinct relation to some person. This is a strong argument against taking the clause as a general reflexion; but it leaves untouched the alternative of taking it closely with the preceding *εἰ*-clause, and perhaps this is the most probable explanation, as *ἐπιμῆνις* is a compound which can hardly be supported by analogy.

Τυδείδῃ μιν ἐγὼ γε δαΐφρονι πάντα ἔισκω,
 ἀσπίδι γιγνώσκων αὐλώπιδί τε τρυφαλείῃ,
 ἵππους τ' εἰσορόων· σάφα δ' οὐκ οἶδ', εἰ θεός ἐστιν.
 εἰ δ' ὁ γ' ἀνὴρ, ὃν φημι, δαΐφρων Τυδέος υἱός,
 οὐχ ὁ γ' ἄνευθε θεοῦ τάδε μαίνεται, ἀλλὰ τις ἄγχι 185
 ἔστηκε· ἀθανάτων νεφέλῃ εἰλυμένος ὤμους,
 ὃς τούτου βέλος ὠκὺ κιχήμενον ἔτραπεν ἄλλῃ.
 ἦδη γάρ οἱ ἐφῆκα βέλος, καὶ μιν βάλον ὦμον
 δεξιόν, ἀντικρὺς διὰ θώρηκος γυάλοιο,
 καὶ μιν ἐγὼ γ' ἐφάμην Ἀιδωνῇ προιάψειν, 190
 ἔμπης δ' οὐκ ἐδάμασσα· θεός νύ τίς ἐστι κοτήεις.
 ἵπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαίην·
 ἀλλὰ που ἐν μεγάροισι Λυκάονος ἔνδεκα δίφροι
 καλοὶ πρωτοπαγεῖς νεοτευχές, ἀμφὶ δὲ πέπλοι

182. There is no distinct trace in H. of the devices borne on shields which play so prominent a part in the *Septem* of Aeschylus, and are frequently represented on vase-paintings; nor of course can the mention of the helmet be taken to indicate anything like the mediaeval crest. But every chieftain would be sure to adopt some peculiarity in the shape of his shield and helmet, in order to be known by his men when his face was concealed. Cf. A 526, εὐ δέ μιν ἔγνω, εὐρὺ γὰρ ἀμφ' ὤμοισιν ἔχει σάκος. For αὐλώπις and τρυφάλεια, see J. H. S. iv. p. 297-8. The former word seems to indicate the helmet with an αὐλός (breathing-hole) in the front. As to τρυφάλεια, its exact signification can hardly be determined. It may possibly be another form of τετράφαλος, from τετρν- = *quadru-*, the first syllable being dropped as in τράπεζα for τετράπεζα. If the explanation of the φάλος given in the paper above quoted is accepted, it will hardly be possible to derive the first syllable from τρυ- to pierce; which is indeed sufficiently improbable on account of the quantity of the υ. Others again take it to mean "with three φάλoi," as if τριφάλεια, but we should then have to assume a very improbable mistake in the tradition, as τρι- never becomes τετρν- in compounds.

183. εἰ θεός ἐστιν, we say "if he is not a god"; the words imply a slight disposition to accept the affirmative. Cf. τίς δ' οἶδ' εἰ κέ ποτέ σφι βίας ἀποτίσεται ἐλθὼν, γ 216. Ar. needlessly athetized the line, on the ground that Pandaros has really no doubt. But the

very next words obviously imply at least a rhetorical uncertainty.

187. (ἡ διπλὴ περιεστιγμένη) ὅτι Ζηνόδοτος ἠθέτηκεν αὐτόν. οὐ γὰρ ἐτράπετο ἄλλῃ τὸ βέλος, ἀλλ' ἔτυχεν αὐτοῦ. οὐ λέγει δὲ ὅτι καθόλου ἀπέτυχεν, ἀλλ' ὅτι ἐπὶ καίριον τόπον φερόμενον παρέτρεψεν. But this explanation seems forced, and most edd. agree with Zenod. in rejecting the line. Nor is it a satisfactory resource to take ἐτράπεν ἄλλῃ as = brought to naught; such a derived sense of ἄλλος is rather Attic than Homeric, and is not sufficiently supported by A 120. For the gen. τούτου, "away from him," we may compare πάλιν τράπεθ' υἱὸς ἐοίω, Σ 138. κιχήμενον, just as it was reaching him.

190. Ἀιδωνῇ προιάψειν, as Ἀιδι προιάψεν, A 3. The form occurs again only T 61; it is not Pindaric, but appears rather to be a word of the tragedians, as Mr. Paley says. This line may belong to the interpolations of which this speech seems to have suffered several.

194. πρωτοπαγεῖς, generally explained "joined together for the first time," i.e. newly made. Cf. Ω 267. In θ 35 we have νῆα πρωτόπλοον, which is also translated "making her first voyage." But this is a doubtful compliment to a ship; the alternative, "a first-rate sailor," suits the context better, and so here "of first-rate build," *primarie compacti* (Döderl.), avoids the awkward tautology with νεοτευχές which made Zenod. athetize the line. Unfortunately neither the simple πρῶτος nor any of its compounds seems to involve the pregnant meaning of

πέπτανται· παρὰ δέ σφιν ἐκάστω δίζυγες ἵπποι 195
 ἐστᾶσι κρὶ λευκὸν ἐρεπτόμενοι καὶ δλύρας.
 ἦ μὲν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων
 ἐρχομένῳ ἐπέτελλε δόμοις ἔνι ποιητοῖσιν·
 ἵπποισιν μ' ἐκέλευε καὶ ἄρμασιν ἐμβεβαῶτα 200
 ἀρχεῦιν Τρώεσσι κατὰ κρατερὰς ὑσμίνας·
 ἀλλ' ἐγὼ οὐ πιθόμην, ἦ τ' ἂν πολὺ κέρδιον ἦεν,
 ἵππων φειδόμενος, μή μοι δευοίατο φορβῆς
 ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδην.
 ὥς λίπον, αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα,
 τόξοισιν πίσυνος· τὰ δέ μ' οὐκ ἄρ' ἔμελλοι οὐνήσειν. 205
 ἦδη γὰρ δοιοῖσιν ἀριστήεσσιν ἐφήκα,
 Τυδεΐδῃ τε καὶ Ἀτρεΐδῃ, ἐκ δ' ἀμφοτέροιν
 ἀτρεκές αἶμ' ἔσσευα βαλὼν, ἥγειρα δὲ μᾶλλον.
 τῷ ῥα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα
 ἥματι τῷ ἐλόμην, ὅτε Ἴλιον εἰς ἐρατεινὴν 210
 ἡγεόμην Τρώεσσι, φέρων χάριν Ἑκτορι δίῳ.
 εἰ δέ κε νοστήσω καὶ ἐσόψομαι ὀφθαλμοῖσιν

primarius; so that we have to acquiesce in the ordinary explanation. The same ambiguity is found in *πρωτόπλους*, Eur. *Hel.* 1531. (Compounds of *πρῶτος* are very uncommon in classical Greek.)

195. For the practice of covering chariots with cloths, when not in use, cf. B 777.

200. For the name *Τρῶες* as belonging to the people of Pandaros see B 826, and for the dat. B 345.

202. For the crowding within the city walls compare Σ 286-7.

203. *ἄδην* only here with *αἶ*, though we have *ἀδήσειε*, *ἀδηκότες*, etc. This may probably be an instance of the power of the ictus alone to lengthen a syllable. Hence the old variant *ἄδδην*. Al. *ἄδην*.

208. *ἀτρεκές*: this simple form recurs in H. only π 245, *οὐτ' ἄρ' δεκάς ἀτρεκές οὐτε δ' οἶαι*, where it is an adverb; the form *ἀτρεκῶς* is of course familiar. The original meaning of the word is not certain; if it be conn. with *τρέπω* (Curt. *Gr. Et.* no. 633) and mean "directly," "not swerving from the straight line," it can here hardly be an epithet of *αἶμα*. On the other hand it cannot be taken with *βαλὼν*, which is too far off, and does not require an adv. to qualify it, as of itself it implies "hitting the mark." (*ὅτι τρώσας, καὶ οὐ ῥίψας ἀπλῶς τὸ βέλος.*)

We must therefore take it with *ἔσσευα*, "I *truly, surely*, brought forth blood." So Schol. B, *ἀντὶ τοῦ ἀτρεκῶς εἶδον αὐτό, οὐκ ἡπάτημαι*. But 206-8, which contain a feeble repetition of 188-191, are almost certainly interpolated for the sake of the allusion to the *Ὁρκίων σίγῃ*, an episode which is evidently unknown to the author of this book, who otherwise could not have failed to allude to it again (see introduction to Δ).

209. *κακῇ αἴσῃ*, A 418. *ἀπὸ πασσάλου*, cf. φ 53, Penelope *ἐνθεν ὀρεξαμένη ἀπὸ πασσάλου αἶντο τόξον*.

212-216 are to be compared with π 99-103, where 214 is not only repeated, but stands also in exactly the same position, as an apodosis with *two* protases, one preceding, the other following. The former (*εἰ κε* with fut. indic.) makes an assumption, "I assume that I shall return." The second, *εἰ* with opt., is concessive, "admitting I did not burn my bow." There is no "attraction" of the mood to that of the wish, though we might have equally had the second condition stated as an assumption, not as a concession, cf. B 259 (*g. v.*), *μηκέτι . . . εἴην, εἰ μὴ . . . δύσω*. See Lange, *El.* p. 461. Some take *νοστήσω* and *ἐσόψομαι* as aor. subjunctives, referring, for another instance of an aor.

πατρίδ' ἐμὴν ἄλοχόν τε καὶ ὑψερεφὲς μέγα δῶμα,
αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φῶς,
εἰ μὴ ἐγὼ τάδε τόξα φαεινῷ ἐν πυρὶ θείην 215
χερσὶ διακλάσσας· ἀνεμώλια γάρ μοι ὀπηδεῖ.”

τὸν δ' αὖτ' Αἰνείας Τρώων ἀγὸς ἀντίον ἤδα·
“ μὴ δὴ οὕτως ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως,
πρίν γ' ἐπὶ νῶ τῷδ' ἀνδρὶ σὺν ἵπποισιν καὶ ὄχεσφιν
ἀντιβίην ἐλθόντε σὺν ἔντεσι πειρηθῆναι. 220

ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσεο, ὄφρα ἴδῃαι,
οἶοι Τρώιοι ἵπποι, ἐπιστάμενοι πεδίοιο
κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκόμεν ἡδὲ φέβεσθαι·
τῶ καὶ νῶι πόλινδε σαώσεται, εἴ περ ἂν αὐτε
Ζεὺς ἐπὶ Τυδεΐδῃ Διομήδεϊ κῦδος ὀρέξῃ. 225

ἀλλ' ἄγε νῦν μάστιγα καὶ ἡνία σιγαλόεντα
δέξαι, ἐγὼ δ' ἵππων ἐπιβήσομαι, ὄφρα μάχωμαι·
ἡὲ σὺ τόνδε δέδεξο, μελήσουσιν δ' ἐμοὶ ἵπποι.”

τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
“ Αἰνεία, σὺ μὲν αὐτὸς ἔχ' ἡνία καὶ τεῶν ἵππων· 230
μᾶλλον ὑφ' ἡνιόχῳ εἰωθότι καμπύλον ἄρμα
οἴσεται, εἴ περ ἂν αὐτε φεβώμεθα Τυδέος υἱόν·
μὴ τῶ μὲν δείσαντε ματήσεται, οὐδ' ἐθέλητον
ἐκφερέμεν πολέμοιο, τεδὸν φθόγγον ποθέοντε,
νῶι δ' ἐπαΐξας μεγαθύμου Τυδέος υἱὸς 235
αὐτῷ τε κτείνῃ καὶ ἐλάσσει μώνυχας ἵππους.

form ὥφουμην, to Ω 704, where ὄψεσθε is rather more natural if it be taken as aor. imper. than as fut. ind. ἀλλότριος: a foreigner is of course an inferior, and therefore defeat from such is the deepest degradation.

218. οὐκ ἔσσεται ἄλλως, no change will be made, nothing will be effected, till, etc. ἄλλως has the connotation “better” in θ 176, and ν 211, and cf. also Α 391. The euphemism by which ἄλλως = κακῶς is not Homeric.

222. Τρώιοι, the breed of Tros. Cf. 265, Τ 230, Α 597, Ψ 291, 377.

227. ἐπιβήσομαι is the reading of Zenod.: Ar. followed by best MSS. ἀποβήσομαι, ὅλον τῆς τῶν ἵππων φροντίδος, which cannot be right. Ar. no doubt felt a difficulty from the fact that he supposed Aineias to be already on the chariot; but 239 shows that this is not the case. The only question is which of the two shall drive and which be παραβάτης,

not whether either shall fight on foot; and in fact Pandaros does attack from the chariot, see 294. Aineias is at the moment on foot, with his chariot as usual in close attendance. There is no antithesis between ἡνία δέξαι and ἵππων ἐπιβήσομαι, δέ meaning only “and.”

230. ἔχε goes with both ἡνία and ἵππους by a slight zeugma, hold the reins and drive the horses. Compare the difference in the sense of δέξαι = take, and δέδεξο = await the attack, above.

232. φεβώμεθα, flee from, cf. 223.

233. ματήσεται, grow wild, “lose their heads” as we say: cf. II 474. In Ψ 510 it means “lost no time.” Compare also Aesch. Sept. 37, P. V. 57.

236. μώνυχας, a word of doubtful origin. It is commonly explained as = μονώνυξ, “with single, undivided hoof,” formed like κελαυνεφής for κελα(νο)νεφής, ἄρμα(το)τροχή, and some later words. Ameis (Anhang to o 46) objects,

ἀλλὰ σύ γ' αὐτὸς ἔλαυνε τέ' ἄρματα καὶ τεῶ ἵππῳ,
τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὀξεί δουρί."

ὥς ἄρα φωνήσαντες ἐς ἄρματα ποικίλα βάντες
ἐμμεμαῶτ' ἐπὶ Τυδείδῃ ἔχον ὠκέας ἵππους.

240

τοὺς δὲ ἶδε Σθέnelος Καπανήιος ἀγλαὸς υἱός,
αἶψα δὲ Τυδείδῃν ἔπεα πτερόεντα προσηύδα·

" Τυδείδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
ἄνδρ' ὀρόω κρατερῶ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,

245

ἵν' ἀπέλεθρον ἔχοντας· ὁ μὲν τόξων ἐὺ εἰδώς,
Πάνδαρος, υἱὸς δ' αὖτε Λυκάονος εὐχεται εἶναι·

Αἰνείας δ' υἱὸς μεγάλῃτορος Ἀγχίσαο
εὐχεται ἐκγεγάμεν, μήτηρ δέ οἷ ἔστ' Ἀφροδίτῃ.

ἀλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἵππων, μηδέ μοι οὕτως
θῦνε διὰ προμάχων, μή πως φίλον ἦτορ ὀλέσσης."

250

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·

" μή τι φόβονδ' ἀγόρευ', ἐπεὶ οὐδὲ σε πεισέμεν οἶω·
οὐ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι

among other reasons, that Homer has no compounds of *μόνος*, which appears only in the form *μόυνος*; that *μόυνος* is not a synonym of *εἰς* in Homer; that the later form *μονῶνυξ* is found only in scientific descriptions, not as a poetical epithet; that it is used in Homer as an epithet of individual horses, whereas the single hoof is common to all; nor is it a peculiarity of horses. He therefore prefers to derive it from ΜΑΩ, *μεμαῶτας δυνχας ἔχων*, and urges that it is only used of high-bred horses, otherwise described as fleet, and only when they are in action, or kept at rest against their will.

247. Cf. *πατρός δ' ἐξ ἀγαθοῦ γένος εὔχεται ἔμμεναι υἱός*, φ 335, for the use of *ἐκγεγάμεν*.

249. *δοκεῖ Ζηνόδοτος τοῦτον καὶ τὸν ἐξῆς ἡθετηκέναι*, Ariston.; an important remark, as it shows that the later Aristarchean school knew Zenodotos only at second hand. *ἐφ' ἵππων*, *ὅτι Ἀττικῶς ἐξετήροχεν ἀντὶ τοῦ ὡς ἐπὶ τοῖς ἵπποις* (in the direction of the chariot), *ἰδίδ.* For the Attic use compare *ἐπ' οἴκου* = homewards, *ἢ ἐπὶ Βαβυλῶνος ὁδοῦ*, Xen. *Cyr.* 5, 3, 45, etc. It occurs also in H., e.g. E 700, Γ 5. But it is hardly possible that this should be the sense here, for we cannot suppose that Sthenelos, whose function is that of charioteer, can have left the horses so far as to advise Diomedes to retreat in their direction. We must

therefore take it in the ordinary sense, "retreat *υποὶ* the chariot" (as Ω 356), which seems especially to have been used for this very purpose, as the Homeric hero had a decided preference for doing his serious fighting on foot, and keeps his chariot at hand as a resource in case of need; compare M 84-5.

252. *φόβονδ' ἀγόρευε*: for this pregnant use we may compare Π 697, *φύγαδ' ἐμῶντο*. It is easily derived from the literal sense which we have in Θ 139, *φόβονδ' ἔχε μῶνυχας ἵππους*, and may be compared with such phrases as *εἰπεῖν, μυθεῖσθαι εἰς ἀγαθὰ*, I 102, Ψ 305; thus it means "say nothing in the direction of, tending to, flight." *φόβος* is of course an exaggeration, as Sthenelos merely meant him to fight in the throng, not among the *πρόμαχοι*. So *ἀλυσκάζοντι* and *καταπτώσσειν* are invidious names for retirement to the *δμιλος*, where an individual was protected by numbers. So Idomeneus says, N 262, *οὐ γὰρ ὧν ἀνδρῶν δυσμενέων ἐκὰς ἱστάμενος πολεμίζην. οὐδὲ σέ*, so La R., with Ptol. Ask.: Herod. *οὐδὲ σέ*, not even thee. But it is more Homeric to take *οὐδὲ* with the whole clause, "for neither wilt thou persuade me."

253. *γενναῖον*, a *ἀπ.* λεγ. in Homer; nor does he use *γεννα* or *γεννάω*: *σημειοῦνται τινες ὅτι οὕτως εἰρηται ἐγγενές, πάτριον*, Schol. A. It is practically

οὐδὲ καταπτώσσειν· ἔτι μοι μένος ἔμπεδόν ἐστιν·
 ὀκνεῖω δ' ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὐτως 255
 ἀντίον εἰμ' αὐτῶν· τρεῖν μ' οὐκ ἔῃ Παλλὰς Ἀθήνη.
 τούτῳ δ' οὐ πάλιν αὐτὶς ἀποίσειτον ὠκέες ἵπποι
 ἄμφω ἀφ' ἡμέλων, εἴ γ' οὖν ἕτερός γε φύγησιν.
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 αἶ κέν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξῃ 260
 ἀμφοτέρῳ κτείνειαι, σὺ δὲ τούσδε μὲν ὠκέας ἵππους
 αὐτοῦ ἐρκακέειν, ἐξ ἀντυγος ἡνία τείνας,
 Αἰνεῖαιο δ' ἐπαῖξαι μεμνημένος ἵππων,
 ἐκ δ' ἐλάσαι Τρώων μετ' ἐκνήμιδας Ἀχαιοῦς.
 τῆς γάρ τοι γενεῆς, ἣς Τρωί περ εὐρύοπα Ζεὺς 265
 δῶχ' υἱὸς ποιήν Γανυμήδεος, οὐνεκ' ἄριστοι
 ἵππων, ὅσσοι ἕασιν ὑπ' ἡῶ τ' ἡέλιόν τε·
 τῆς γενεῆς ἔκλεψεν ἀναξ ἀνδρῶν Ἀγχιόης,

indifferent whether we explain the word thus, "it is not in my blood," or in the later sense "it is not honourable for me to shirk"; this sense is immediately derived from the former, as with our word "high-bred," worthy of a man of family. To a chieftain whatever is hereditary is honourable as a matter of course. τὸ γενναῖον ἐστὶ τὸ μὴ ἐξιστάμενον ἐκ τῆς αὐτοῦ φύσεως, Aristot. H. A. i. 1. 32.

256. ἔῃ scanned as one syllable does not look at all like an early form for ἐάει (synizesis in this verb is found elsewhere only K 344, φ 233), nor perhaps does τρεῖν. Herodianus read ἔα (imperf. "forbade me") and so A. Ahrens conj. τρέλειν (τρέμεν, Nauck) μ' οὐκ εἰα Ἀθήνη, Menrad τρεῖν μ' οὐκ ἐάει γὰρ Ἀθήνη. The distich may be interpolated, "255-258 spurii?" Nauck.

258. For the double γε cf. II 30, μὴ ἐμέ γ' οὖν οὐτός γε λάβοι χόλος. 287-8 and X 266 are doubtful cases. Schol. A (Didymos) remarks, οὕτως γοῦν διὰ τοῦ γ Ἀρίσταρχος: this perhaps indicates the existence of a variant εἴ κ' οὖν, as in 260, which is at least unobjectionable, perhaps preferable, and is conjectured by Nauck, after Akers.

261. τούσδε, pointing to his own horses, which must therefore be close at hand; an additional argument in favour of the explanation adopted in 249.

262. It is not uncommon in vase-pictures of a chariot about to start to see the reins fastened to the front of the

ἀντυξ or rail which ran round the front of the car and formed a handle behind by which the riders could mount. This again seems clearly to shew that Sthenelos at the moment is in the car and holding the reins.

263. The construction is probably ἐπαῖξαι, μεμν. ἵππων Abl., dart forward, thinking only of the horses. ἐπαῖσσειν is generally used thus absolutely. But it sometimes takes the dat. (κ 322, ξ 281, Ψ 64 ?) and acc. (M 308, H 240); and may also take the gen., like other verbs expressing "aiming at," cf. N 687, ἐπαῖσσοντα νεῶν; H. G. § 151 c. μεμνημένος may then go with ἵππων, "make straight for Aineias, thinking only of the horses"; or perhaps it is added independently, "make straight, without forgetting, for the horses of Aineias." For this use of μεμνημένος compare T 153. But this does not suit l. 323.

265. ἦς, an ablative gen., expressing the source, as Z 211, ταύτης τοι γενεῆς τε καὶ αἵματος εἰσχομαι εἶναι, and τῆς γενεῆς ἔκλεψε, below. The attraction ἦς for ἦν assumed by some is not Homeric, Hesiodic, or Pindaric. Bekker (H. B. ii. 12), instead of supplying εἰσὶν after γενεῆς takes it with ἔκλεψε in 268, regarding γενεῆς there as a mere resumption after the parenthetical ἦς . . . ἡέλιόν τε, and putting a comma at the end of 267. He would also read ἦν for ἦς, but this seems needless.

266. οὐνεκα, "because." For Ganymede see T 231-5.

- λάθρη Λαομέδοντος ὑποσχὼν θήλεας ἵππους·
 τῶν οἱ ἔξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη· 270
 τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτνῃ,
 τῷ δὲ δὺ Αἰνεία δῶκεν, μῆστωρι φόβοιο.
 εἰ τούτῳ κε λάβοιμεν, ἀροίμεθά κε κλέος ἐσθλόι·"
 ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 τῷ δὲ τάχ' ἐγγύθεν ἦλθον ἐλαύνοντ' ὠκέας ἵππους. 275
 τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός·
 "καρτερόθυμε δαΐφρον ἀγανοῦ Τυδεΐος υἱέ,
 ἦ μάλα σ' οὐ βέλος ὠκὺ δαμάσσατο, πικρὸς οἰστός·
 νῦν αὖτ' ἐγχείῃ πειρήσομαι, αἶ κε τύχωμι."
 ἦ ῥα καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος, 280
 καὶ βάλε Τυδεΐδαο κατ' ἀσπίδα· τῆς δὲ διαπρὸ
 αἰχμῇ χαλκείῃ πταμένη θώρηκι πελάσθη.
 τῷ δ' ἐπὶ μακρὸν ἄυσε Λυκάονος ἀγλαὸς υἱός·
 "βέβληται κενεῶνα διαμπερές, οὐδέ σ' οἶω
 δηρὸν ἔτ' ἀνσχήσεσθαι· ἐμοὶ δὲ μέγ' εὖχος ἔδωκας." 285

269. **λάθρη Λαομέδοντος**, Ω 72. **θήλεας**, as *θήλυς* *ἑέρση* ε 467, "Ἡρῃ θήλυς ἐούσα" T 97. Others read *θηλέας* for *θηλείας*, with the Doric *ā* of the acc. plur. fem.; but this is not an epic form.

270. **γενέθλη** a stock, stud.

272. **μῆστωρε**, Ar. and all MSS. but one of the second class; but the variant **μῆστωρι** has been accepted by Bekker, Nauck, Christ, and others; it was read by Plato, *Lach.* 191 B; *καὶ αὐτὸν τὸν Αἰνείαν κατὰ τοῦτ' ἐνεκωμίασε, κατὰ τὴν τοῦ φόβου ἐπιστήμην, καὶ εἶπεν αὐτὸν εἶναι μῆστωρα φόβοιο*. There can be no doubt that Homeric usage is on the same side, for *μῆστωρ φόβοιο* is always used of herocs (Z 97, 278, M 39, Ψ 16, cf. *μῆστωρ αὐτῆς* N 93, etc.), except in the parallel passage Θ 108, where even the MS. authority is divided. Indeed the application of such a phrase to horses is in the highest degree exaggerated and un-Homeric: it is hard to conceive what can have induced Aristarchos to accept it. The nearest Homeric analogy is in the late passage B 767, *φόβον Ἀρηος φορεούσας*, of the horses of Eumelos.

273. For **κε** (here and Θ 196) most edd. (including Nauck and Christ) follow Bekker in his conj. *γε*; but L. Lange, EI, p. 188 (494), has shown that this is wrong, by a comparison of I 141, 283, μ 345. See H. G. § 313.

274. On this line see note on 421.

278. Schol. A mixes up in his note two interpretations, according to one of which we should read *ἦ* as a particle of asseveration; the other would take *ἦ* *ἀντὶ τοῦ εἰ*. Though the former view is doubtless right, yet it may be said that the parataxis of the two clauses shews exactly how the use of *εἰ* with the indicative arose, to express a concession made unconditionally.

279. **τύχωμι** A, *caet.* *τύχοιμι*. There is no case of *εἰ* *κεν* with opt. used in what Lange has named "subsecutive" clauses—those, that is, which we translate by "to see if," "to try whether," etc. The opt. in these always expresses a *wish* felt by the speaker (see on Γ 450, 453), and *κε* is not compatible with a wish. It is therefore better to accept the reading of A, and explain it as arising from an assumption, "in which case (*κε*) I suppose I shall hit you." See L. Lange, EI, p. 199 (505) and 80 (386). Cf. Φ 225, T 70, where *κεν* with the subj. only is found. See also H 243.

281. For **τῆς δέ** La R. suggests (and Nauck and Christ adopt) *ἦ δέ*, comparing E 66, H 260, T 276. This is no doubt right, as *ἦ δέ* would be likely to be changed, in order to avoid the (perfectly normal) hiatus in the bucolic diaeresis.

τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·
 “ ἤμβροτες, οὐδ' ἔτυχες· ἀτὰρ οὐ μὲν σφῶϊ γ' οἴω
 πρὶν γ' ἀποπαύσεσθαι, πρὶν γ' ἢ ἕτερόν γε πεσόντα
 αἵματος ἄσαι Ἄρῃα ταλαύρινον πολεμιστήν.”

ὧς φάμενος προέηκε· βέλος δ' ἵθυνεν Ἀθήνη 290
 ῥίνα παρ' ὀφθαλμόν, λευκοὺς δ' ἐπέρησεν ὀδόντας.

τοῦ δ' ἀπὸ μὲν γλῶσσαν πρυμνήν τάμε χαλκὸς ἀτειρής,
 αἶχμή δ' ἐξελύθη παρὰ νείατον ἀνθερεῶνα.
 ἦριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ
 αἰόλα παμφανόωντα, παρέτρεσαν δέ οἱ ἵπποι 295
 ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.

Αἰνεῖας δ' ἀπόρουσε σὺν ἀσπίδι δουρί τε μακρῷ,
 δείσας, μή πῶς οἱ ἐρυσαίαιο νεκρὸν Ἀχαιοί.
 ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε λέων ὧς ἀλκί πεποιθώς,
 πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' ἐίσην, 300
 τὸν κτάμεναι μεμαῶς, ὅς τις τοῦ γ' ἀντίος ἔλθοι,

288. This is the only case in Homer of *πρὶν* with infin. after a negative clause. Bekker, offended by the fourfold repetition of *γε*, wrote *πρὶν ἀποσ.*, *πρὶν ἢ*. As *πρὶν* seems to be contracted from *πρόιον*, a compar. of *πρό*, it may well have been long by nature originally. Though it has been pointed out that *πρὶν* has a special affinity for *γε*, the combination occurring nearly thirty times in Homer, yet Z 465 (?), O 74, α 210, δ 255, η 196, σ 289 are the only passages where *γε* is not elided; this very small proportion and the preponderance of passages in the Odyssey are in favour of Bekker's view. See Hartel, H. S. 109, La Roche, H. U. 256. *πρὶν* is found in the thesis of the third foot without *γ'* Z 81, I 403, etc. The MSS. are divided between *ἀποπαύσεσθαι* and *-σασθαι*, the majority giving the aor.: A has α with ε above. On this question compare F 112, and H. G. § 238.

289. For *ταλαύρινος* see note on H 239.

291. The course of the dart has given great trouble to critics ancient and modern. Some thought that the dart being miraculously guided need not pursue a natural course; others, that Pandaros was leaning forward to see the effect of his shot; others, that the plain was not level, and that the chariots ran on the lower ground while the footmen fought from the heights (!). None of them seem to have hit on the absurdly

simple explanation that Pandaros may have attempted to “duck,” bending his head forward a moment too late. The result would obviously be what Homer describes.

293. *ἐξελύθη*, A and other MSS. with Ar., who explained *τῆς ὀρμῆς ἐπαύσατο*, which the word cannot mean: *caet.* with Zenod. *ἐξεσύθη*, “issued forth.” But there can be little doubt that Ahrens and Christ are right in restoring *ἐξέλυθε* = *ἐξῆλθε*. (The form with *ε* for *η* is not elsewhere found, but has very likely been sometimes suppressed in favour of the more familiar *ἦλθον*.) This is an interesting, because evidently accidental, proof that in the oldest form of the Epic poems the ictus sufficed to lengthen a short syllable without the aid of the *ν* *ἐφελκυστικόν*, and justifies Fick in omitting the *ν* except where it is required to prevent hiatus.

295. *παρέτρεσαν*, swerved aside. For the canon of Ar. that in H. *τρεῖν* means “*fugere, non timere*,” see Lehrs, *Ar. 77 sqq.* Hence Aineias leaps down, because his horses are running away.

300. *οἱ* of course goes with *δόρυ*, “his spear,” not with *πρόσθε*, which takes the genitive.

301. *τοῦ γ' ἀντίος*, cf. P 8; the expression is very strange, and might easily be emended *ἐο ἀντίος*, the hiatus being normal in the bucolic diaeresis. As it stands, *τοῦ* must mean “the dead man.”

σμερδαλέα ἰάχων. ὁ δὲ χερμάδιον λάβε χειρὶ
 Τυδεΐδης, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,
 οἶοι νῦν βροτοὶ εἰς· ὁ δέ μιν ῥέα πάλλε καὶ οἶος·
 τῷ βάλεν Αἰνεΐας κατ' ἰσχίον, ἔνθα τε μηρὸς 305
 ἰσχύϊ ἐνστρέφεται, κοτύλην δέ τέ μιν καλέουσιν·
 θλάσσε δέ οἱ κοτύλην, πρὸς δ' ἄμφω ῥῆξε τένοντε·
 ὥσε δ' ἀπὸ ῥινὸν τρηχὺς λίθος. αὐτὰρ ὃ γ' ἦρως
 ἔστη γνῦξ ἐριπῶν καὶ ἐρείσατο χειρὶ παχείῃ
 γαίης· ἀμφὶ δὲ ὅσσε κελαινὴ νύξ ἐκάλυψεν. 310
 καὶ νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνεΐας,
 εἰ μὴ ἄρ' ὄξυν νόησε Διὸς θυγάτηρ Ἀφροδίτη,
 μήτηρ, ἣ μιν ὑπ' Ἀγχίση τέκε βουκολέοντι·
 ἀμφὶ δ' ἐὼν φίλον υἱὸν ἐχεύατο πῆχες λευκῶ,
 πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμα κάλυψεν, 315
 ἔρκος ἔμεν βελέων, μή τις Δαναῶν ταχυπώλων
 χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο.
 ἣ μὲν ἐὼν φίλον υἱὸν ὑπεξέφερεν πολέμοιο·
 οὐδ' υἱὸς Καπανῆος ἐλήθετο συνθεσιῶν
 τῶν, ἃς ἐπέτελλε βοὴν ἀγαθὸς Διομήδης, 320
 ἀλλ' ὃ γε τοὺς μὲν εὐὸς ἠρύκακε μώνυχας ἵππους
 νόσφιν ἀπὸ φλοίσβου, ἐξ ἄντυγος ἡνία τείνας,
 Αἰνεΐας δ' ἐπαΐξας καλλίτριχας ἵππους

303. μέγα ἔργον, "a great feat," added parenthetically, "in apposition to the sentence," as it is usually called, though it really forms part of the complement of the verb λάβε. We may compare A 294, πᾶν ἔργον ὑποείξομαι, and similar usages which will be found in H. G. § 136, 2-4. There is nothing in Homeric usage to justify us in taking ἔργον in apposition with χερμάδιον, as though = a great thing; or in comparing such Herodotean usages as μέγα χρήμα ἴδς. φέροιεν: for this "concessive" or potential opt. without ἄν see H. G. § 304, where reference is made to the similar use in a principal clause, ῥεῖα θεὸς γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαῶσαι.

304. οἶοι νῦν βροτοὶ εἰσι, compare A 272. The phrase occurs four times in the Iliad, but not in the Odyssey.

306. κοτύλη, the acetabulum of Roman and modern anatomy; the socket, sufficiently like a shallow cup, by which the head of the femur is articulated to the pelvis. Compare the use of κοτυληδῶν of the cuttle-fish's suckers in ε 433 (also of the acetabulum in Ar. Vesp. 1495).

309. ἐρείσατο, propped himself up.

310. γαίης, the local or rather "quasi-partitive" gen., H. G. § 151 a. For ἀμφὶ δὲ ὅσσε van Herwerden and Nauck conj. ἀμφὶ δέ F' ὅσσε, which is undoubtedly right, as the hiatus in this place is not permissible. Eustathius mentions the reading δέ οἱ ὅσσε, which looks as though some echo of the truth had survived even to his day.

311. ἀπόλοιτο, for the ἀπώλετο of later Greek; so 388, P 70. The optative simply puts an imaginary case, without implying that it is past, present, or future: this information is sufficiently given by the context. Cf. Delbrück, S. F. i. 211.

313. τέκε, conceived: cf. B 714, 820.

314. ἐχεύατο, cf. π 214, ἀμφιχυθεὶς πατέρ' ἐσθλόν.

315. κάλυψεν, put as a covering: so P 132, X 313.

320. For the position of τῶν cf. 332 and β 119. For συνθεσιῶν, "agreement," cf. B 339, πῇ δὴ συνθεσίαι;

323. See note on 263.

ἔξελασε Τρώων μετ' ἐκνήμιδας Ἀχαιοῦς,
 δῶκε δὲ Δηϊπύλῳ ἑτάρῳ φίλῳ, ὃν περὶ πάσης 325
 τίεν ὁμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ἦδη,
 νηυσὶν ἔπι γλαφυρῇσιν ἐλαυνέμεν. αὐτὰρ ὁ γ' ἦρως
 ὦν ἵππων ἐπιβάς ἔλαβ' ἠνία σιγαλόεντα,
 αἶψα δὲ Τυδεΐδην μέθεπε κρατερώνυχας ἵππους 330
 ἐμμεμαῶς. ὁ δὲ Κύπριν ἐπ' ὤχετο νηλεὲς χαλκῷ,
 γιγνώσκων ὅ τ' ἀναλκις ἔην θεός, οὐδὲ θεάων
 τάων, αἶ τ' ἀνδρῶν πόλεμον κάτα κοιρανέουσιν,
 οὔτ' ἄρ' Ἀθηναίη οὔτε πτολίπορθος Ἐνυώ.
 ἀλλ' ὅτε δὴ ῥ' ἐκίχανε πολὺν καθ' ὅμιλον ὀπάζων,
 ἔνθ' ἐπορεξάμενος μεγαθύμου Τυδέος υἱὸς 335
 ἄκρην οὔτασε χεῖρα μετάλμενος ὀξείῳ δουρὶ
 ἀβληχρήν· εἴθαρ δὲ δόρυ χροὸς ἀντετόρησεν
 ἀμβροσίου διὰ πέπλου, ὃν οἱ χάριτες κάμον αὐταί,

326. For the phrase ἄρτια ἦδη cf. Π 72, εἰ μοι κρείων Ἀγαμέμνων ἥπια εἰδείη. ἄρτιος seems to be the opposite of ἀν-ἀρσιος, and to mean "friendly," agreeing with his wishes. But in Ξ 92, θ 240, ἄρτια βάζειν means "to speak suitably, to the point," and so it might be here; οἱ would then be an ethic dative, "because he found him have apt knowledge." But this is a less Homeric use of εἰδέναι.

327. For the dat. instead of the acc. after verbs of motion cf. the common phrase ἐπ' ἀλλήλοισιν ἰόντες, and others. H. G. § 198 *ad fin.*

329. μέθεπεν with a double accus. only here: in Π 724 we have Πατρόκλῳ ἔφεπε κρατ. ἵππους. The word ἔπειν, from its primary sense "handle," came to be used often of "handling" or managing a team of horses. But it is not necessary to follow von Christ in reading μέθ' ἔπε: the constr. "drove the horses after T." may be fully justified by such common constructions as μετιέναι τινα and the like. Hence we have in Θ 126 ἥριονχον μέθεπε θρασύν, "drove in quest of a charioteer," where the direct object ἵππους is omitted in Greek as in English. It is quite needless to follow Nauck who conjectures Τυδεΐδῃ ἔπεχε: while the reading of Zenod., κρατερώνυχας ἵπποις, is doubtful on account of the late form ἵπποις for ἵπποισι at the end of a line.

330. The name Κύπρις is used only in this episode (422, 458, 760, 883), and the Cyprian worship of Aphrodite is not elsewhere alluded to in the Iliad. It

appears however in the probably late passage θ 362, which in several respects may be compared with the adventures of the gods recorded in the present book.

332. Compare E 824, μάχην ἄνα κοιρανέοντα, and Γ 241 μάχην ἀνδρῶν, θ 183 ἀνδρῶν πτολέμους, from which it is clear that ἀνδρῶν here is gen. after πόλεμον, not after κοιρανέουσιν.

334. ὀπάζων, cf. Θ 341 ὡς Ἐκτωρ ὤπαζε κάρη κομόωντας Ἀχαιοῦς, and P 462. The word seems to be closely conn. with ἔπειν (compare the use of ἐφέπειν), and means "pressing hard." It recurs in this sense in the metaphorical phrase γῆρας ὀπάζει, Δ 321, Θ 103: else it is always causal, "to cause to attend upon," i.e. to attach to.

337. Two sheets of A are lost here, including 337-635. ἀβληχρήν, conn. with ἀμαλός and μαλακός, cf. βλάξ. Herodianus on Θ 178 mentions a form βληχρός in the same sense. ἀντετόρησεν may be either ἀντετόρησεν or ἀντετόρησεν, probably the former. The reduplicated τετορεῖν is given by Hesych., and ἀντι- seems to have no particular force here. Cf. ἀμπεπαλών, and see K 267.

338. The very rare neglect of the F of Φοι led Heyne to conj. δ for δν, though πέπλον as neuter is not found in H., nor indeed anywhere except in the form πέπλα in very late authors. Another easy correction, made by Nauck and others, is αἰ for οἱ. But in a fragment of the *Kypría* we find εἴματα μὲν χροῖ ἔστο τά οἱ Χάριτές τε καὶ Ὀραὶ ποίησαν,

- πρυμνὸν ὕπερ θέναρας. ῥέε δ' ἄμβροτον αἶμα θεοῖο,
 ἰχώρ, οἷός περ τε ῥέει μακάρεσσι θεοῖσιν. 340
 οὐ γὰρ σίτον ἔδουσ', οὐ πίνουσ' αἰθοπα οἶνον·
 τούνεκ' ἀναίμονές εἰσι καὶ ἀθάνατοι καλέονται.
 ἡ δὲ μέγα ἰάχουσα ἀπὸ ἔο κάββαλεν υἱόν·
 καὶ τὸν μὲν μετὰ χερσὶν ἐρύσατο Φοῖβος Ἀπόλλων
 κυανὴν νεφέλῃ, μὴ τις Δαναῶν ταχυπῶλῶν 345
 χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο·
 τῇ δ' ἐπὶ μακρὸν ἄνσε βοὴν ἀγαθὸς Διομήδης·
 "εἶκε, Διὸς θύγατερ, πολέμου καὶ δημοτῆτος·
 ἡ οὐχ ἄλλης, ὅττι γυναικάς ἀνάλκιδας ἡπεροπεύεις ;
 εἰ δὲ σύ γ' ἐς πόλεμον πωλήσῃαι, ἡ τέ σ' οἶω 350
 ῥιγίῃσιν πόλεμόν γε, καὶ εἴ χ' ἐτέρωθι πύθῃαι."
 ὧς ἔφαθ', ἡ δ' ἀλύουσ' ἀπεβήσετο, τείρετο δ' αἰνῶς.
 τὴν μὲν ἄρ' Ἴρις ἐλοῦσα ποδὴνέμος ἔξαγ' ὀμίλῳ
 ἀχθομένην ὀδύνησι, μελαίνετο δὲ χροά καλόν.
 εὔρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θούρον Ἄρηα 355

and this is certainly the more Homeric construction, cf. Ξ 178, ἀμβρόσιον ἐάνον ἔσθ', ὃν οἱ Ἀθήνη ἔξυσ' ἀσκήσασα. This line is perhaps the only one in the Iliad, therefore, in which there is no easy emendation which will restore the *F* to *οἱ*. The line is superfluous, and as we should not expect the garment to cover the *πρυμνὸν θέναρας*, it may well be interpolated.

339. *πρυμνὸν ὕπερ θέναρας* must be the same as *χείρ' ἐπὶ καρπῷ*, 458. *θέναρ* appears to mean "the palm of the hand," v. Curt. *Gr. Et.* no. 312, and L. and S. *πρυμνόν* is only here used as a substantive, the "root of the palm."

340-2 appear to be a very poor interpolation. *ἰχώρ* is mentioned again only in 416 in an anomalous form. It is used by Aesch. *Ag.* 1480 in the sense of "blood" simply: in later writers it means the serum of the animal juices of all sorts, including blood. Thus the appropriation of it to the divine blood, which is not adopted by any later poets, seems due to a mistaken attempt to reconcile 416 with 339 by this interpolation. 342 is quite meaningless and absurd; and with it 341 must be condemned.

344. *ἐρύσατο*, best MSS.: *ἐρύσσατο*, Buttm. *Lexil.* 308 (*q.v.*). This is one of the ambiguous cases which may be referred either to *Φέρω*, to draw, or

(*σ*)*ερίομαι*, to preserve; but it belongs more naturally to the latter. See A 216.

350. The two clauses beginning with *εἰ* are evidently not co-ordinate or even consistent. The train of thought is, "if you mean to frequent (cf. A 490) the battle-field, you will (be taught to) dread the battle if you so much as hear the sound of it anywhere"; which is quite natural, and does not involve any discontinuity of idea. *πυθέσθαι* is probably used of direct hearing, not in the sense of "hearing battle talked about," cf. O 379 *ἐπύθοντο κτύπον*, 224 *μάχης ἐπύθοντο*.

354. *μελαίνετο*, i.e. was stained by the μέλαν αἶμα.

355. *ἐπ' ἀριστερά*: it seems most natural to suppose that the Greek poet always looks at the battle from the Greek side. The left would then mean the part of the battle most distant from the Skamander, on the right bank of which the fighting must, according to the actual geography, have taken place. But this will be inconsistent with l. 36, where Ares is left beside Skamander. But it has been shown by Hercher that it is impossible to reconcile Homer's geographical statements either with themselves or with the reality. The Skamander in particular is an arbitrary quantity, sometimes treated as running transversely between the city and the ships,

ἤμενον, ἥερι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' ἵππω·
 ἡ δὲ γυνὺξ ἐριποῦσα κασιγνήτοιο φίλοιο
 πολλὰ λισσομένη χρυσάμπυκας ἦτεεν ἵππους·
 " φίλε κασιγνήτε, κόμισαί τέ με, δὸς δέ μοι ἵππους,
 ὄφρ' ἐς Ὀλυμπον ἵκωμαι, ἵν' ἀθανάτων ἔδος ἐστίν. 360
 λίην ἄχθομαι ἔλκος, ὃ με βροτὸς οὐτάσεν ἀνὴρ,
 Τυδεΐδης, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο."
 ὣς φάτο, τῇ δ' ἄρ' Ἀρης δῶκε χρυσάμπυκας ἵππους.
 ἡ δ' ἐς δίφρον ἔβαινε ἀκηχεμένη φίλον ἦτορ,
 παρ δέ οἱ Ἴρις ἔβαινε καὶ ἡνία λάζετο χερσίν, 365
 μᾶστιξεν δ' ἐλάαν, τῷ δ' οὐκ ἀέκοντε πετέσθην.
 αἶψα δ' ἔπειθ' ἵκοντο θεῶν ἔδος, αἰπὺν Ὀλυμπον·
 ἔνθ' ἵππους ἔστησε ποδὴνέμος ὠκέα Ἴρις
 λύσας' ἐξ ὀχέων, παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ·
 ἡ δ' ἐν γούνασι πίπτε Διώνης δι' Ἀφροδίτη, 370
 μητρὸς ἐῆς· ἡ δ' ἀγκὰς ἐλάζετο θυγατέρα ἦν,
 χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 " τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐρανίωνων
 μασιγιδίως, ὥς εἴ τι κακὸν ῥέζουσιν ἐνωπῇ;"

sometimes as lying alongside the field, and often forgotten altogether (*Hom. Aufsätze*, pp. 50 sqq.; cf. Ribbeck in *Rhein. Mus.* 35, 610).

356. "ἐκέκλιτο vitiosum," Nauck, perhaps rightly: for in the first place the idea of a spear leaning upon mist is quite un-Homeric; and in the second it can only apply to ἵππω by a violent *zeugma*, for which support can hardly be found in Γ 327, ἵπποι ἀερίποδες καὶ ποικίλα τεύχε' ἔκειτο (see note).

357. κασιγνήτοιο is of course to be taken with ἵππους, not with ἦτεεν, which would require an accusative. λισσομένη: this verb always lengthens a preceding vowel in the *Iliad* (except Π 46, 47), apparently because it once began with another consonant, probably γ, of which however no trace has remained; the cognate languages afford no information. Cf. note on A 15.

359. δὸς τέ, Barnes and most following edd. with one MS. only: *caet.* δὸς δέ. The collocation of τε and δέ is not very rare in H.: a very similar instance is Ω 430, αὐτὸν τε ῥύσαι, πέμψον δέ με σὺν γε θεοῖσιν; so also Ψ 178, π 432, and (according to best MSS.) π 140; and Ω 368, οὔτε . . . δέ. This seems sufficient defence for the traditional

reading here. The δέ makes the second clause more emphatic, because it is contrasted, instead of being co-ordinated, with the first; there is a slight anacoluthon, but vigour of expression is gained (see Hentze, *Anh. ad loc.*).

361. ἔλκος, the accus. of a subst. is found only here with ἀχθομαι, but we have a neut. pronoun in Ζ 523, I 77; and the accusative of a participle N 352. We might compare also Ε 757, οὐ νεμεσίξῃ Ἀρη τάδε καρτερὰ ἔργα. Perhaps however in this case it is to be regarded rather as an accusative of the part affected. See H. G. §§ 136-7.

370. Dione appears only here in Homer: she is named incidentally, among other daughters of Okeanos and Tethys, in Hesiod, *Theog.* 353, and as present at the childbearing of Leto, *Hym. Apol.* 93. Her cult seems to have been Thesprotian and connected with that of Zeus at Dodona. The name itself is probably connected with Lat. *Diana*, and in formation it resembles Διώνυσος.

374. ἐνωπῇ only here (and Φ 510?); it evidently means "openly," in the sight of all. Schol. B mentions a variant ἐνιπῇ, which can hardly be right, perhaps he means ἐνωπί, which is given by another Schol.

- τὴν δ' ἡμέλβετ' ἔπειτα φιλομμειδῆς Ἀφροδίτῃ· 375
 “οὐτά με Τυδέος υἱὸς ὑπέρθυμος Διομήδης,
 οὔνεκ' ἐγὼ φίλον υἱὸν ὑπεξέφερον πολέμοιο
 Αἰνείαν, ὃς ἐμοὶ πάντων πολὺ φίλτατός ἐστιν.
 οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνὴ,
 ἀλλ' ἤδη Δαναοὶ γε καὶ ἀθανάτοισι μάχονται.” 380
 τὴν δ' ἡμέλβετ' ἔπειτα Διώνῃ διὰ θεῶων·
 “τέτλαθι, τέκνον ἐμόν, καὶ ἀνάσχεο κηδομένη περ·
 πολλοὶ γὰρ δὴ τλήμεν Ὀλύμπια δώματ' ἔχοντες
 ἐξ ἀνδρῶν, χαλέπ' ἄλγε' ἐπ' ἀλλήλοισι τιθέντες.
 τλῇ μὲν Ἄρης, ὅτε μιν Ὠτος κρατερός τ' Ἐφιάλτης, 385
 παῖδες Ἀλωῆος, δῆσαν κρατερῶ ἐνὶ δεσμῶ·
 χαλκῶ δ' ἐν κεράμῳ δέδετο τρισκαίδεκα μῆνας.
 καὶ νῦ κεν ἔνθ' ἀπόλοιτο Ἄρης ἄτος πολέμοιο,
 εἰ μὴ μητρυνὴ περικαλλῆς Ἡερίβοια
 Ἑρμέα ἐξήγγειλεν· ὁ δ' ἐξέκλεψεν Ἄρηα 390
 ἥδη τειρόμενον, χαλεπὸς δέ ἐ δεσμὸς ἐδάμνα.
 τλῇ δ' Ἥρη, ὅτε μιν κρατερὸς πάις Ἀμφιτρύωνος
 δεξιτερὸν κατὰ μαζὸν ὀιστῶ τριγλώχινι

383. The sense is the same as 873. *τλήμεν*, with the usual punctuation after *ἐξ ἀνδρῶν*, is here used absolutely; but this is hardly to be paralleled in H., the expression *τλήτε, φίλοι*, B 299, being rather different. It would perhaps be better, as suggested by Heyne, to take *ἄλγεα* as the object of *τλήμεν* as well as of *ἐπιτιθέντες*. For the use of the latter verb cf. B 39. Fulda (*Unters. über die Sprache der Hom. Ged.* 224) says that *ἄλγος* was originally used of mental pain only, and that the three passages in which it is used of bodily pain (here, 895, B 721) are of late origin. He might have added λ 582.

385. For the legend of Otos and Ephialtes, the youthful giants who piled Pelion upon Ossa, see λ 308 *sqq.* The traditional explanation makes them a personification of the triumph of agricultural pursuits (*Ἀλωεύς* from *ἀλώη*) over warlike passions. *τοὺς Ἀλωείδας φασὶ καταπαῦσαι τὸν πόλεμον καὶ τὰς ἐς αὐτὸν παρασκευὰς, καὶ ἐν εἰρήνῃ ποιῆσαι βιοτεύειν τοὺς ἀνθρώπους*, Schol. D on λ 308. Other legends, as well as some tedious moralising by Porphyrios, will be found in Schol. B here.

387. The *κέραμος* reminds us of the enormous jars, quite large enough to

hold a man comfortably, found by Dr. Schliemann at Hissarlik; see the illustrations to *Ilios*, pp. 33, 378, 589. These jars are of course of earthenware. The epithet *χάλκεος* is added in accordance with the usual practice of describing the utensils of the gods as made of the more valuable metals, while men used baser materials: cf. 724 *sqq.* Eurystheus, according to the legend, of which representations on archaic vases are not uncommon, lived in a brazen *κέραμος* sunk in the ground, for fear of Herakles.

388. For the construction see 311.

389. *μητρυνή*, of the sons of Aloeus, apparently: but according to others, of Hermes. But it is evidently meant that the step-mother does what she can to thwart her step-sons. Their mother is called Iphimedeia in λ 305.

391. *ἐδάμνα*, rather *ἐδάμνη*, as Nauck suggests, from *δάμνημι* (893). Cf. however *ἡῤῥα*, which, as Fick has remarked, is an analogous form from *αὔδημι* (Aeol. ? *αὔδαμι*), not a contracted imperfect.

393-400 seem to belong to the legend of the campaign of Herakles against Pylos, which recurs, but without the divine elements, in A 690, where the Schol. says, *Ἡρακλῆς παρεγένετο εἰς Πύλον*

βεβλήκει· τότε καί μιν ἀνήκεστον λάβεν ἄλγος.
 τλῇ δ' Ἀΐδης ἐν τοῖσι πελώριος ὠκὺν οἰστόν, 395
 εὐτέ μιν αὐτὸς ἀνὴρ, υἱὸς Διὸς αἰγιόχοιο,
 ἐν Πύλῳ ἐν νεκύεσσι βαλὼν ὀδύνησιν ἔδωκεν.
 αὐτὰρ ὁ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὀλυμπον
 κῆρ ἄχεων, ὀδύνησι πεπαρμένος, αὐτὰρ οἰστὸς
 ὦμῳ ἐνι στιβαρῷ ἡλήλατο, κῆδε δὲ θυμόν. 400
 τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πᾶσσω
 ἠκέσατ'· οὐ μὲν γάρ τι καταθνητός γε τέτυκτο.
 σχέτλιος, ὄβριμοεργός, ὃς οὐκ ὄθετ' αἴσυλα ῥέζων,
 ὃς τόξοισιν ἔκθε θεούς, οἱ Ὀλυμπον ἔχουσιν.
 σοὶ δ' ἐπὶ τοῦτον ἀνῆκε θεὰ γλαυκῶπις Ἀθήνη· 405
 νῆπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος υἱός,

χρήζων καθαρίων, οἱ δὲ Πύλιοι ἀποκλείσαντες τὰς πύλας οὐκ εἰσεδέξαντο αὐτόν· ἐφ' ᾧ ὀργισθεὶς ὁ ἥρως ἐπὶ ὀρθῇ Πύλον. συνεμάχουν δὲ τῷ μὲν Νηλεὶ τρεῖς θεοί, Ποσειδῶν Ἡρα Ἀιδωνεύς, τῷ δὲ Ἡρακλεῖ δῶν Ἀθηᾶ καὶ Ζεύς. According to Hesiod, *Scut. Her.* 359-367, Ares was among the victims on the same occasion: ἦδη μὲν τέ ἐ φημι καὶ ἄλλοτε περὶ θῆναι ἔγχεος ἡμετέρου, ὅθ' ὑπὲρ Πύλου ἡμαθόεντος ἀντίος ἔστη ἔμειο, μάχης ἀμοτον μενεαίνων. So also Pind. *Ol.* ix. 29-35, where Herakles

ἀμφὶ Πύλον σταθεὶς ἤρειδε Ποσειδᾶν, ἤρειδεν δέ μιν ἀργυρέῳ τόξῳ πελεμίζων Φοῖβος, οὐδ' Ἀΐδας ἀκινῆταν ἔχε ῥαβδόν.

(Cf. Apollod. 2, 7, 3, and Pausanias, vi. 25, 3). The legend no doubt belongs to the journey to Hades, to recover Alkestis or to bring back Kerberos. There was clearly some primitive idea that Pylos was the gate of the underworld; a special cultus of Hades there is mentioned by Pausanias, *i.e.*, as being founded on the gratitude of the Pylians for his alliance with them against Herakles on this occasion. This is probably the explanation of the statement made by Schol. V that Aristarchos took πύλῳ in 397 to be another form of πύλῃ, meaning simply “in the gate of hell” (for which idea compare 646, I 312, and the epithet πυλάργης applied to Hades). But seeing that the legend was so definitely localized at Pylos, it is much more likely that Aristarchos explained the name Πύλος to mean “the gate of hell,” and was misunderstood by his followers, than that

he assumed a synonym of πύλῃ which is not found elsewhere in Greek (H. uses only the plural πύλαι). ἐν νεκύεσσι would most naturally mean “in the country of the dead,” and this would agree with such a double sense of Πύλῳ, but there is no strong reason why it should not be the same as ἐν νεκάδεσσι, 886. In any case it can hardly go with βαλὼν, which means “hitting him”; for there is no Homeric analogy for translating it “casting him among the dead.”

401. Παιήων is only mentioned again by Homer in 899 and δ 232, where he is the progenitor of the race of physicians, see Solon, fr. 13, 57, and Pindar, P. iv. 270, ἐσσί δ' ἐλάτῃ ἐπικαιρότατος, Παιᾶν δὲ σοὶ τιμᾷ φάος. He is apparently not identical with Apollo, who in Homer has no healing function (cf. however Π 514-529). So Schol. on δ 232, διαφέρει ὁ Παιήων Ἀπόλλωνος ὡς καὶ Ἡσίοδος μαρτυρεῖ, “εἰ μὴ Ἀπολλῶν Φοῖβος ὑπὲρ θανάτοιο σώσασαι, ἣ καὶ Παιήων, ὃς ἀπάντων φάρμακα οἶδεν.”

403-4. These lines, or at all events the second, can hardly be in place here, though the nominative in an exclamation is quite regular; v. A 231 and νῆπιος just below. But in all such cases the adj. immediately follows the mention of the person referred to, whereas here Herakles has not been mentioned since 397. Christ is therefore perhaps right in putting them (in brackets) before 398. For ὄβριμοεργός Ar. seems to have read αἰσυλοεργός, which does not go well with the αἴσυλα immediately following.

ὅττι μάλ' οὐ δηναίος, ὃς ἀθανάτοισι μάχεται,
οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν
ἐλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δημοτῆτος.

τῷ νῦν Τυδείδης, εἰ καὶ μάλα καρτερός ἐστιν,
φραζέσθω, μή τίς οἱ ἀμείνων σείο μάχεται,
μῇ δὴν Αἰγιάλεια περίφρων Ἀδρηστίνη
ἐξ ὕπνου γοώωσα φίλους οἰκῆας ἐγείρη,
κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,
ἰφθίμη ἄλοχος Διομήδεος ἵπποδάμοιο." 410

ἥ ῥα καὶ ἀμφοτέρησιν ἀπ' ἰχῶ χειρὸς ὁμόργυν·
ἄλθετο χεῖρ, ὀδύναι δὲ κατηπιόωντο βαρεῖαι.
αἱ δ' αὐτ' εἰσορόωσαι Ἀθηναίη τε καὶ Ἥρη
κερτομοῖς ἐπέεσσι Δία Κρονίδην ἐρέθιζον.

τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη· 420
"Ζεῦ πάτερ, ἥ ῥά τί μοι κεχολώσεται, ὅττι κεν εἴπω;
ἥ μάλα δὴ τινα Κύπρις Ἀχαιιάδων ἀνείσα
Τρῳσὶν ἅμα σπέσθαι, τοὺς νῦν ἔκπαγλα φίλησεν,

407. Cf. Z 130. μάλα goes with the whole clause, "of a surety." Cf. B 241.

408. παππάζουσιν, so Nausikaa calls her father πάππα, § 57; compare also μ 42, and for the addition of the participle in the next line the similar Z 480.

412. Aigialeia, wife of Diomedes, was the youngest daughter of Adrestos, and aunt of her husband; for Tydeus had married her elder sister Deipyle, see Ξ 121. So in Δ 226 Iphidamas is married to his maternal aunt. This seems to shew that relationship through the mother only ceased to be recognized in Greece at an early date; though Mr. McLennan thought that traces of it existed till historic times, and that the change to the recognition of paternal kinship is recorded in the trial scene in the *Eumenides*. If this be the case, it must have been a peculiar instance of survival in Attica. It may be said generally that in Homer the idea of kinship is almost the same as our own, though relationship through the mother is not quite so close as with us. δὴν must go with γοώωσα, "with long lament"; but this is not very appropriate. Perhaps the original reading was δὴ F', lamenting *him*.

412. For the feminine patronymic Ἀδρηστίνη cf. I 557 Εὐρηνή, Ξ 319 Ἀκρισίῳνη.

415. This line seems to be an inter-

polation, and out of place, like 403-4 above. If it is to be accepted at all it evidently ought to come after 412. For ἰφθίμη cf. A 3: as used of women it is an Odyssean word, except T 116.

416. MSS. are divided between ἰχῶ, ἰχώρ, and ἰχώρ. As the word is masculine in 340 and elsewhere in Greek, the first form is preferable, on the analogy—not very close, however—of ἰδρῶ (Δ 621). For χειρὸς Zen. read χερσίν. Barnes conj. ἀμφοτέρησ' ἰχώρ' ἀπὸ χειρὸς.

418. The return of Athene from the battle-field to Olympus has not been mentioned: see 510. The "taunt"—which almost descends, it must be admitted, to the level of "chaff"—looks like a conscious allusion to Δ 7-12. For 421 cf. E 762, α 158.

423. The MSS. are divided between ἅμα σπέσθαι and ἅμ' ἐσπέσθαι: the latter would be a reduplicated aor. for σε-σπέσθαι, and to this the breathing of ἐσπόμεν would seem to point. So we have ἐσπῶνται μ 349, ἐσποίμεν τ 579, φ 77, ἐσπέσθω M 350, 363; but σπεῖο K 285, σπέσθαι here and δ 38 with a *var. lect.*, χ 324 all MSS.; ἐσπόμενος M 395, N 570, K 246. Of these we may observe that the initial ε is in no case needed, being always preceded by an elision; in K 285, χ 324, it cannot be inserted. Bekker and Nauck are therefore probably right in reading ἅμα σπέσθαι here, and

5 put at end bec. would spoil the picture of scene middle. As we have got distance in way this home in Greece

τῶν τινα καρρέζουσα Ἀχαιάδων ἐνπέπλων
πρὸς χρυσήν περόνην καταμύξατο χεῖρα ἀραιήν.” 425

ὥς φάτο, μείδησεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
καὶ ῥα καλεσσάμενος προσέφη χρυσήν Ἀφροδίτην·
“οὐ τοι, τέκνον ἐμόν, δέδοται πολεμῆια ἔργα,
ἀλλὰ σύ γ’ ἱμερόεντα μετέρχεο ἔργα γάμοιο,
ταῦτα δ’ Ἀρηιθοῶ καὶ Ἀθήνῃ πάντα μελήσει.” 430

ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
Αἰνεία δ’ ἐπόρουσε βοὴν ἀγαθὸς Διομήδης,
γυγνώσκων, ὃ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων·
ἀλλ’ ὃ γ’ ἄρ’ οὐδὲ θεὸν μέγαν ἄζετο, ἵετο δ’ αἰεὶ
Αἰνείαν κτείνειν καὶ ἀπὸ κλυτὰ τεύχεα δύσαι. 435

τρὶς μὲν ἔπειτ’ ἐπόρουσε κατακτάμεναι μενεαῖνον,
τρὶς δέ οἱ ἐστυφέλιξε φαεινὴν ἀσπίδ’ Ἀπόλλων.
ἀλλ’ ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,
δεινὰ δ’ ὁμοκλήσας προσέφη ἐκάεργος Ἀπόλλων·
“φράζεο, Τυδεΐδη, καὶ χάζεο, μηδὲ θεοῖσιν 440
ἴσ’ ἔθελε φρονεῖν, ἐπεὶ οὐ ποτε φῦλον ὁμοῖον
ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ’ ἀνθρώπων.”

ὥς φάτο, Τυδεΐδης δ’ ἀνεχάζετο τυτθὸν ὀπίσσω,

analogous forms in all the other passages. It is significant that in *Hym. Hom.* xxix. 12 two MSS. give *τ’ ἐσπεςθε*, not *θ’*. So we have *μετασπόμενος*, and in the compounds the later Greek MSS. always give the shorter forms, *ἐπισπένσθαι*, etc. (see Hayman on δ 38). τοὺς νῦν ἐκπαγλα φίλησεν, cf. Γ 415.

424. τῶν τινα takes up *τινα Ἀχαιάδων* above. Fäsi has remarked that the speech seems to shew something of the freedom of familiar conversation.

425. ἀραιήν Ar., ἀραιήν vulgo. The word must once have begun with a consonant, probably *F*, on account of the hiatus here and Σ 411, Τ 37; the two other places where it occurs, Π 161, κ 90, prove nothing. No plausible etymology has been suggested. The soft breathing probably arose from the idea that the word meant *destructive*, and came from ἀρή or ῥάω; but this is not tenable.

431. This line appears to be a “tag” by which a return is often made from an interpolation to the original narrative. It is especially common after scenes in Olympus of doubtful authenticity: H 464, Θ 212, Σ 368, Φ 514. It occurs

also E 274, N 81, Π 101, and sixteen times in the *Odyssey*. (So La Roche.) It is clear that 432 originally followed 352. The myths, of which the intervening lines are full, are almost totally distinct from those of other parts of Homer, and the quasi-comic scene in Olympus is nearly allied to others where we have good reasons for suspecting a later hand. Several peculiarities of diction have also been pointed out in the notes.

436 sqq. Cf. Π 784-786, which seem to be modelled on this passage; so also Π 703-707.

440. The very marked assonance is curiously overlooked by Bekker in the very full list of similar phenomena given in H. B. i. 185-195.

441. For ἴσα φρονεῖν compare A 187, ἴσον ἐμοὶ φάσθαι.

442. χαμαὶ ἐρχομένων go closely together in the sense of ἐπιχθονίων, hence the position of τε: so Ω 250 βοὴν ἀγαθὸν τε. Compare also phrases like Ἀρηι κτάμενος, which are commonly written as a single word. For the thought cf. P 447, ὅσσα τε γαῖαν ἐπὶ πνέει τε καὶ ἔρπει.

μῆνιν ἀλευάμενος ἑκατηβόλου Ἀπόλλωνος.
 Αἰνείαν δ' ἀπάτερθεν ὀμίλου θήκεν Ἀπόλλων 445
 Περγάμφῳ εἰν ἱερῇ, ὅθι οἱ νηὸς γε τέτυκτο.
 ἦ τοι τὸν Δητῶ τε καὶ Ἄρτεμις ἰοχέαιρα
 ἐν μεγάλῳ ἀδύτῳ ἀκέοντό τε κύνειον τε·
 αὐτὰρ ὁ εἰδῶλον τεύξ' ἀργυρότοξος Ἀπόλλων
 αὐτῷ τ' Αἰνείᾳ ἵκελον καὶ τεύχεσι τοῖον· 450
 ἀμφὶ δ' ἄρ' εἰδῶλῳ Τρῶες καὶ δῖοι Ἀχαιοὶ
 δῆρουν ἀλλήλων ἀμφὶ στήθεσσι βοείας,
 ἀσπίδας εὐκύκλους λαισήϊά τε πτερόεντα.
 δὴ τότε θούρον Ἄρῃα προσηύδα Φοῖβος Ἀπόλλων·
 “Ἄρες, Ἄρες βροτολοιγέ, μιαίφόνε, τειχεσιπλῆτα, 455
 οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθών,
 Τυδεΐδην, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο ;
 Κύπριδα μὲν πρῶτα σχεδὸν οὐτάσε χεῖρ' ἐπὶ καρπῷ,
 αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος.”
 ὧς εἰπὼν αὐτὸς μὲν ἐφέζετο Περγάμφῳ ἄκρῃ, 460
 Τρῶας δὲ στίχας οὐλος Ἄρης ὥτρυνε μετελθών
 εἰδόμενος Ἀκάμαντι θοῷ, ἡγήτορι Θρηκῶν.
 νιάσι δὲ Πριάμοιο διοτρεφέεσσι κέλευεν·

446. The **γε** here seems quite out of place, and was no doubt inserted into the original *νηὸς ἐτέτυκτο* from ignorance of the fact that the ictus was sufficient to lengthen a short syllable. Apollo, as often, shares a temple with his mother and sister.

448. It is remarkable that the word **ἄδυτον** occurs only here and in 512, nor is there any other trace in Homer of a holy place “not to be approached” by the profane. **κύνειον**, they not only healed him, but made him even more glorious than before. This is worthy of gods when they tend a favourite. Compare T 33, *ἔσται χροὺς ἔμπεδος ἢ καὶ ἀρείων*. It is not necessary to adopt Herwerden's conj. *κῆθενον* or *κῆδαινον* (Hesych. *κηθαίνει, μεριμνᾷ*).

449. The mention of the “wraith” is not like Homer, nor does it appear on other occasions when a hero is snatched away by a god. It plays no further part in the action, nor does there seem to be the least surprise shown at the reappearance of the original Aineias in the field, l. 514. Thus 449-453 are probably interpolated; the last two lines come bodily from M 425-6.

452. **βοείας** is the genus, **ἀσπίδας** and **λαισήϊα** the species, as both are made of hides. The epithet **εὐκύκλος** seems to refer to the concentric circles of the wooden framework which formed the foundation of the shield. **λαισήϊα** were probably aprons of leather, with the hair left on (**λάσιος**), which hung down from the lowest part of the shield in order to protect the legs from arrows. See a discussion at length in J. H. S. iv. pp. 285-288.

453. **πτερόεντα**, fluttering. The epithet is elsewhere applied only to arrows and *ἔπεα*. The old explanation that it meant *κούφα*, *ελαφρά*, and that **λαισήϊα** were therefore a lighter sort of buckler, is quite untenable.

455 = 31, which is also followed by *οὐκ ἂν δῆ*.

461. **Τρῶας**, so La Roche: al. **Τρῶας**, but this form could not be a fem. adj. The variant **Τρώων** which is found in MSS. of the second class is evidently a gloss, to explain that **Τρῶας** is an adj. See Cobet, M. C. 337.

462. **Ares**, the god of the Thracians, naturally assumes the form of a Thracian chief: see N 301.

“ὦ νιῆϊς Πριάμοιο διοτρεφέος βασιλῆος,
 ἐς τί ἔτι κτείνεσθαι ἐάσετε λαὸν Ἀχαιοῖς ; 465
 ἦ εἰς ὃ κεν ἀμφὶ πύλης ἐνποιήτησι μάχωνται ;
 κεῖται ἀνὴρ, ὃν τ' ἴσον ἐτίομεν Ἐκτορι δῖῳ,
 Αἰνείας υἱὸς μεγαλήτορος Ἀγχίσαιο·
 ἀλλ' ἄγετ' ἐκ φλοίσβοιο σαώσομεν ἐσθλὸν ἐταῖρον.”
 ὥς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου. 470
 ἔνθ' αὖ Σαρπηδὼν μάλα νείκεσεν Ἐκτορα δῖον·
 “Ἐκτορ, πῇ δὴ τοι μένος οἷχεται, ὃ πρὶν ἔχεσκες ;
 φῆς που ἄτερ λαῶν πόλιν ἐξέμεν ἡδ' ἐπικούρων
 οἶος, σὺν γαμβροῖσι κασιγνήτοισί τε σοῖσιν·
 τῶν νῦν οὐ τιν' ἐγὼ ἰδέειν δύναμ' οὐδὲ νοῆσαι, 475
 ἀλλὰ καταπτώσσουσι, κύνες ὥς ἀμφὶ λέοντα·
 ἡμεῖς δὲ μαχόμεσθ', οἳ πέρ τ' ἐπίκουροι ἔνειμεν.
 καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μάλα τηλόθεν ἴκω·
 τηλοῦ γὰρ Λυκίῃ, Ξάνθῳ ἐπὶ δινῆεντι·
 ἔνθ' ἄλοχόν τε φίλην ἔλιπον καὶ νήπιον υἱόν, 480
 καὶ δὲ κτήματα πολλά, τά τ' ἔλδεται, ὅς κ' ἐπιδευής·
 ἀλλὰ καὶ ὥς Λυκίους ὀτρύνω καὶ μέμον' αὐτὸς
 ἀνδρὶ μαχήσασθαι· ἀτὰρ οὐ τί μοι ἐνθάδε τοῖον,
 οἶόν κ' ἡὲ φέροιεν Ἀχαιοὶ ἢ κεν ἄγοιεν.
 τῦνη δ' ἔστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις 485
 λαοῖσιν μενέμεν καὶ ἀμυνέμεναι ὥρεσσιν·
 μή πως, ὥς ἀψῖσι λίνου ἁλόντε πανάγρου,

465. For the dat. after κτείνεσθαι we may compare the similar construction after δάμνασθαι (Θ 244), ὑποκλονέεσθαι, Φ 556, etc.

466. ἐνποιήτοισι Ar., -τησι Zenod. The testimony of the MSS. is divided, but is rather in favour of the reading of Zen.; and in Π 636 we have ἐνποιητῶν, while in γ 434 the MSS. all give ἐνπολήτων. It is apparently not possible to introduce uniformity into the practice of the Epic language in this respect.

471. This is the first entry in the story (excepting of course in the Catalogue B 876) of Sarpedon and his southern Lykians, who henceforth supplant the Lykians of Pandaros. See note on 105.

473. MSS. are divided between φῆς and φῆς; Ar. read the former which he explained to be the imperf. = ἐφήσθα, while φῆς is the present, according to the tradition.

477. δέ, so five MSS. and Schol. A on

B 131: the vulg. δ' αὖ is merely a needless attempt to help the metre.

478. ἴκω, so Bekk. and La R., MSS. ἦκω; but the old tradition is unanimous in favour of the form with ι; v. La R. *Textk.* p. 288. ἦκω has crept into the vulgate in three other passages, Σ 406, ν 325, ο 329, but with little MS. authority.

481. καὶ δέ, as though κατέλιπον had preceded. Precisely similar cases will be found in Γ 268, Η 168, Ψ 755. Sarpedon means of course that he has left his wealth, forgetful of the protection which it would need against the raids of his needy neighbours.

484. Observe the effect of the “bucolic diaeresis” in preserving the length of the last syllable of Ἀχαιοὶ before a vowel.

487. The use of the dual here is hard to explain, unless it refer to the wives mentioned in the preceding line, and mean “caught in pairs, man and wife”; which seems highly improbable (so

ἀνδράσι δυσμενέεσσιν ἔλωρ καὶ κύρμα γένησθε·
οἱ δὲ τάχ' ἐκπέρσουσ' ἐν ναιομένην πόλιν ὑμήν.
σοὶ δὲ χρή τάδε πάντα μέλειν νύκτας τε καὶ ἡμαρ,
ἄρχους λισσομένῳ τηλεκλειτῶν ἐπικούρων
νωλεμέως ἐχέμεν, κρατερὴν δ' ἀποθέσθαι ἐνιπήν."

490

ὧς φάτο Σαρπηδῶν, δάκε δὲ φρένας "Ἐκτορι μῦθος.
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
πάλλων δ' ὀξέα δοῦρε κατὰ στρατὸν ὄχετο πάντη

495

Schol. B ὑμεῖς καὶ αἱ γυναῖκες, see H. G. § 170). Others make it = *σύ καὶ ὁ λαός* : others explain it as a relic of the primitive origin of the plural from the dual, of which however the traces in Homer are doubtful, see note on A 567. Mr. Monro suggests that a line alluding to the absence of Paris may have dropped out, so that *ἀλόντε* may mean "you and Paris." But there is no single case in Homer where the loss of a line can be assumed with reasonable probability; the tradition was wonderfully tenacious of all it had got, as well as acquisitive of new matter. Again the length of the *α* in *Φαλόντε* is almost without analogy; it is true we have *ἔαλων* in Attic, but that is simply a case of double augment, like *ἔδρων*. We find however *ἀλῶναι* with *α* in Hipponax, *fr.* 74, 1. Knös (*de Dig.* p. 75) suggests that the long *α* may be due to the preceding *φ* as in *ἀ-αγές* λ 575, *οὐλαμὸς* for *Φολαμὸς*, and perhaps *ἑάγη*, see on Γ 367. But in all these cases the long vowel is *in arsi*, which makes a great difference. Bentley's conjecture, *λῖνον πανάγροιο Φαλόντες*, removes both difficulties; but there is no trace of a tradition to support it, nor any obvious reason why it should have been altered to the text; and there is no other case in Homer of a short vowel before *γρ*, though it might be argued that the analogy of *βρ* and *δρ* would justify this. Unfortunately, owing to the lacuna in A, we have no evidence as to the Alexandrian view of the passage. Tryphiodoros however seems to have read it as it stands, for he writes (674) *ἀλλ' οἱ μὲν δέδμητο λῖνῳ θανάτοιῳ πανάγρῳ* (J. A. P.). It may be observed that the emendation *λῖνοις* for *λῖνον*, though it removes the difficulty of the quantity, introduces what is equally objectionable, an un-Homeric rhythm. H. G. § 367 (2).

Fishing with a net is mentioned again only in the simile in χ 383 *sqq.*, nor

does fishing with an angle, which is several times mentioned in the *Odyssey* (δ 368, μ 251, 332) occur in the *Iliad*, except in Ω 80. This all seems in favour of supposing that at all events the lines 487-9, if not the whole speech of Sarpedon, do not belong to the oldest part of the *Iliad*. It cannot perhaps be proved, but it will I believe be felt that the periphrase *λῖνον πανάγρον* does not sound like a genuine Homeric name for a net; it is very different from the simple *δίκτυον πολύωπον* of χ 385, and reminds us rather of the Hesiodic style, in which periphrases are so common; or even of the tragedians. Compare Aesch. *Cho.* 507, *τὸν ἐκ βυθοῦ κλωστήρα σώζοντες λῖνου*: and of the net cast over Troy, *Agam.* 357-361, *στεγανὸν δίκτυον . . . μέγα δουλείας γάγγαμον, ἄτης παναλώτου*. The word *ἄψις* is *ἀπ. λεγ.* in Homer, and, in the sense of mesh, in all Greek till we come to Orpian.

489. *ἐκπέρσουσ'*, al. *-ωσ'*, but the reversion to the principal construction is more Epic.

492. *ἐνιπή* is here, as always, reproof as felt by him to whom it is addressed, cf. Δ 402, Ξ 104, κ 448. Hector is urged to "put away, remove from himself," the reproach which is laid upon him by the allies. The expression is the converse of *μῶμον ἀνάγει* β 86, *ἐλεγχέειν ἀναθήσει* X 100. It is therefore quite needless to follow Nauck in reading *ὑποδέχθαι*, "accept their rebuke." The MSS. vary between *χαλεπήν* and *κρατερήν*: the latter is given by the best. Paley compares Hes. *Opp.* 762, *φήμη—ἀργαλή φέρειν χαλεπήν δ' ἀποθέσθαι*, which shews the evident origin of the variation. The interpretation of the Schol., that Hector is urged "to give up the habit of severe rebuke" towards his allies, is on every ground untenable.

495. *δοῦρε*, so Bekker for *δοῦρα* of MSS.; no doubt rightly; cf. Γ 18, Δ 43, etc.

ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνὴν.
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
 Ἀργεῖοι δ' ὑπέμειναν ἀολλέες οὐδὲ φόβηθεν.
 ὥς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἀλωὰς
 ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ 500
 κρίνη ἐπειγομένων ἀνέμων καρπὸν τε καὶ ἄχνας·
 αἱ δ' ὑπολευκαίνονται ἀχυρμαί· ὥς τὸτ' Ἀχαιοὶ
 λευκοὶ ὑπερθε γένοντο κονισάλῳ, ὃν ῥα δι' αὐτῶν
 οὐρανὸν ἐς πολύχαλκον ἐπέπληγον πόδες ἵππων,
 ἅψ ἐπιμισγομένων· ὑπὸ δ' ἔστρεφον ἥνιοχῆες· 505
 οἱ δὲ μένος χειρῶν ἰθὺς φέρον. ἀμφὶ δὲ νύκτα
 θοῦρος Ἄρης ἐκάλυψε μάχῃ Τρώεσσιν ἀρήγων,
 πάντοσ' ἐποιχόμενος, τοῦ δ' ἐκράλαιεν ἐφετμὰς
 Φοίβου Ἀπόλλωνος χρυσαόρου, ὅς μιν ἀνώγειν
 Τρῳσὶν θυμὸν ἐγείρει, ἐπεὶ ἶδε Παλλὰδ' Ἀθῆνην 510
 οἰχομένην· ἡ γάρ ῥα πέλεν Δαναοῖσιν ἀρηγῶν.

499. *ἱερός*, consecrated to Demeter: cf. A 631, ἀφλίτου ἱεροῦ ἀκτὴν. ἀλώῃ, here and N 588, T 496, "threshing floor," generally "orchard." But the former meaning seems to be the oldest, cf. ἀλέω, ἀλοάω, ἄλως, and many kindred forms from root *Feλ*, which will be found in Curt. *Gr. Et.* no. 527. The question whether the right form is ἀλώῃ or ἀλφῃ is doubtful; we have a similar variation between ἀλοάω and ἀλοιάω, but the *ι* in any case does not seem to be primitive, and it is therefore best to follow the MSS. in reading ἀλωάς, though La Roche prefers ἀλωάς, on the strength of the tradition of the grammarians. For another elaborate simile taken from the process of winnowing cf. N 588 *sqq.* It is not clear whether the wind used is created by a fan, or whether they took advantage of the natural wind; but the probability seems in favour of the former, so that ἐπειγομένων will be a passive.

503. δι' αὐτῶν, through the men (as opposed to the horses), i.e. the πρόμαχοι fighting in front of their chariots.

504. πολύχαλκον, as γ 2; cf. χάλκεος P 425, σιδῆρεος, ο 329. For the thematic pluperfect ἐπέπληγον cf. H. G. § 27.

505. ἐπιμισγομένων seems to apply to the whole of the combatants, not to ἵππων, as generally thought. ὑπέστρεφον, kept wheeling about, as the line of πρόμαχοι on whom they attended swayed backwards and forwards. Cf. 581.

506. For μένος χειρῶν, i.e. φέρειν

may compare σύν ῥ' ἔβαλον . . . μένε' ἀνδρῶν Δ 447, and ἔριδα προφέροντα I 7.

507. μάχῃ may go either with the preceding or the following words. The rhythm and the analogy of A 521 are in favour of the second alternative, while II 567 speaks for the first, and the omission of the object around which the darkness is cast produces a rather bare effect. Perhaps μάχῃ may be regarded as performing a double function, going both with ἐκάλυψε and ἀρήγων.

508. For the ἐφετμὰ in question see 455.

509. The epithet χρυσάορος recurs only in O 256, and has caused some surprise, since the sword is not the weapon of Phoebus. So in the *Hymn. Cer.* 4 even Demeter is called χρυσάορος, and according to the Schol. on O 256, Πίνδαρος χρυσάορα Ὀρφέα φησίν. Hence some of the old grammarians explained *ἄορ* as having meant originally "implement," ἔπλον, in the widest sense, to include both the winnowing-fan of Demeter and the lyre of Apollo. But there is no trace in Homer of such a wide meaning of the word *ἄορ*, which is probably the same as *ensis* (for *n-sor*; Schrader, *S. und U.* p. 315). We can only say that this seems to be one of the archaic epithets of gods, of which we cannot understand the full significance.

511. οἰχομένην, somewhere between 299 and 413: see note on the latter

αὐτὸς δ' Αἰνείαν μάλα πίνονος ἐξ ἀδύτοιο
 ἦκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.
 Αἰνείας δ' ἐτάροισι μεθίστατο· τοὶ δὲ χάρησαν,
 ὡς εἶδον ζῶν τε καὶ ἀρτεμέα προσιόντα
 καὶ μένος ἐσθλὸν ἔχοντα· μετάλλησάν γε μὲν οὐ τι·
 οὐ γὰρ ἓα πόνος ἄλλος, ὃν ἀργυρότοξος ἔγειρεν
 Ἄρης τε βροτολοιγὸς Ἴρις τ' ἄμοτον μεμανία.

515

τοὺς δ' Αἶαντε δῶα καὶ Ὀδυσσεὺς καὶ Διομήδης
 ὦτρυνον Δαναοὺς πολεμιζέμεν· οἱ δὲ καὶ αὐτοὶ
 οὔτε βίας Τρώων ὑπεδείδισαν οὔτε ἰωκάς,
 ἀλλ' ἔμενον νεφέλησιν εἰκότες, ἅς τε Κρονίων
 νηνεμὴς ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσιν
 ἀτρέμας, ὃφρ' εὖδῃσι μένος Βορέας καὶ ἄλλων
 ζαχρειῶν ἀνέμων, οἳ τε νέφεα σκιδόντα
 πνοιῇσιν λιγυρῇσι διασκιδνάσιν ἀέντες·

520

ὥς Δαναοὶ Τρώας μένον ἔμπεδον οὐδὲ φέβοντο.
 Ἀτρεΐδης δ' ἄν' ὅμιλον ἐφοίτα πολλὰ κελεύων·
 “ὦ φίλοι, ἀνέρες ἔστε καὶ ἄλκιμον ἦτορ ἔλεσθε,
 ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμῖνας.
 αἰδομένων ἀνδρῶν πλέονες σόοι ἢ ἐπέφανται,

525

530

line. But the lines 508-511 are almost certainly an interpolation, as was shewn by M. Haupt, for they are not all consistent with the content of 455-459, to which they refer. Besides in 461-470 Ares has been doing precisely what he is now said to have been bidden to do. The repetition of ἀρήγων in the form ἀρηγῶν is clumsy, and αὐτός 512 is not clear; it seems to have supplanted an original Φοῖβος.

516-518 look like an interpolation to explain what some prosaic rhapsode seems to have felt as a lack of historical probability. πόνος ἄλλος is not a Homeric phrase: we can only explain it to mean “toil of different sort,” i.e. war as opposed to curiosity. Heyne has remarked that for ἄλλος we should rather expect an epithet such as αἰπύς. ἀργυρότοξος is not elsewhere used as a substantive, but we may compare γλαυκῶπις Θ 373, etc., ἡριγένεια χ 197. The last half of 518 is from Δ 440. It may further be observed that Ἴρις in the other passages where she is mentioned (Δ 440, Α 3, 73, Τ 48) always appears in the introduction to a fight, never casually, as here, in the course of it.

521. ἰωκάς, apparently conn. with διώκω: Curtius explained it as passing through the form διώκω, and losing the δ; but in the last edition of his *Gr. Et.* he appears to have abandoned this. Cf. E 740, Α 601.

523. νηνεμής: for this genitive of time see H. G. § 150. We may also compare the use of the gen. with ἐπὶ in Attic.

525. ζαχρειῶν, MSS.: the original form must have been ζαχρεῶν. Ahrens (*Beitr.* i. 4) derives the word as ζαχρέτης from χεῖρ (stem χερF), applied properly to warriors, “strong-handed”; and then by metaphor to wind and horses (N 684), “strong” simply. This seems more natural than the ordinary derivation from χραύω, ἔχραον (on which see 138).

529. ἄλκιμον ἦτορ ἔλεσθε only here: but cf. ἄλκιμον ἦτορ ἔχων, Π 209, 264. The phrase has a superficial resemblance to our “take heart.” In the repetition of these lines O 561-564 we have αἰδῶ θέσθ' ἐνὶ θυμῷ. For the Homeric conception of αἰδῶς see Nägelsbach, *Hom. Theol.* 323. Most MSS. give δ' after αἰδομένων, but Ar. omitted it, and it is not necessary.

φευγόντων δ' οὔτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή."

ἥ καὶ ἀκόντισε δουρὶ θοῶς, βάλε δὲ πρόμον ἄνδρα,
Αἰνείω ἔταρον μεγαθύμου, Δηϊκόωντα

Περγασίδην, ὃν Τρῶες ὁμῶς Πριάμοιο τέκεσσι

535

τίον, ἐπεὶ θοὸς ἔσκε μετὰ πρώτοισι μάχεσθαι.

τόν ῥα κατ' ἀσπίδα δουρὶ βάλε κρείων Ἀγαμέμνων·

ἥ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἴσατο χαλκός,

νειαίρῃ δ' ἐν γαστρὶ διὰ ζωστήρος ἔλασσε.

δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

540

ἔνθ' αὐτ' Αἰνείας Δαναῶν ἔλεν ἄνδρας ἀρίστους,

υἱὲ Διοκλῆος Κρήθωνά τε Ὀρσίλοχόν τε,

τῶν ῥα πατὴρ μὲν ἔναιεν ἐνκτιμένη ἐνὶ Φηρῇ

ἀφνειὸς βιότοιο, γένος δ' ἦν ἐκ ποταμοῖο

Ἀλφειοῦ, ὅς τ' εὐρὺ ῥέει Πυλίων διὰ γαίης,

545

ὅς τέκετ' Ὀρσίλοχον πολέεσσ' ἄνδρεσσιν ἄνακτα·

Ὀρσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγαθύμον,

ἐκ δὲ Διοκλῆος διδυμάονε παῖδε γενέσθην,

Κρήθων Ὀρσίλοχός τε, μάχης ἐν εἰδότε πάσης.

τῷ μὲν ἄρ' ἠβήσαντε μελαινάων ἐπὶ νηῶν

550

Ἴλιον εἰς ἐύπωλον ἄμ' Ἀργείοισιν ἐπέσθην,

τιμὴν Ἀτρεΐδης Ἀγαμέμνονι καὶ Μενελάφ

ἀρνυμένω· τῷ δ' αὖθι τέλος θανάτοιο κάλυψεν.

οἶω τῷ γε λέοντε δύο ὄρεος κορυφῇσιν

538. See on Δ 138.

539. νειαίρῃ, only in this phrase, conn. with νέστος, νειόθι, in the sense "lowest" (root *ni*, which is found in Skt. in the sense "down"). The ordinary derivation from νέ(φ)ος is untenable; as the local sense of νέος is not to be established from a few casual uses of Lat. *novissimus*, when it does not occur in all Greek, much less in Homer. νέστος it is true is used occasionally in Attic Greek = νεώτατος, but this is likely enough to happen, as a word in universal use is always apt to attract to itself sporadic archaic forms which resemble it. Thus Curtius' objections to Fick's and Ebel's explanation (*Gr. Et.* no. 431) seem quite inadequate. For the fem. suffix -εῖρα cf. *λοχέαιρα*, *πέριρα*. διὰ ζωστήρος, and therefore also through the lower part, or ζῶμα, of the θώρηξ. See on Δ 187.

543. Φηρῇ, also in plur. *Φηραί*, in Messenia; see I 151, γ 488, ο 186: it is the modern Kalamata.

553. ἀρνυμένω, cf. note on Α 159.

554. οἶω τῷ γε as it stands must be for τῷ γε, οἶω, by a violent hyperbaton, the phrase being thus an anticipation of *τοῖω τῷ* in 559; or else it must mean "even as they, were two lions bred." Neither alternative is agreeable, the second perhaps being the worst, as there is no case in H. where a simile is thus introduced as a direct statement, the relation of the thing illustrated and the instance illustrating it being reversed. "θῆρε?" Nauck, for τῷ γε; but then the corruption is inexplicable. The same may be said of Heyne's *οἶω τ' αὖτε*, and Förstemann's *τῷ οἶω τε. οἶω αὐθωε* conj. Düntzer, when the synzesis might explain the corruption but is itself unparalleled. The evil is probably past remedy, τῷ γε representing some adjective which was thrust out because it was unintelligible and forgotten. As to the dual Schol. B mentions the legend that two lion's cubs were always born at one

- ἐτραφέτην ὑπὸ μητρὶ βαθείης τάρφεσιν ὕλης· 555
 τὼ μὲν ἄρ' ἀρπάζοντε βόας καὶ ἴφια μῆλα
 σταθμοὺς ἀνθρώπων κεραΐζετον, ὅφρα καὶ αὐτὸ
 ἀνδρῶν ἐν παλάμῃσιν κατέκταθεν ὀξεί χαλκῷ.
 τοῖω τὼ χεῖρεσσιν ὑπ' Αἰνείαιο δαμέντε
 καππεσέτην ἐλάτῃσιν ἐοικότες ὑψηλῇσιν. 560
 τὼ δὲ πεσόντ' ἐλέησεν ἀρηίφιλος Μενέλαος,
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ,
 σείων ἐγχείην· τοῦ δ' ὠτρυνεν μένος Ἄρης,
 τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνείαιο δαμείη.
 τὸν δ' ἶδεν Ἀντίλοχος μεγαθύμου Νέστορος υἱός, 565
 βῆ δὲ διὰ προμάχων· περὶ γὰρ διέ ποιμένι λαῶν,
 μή τι πάθοι, μέγα δέ σφας ἀποσφήλειε πόνοιο.
 τὼ μὲν δὴ χεῖράς τε καὶ ἔγχεα ὀξυόοντα
 ἀντίον ἀλλήλων ἐχέτην μεμαῶτε μάχεσθαι,
 Ἀντίλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν. 570
 Αἰνείας δ' οὐ μείνει, θοός περ ἔων πολεμιστής,
 ὡς εἶδεν δύο φῶτε παρ' ἀλλήλοισι μένοντε.
 οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν,
 τὼ μὲν ἄρα δειλῷ βαλέτην ἐν χερσὶν ἐταίρων,
 αὐτῷ δὲ στρεφθέντε μετὰ πρότοισι μαχέσθην. 575
 ἔνθα Πυλαιμέναε ἐλέτην ἀτάλαντον Ἄρηι,

birth, and that the lioness never had more.

555. For the intransitive use of *ἐτραφον* cf. B 661.

556. *ἴφια*: this adjective occurs only in the phrase *ἴφια μῆλα*. The nom. may be *Ἰφίος* or *Ἰφίς*: if the latter, *Ἰφί* may be a neuter used adverbially rather than a case of *Ἰς* = *vis*. But this last view is supported by the analogy of *Ἰφι κτάμενος* to *Ἄρηι (δαί) κτάμενος*. It might be supposed that *ἴφια* was formed by a mistake from *Ἰφι*, wrongly supposed to be a neuter; but this is highly improbable in view of the fact that the adj. occurs only in a single stereotyped phrase, which therefore presumably is a part of the original furniture of Epic poetry. The whole question is however difficult; see Curtius, *Gr. Et.* no. 592.

567. *ἀποσφήλειε*, *ἀποτυχεῖν ποιήσειεν*, Schol. B. For the word cf. γ 320, *ὄντινα πρῶτον ἀποσφήλωσιν ἀελλαι ἐς πέλαγος μέγα τοῖον*: and for the thought Δ 172. *πάθοι*, two MSS.: *caet. πάθη*. The former is preferable though not perhaps abso-

lutely necessary: see H. G. § 298. *σφᾶς* is found only here, elsewhere *σφεας*. Ahrens conj. *σφε*.

574. *δειλῷ*: for this phrase, which is not so much an expression of a sense of pathos on the poet's part as a euphemism for "dead" (so Döderlein), cf. Ψ 65, ι 65, with X 76.

576. *ἐλέτην*, in accordance with Homeric usage, can only mean "slew." In N 658 this same Pylaimenes is alive, and weeping at the bier of his son. This inconsistency has caused infinite searching of heart to critics for hundreds of years, and is one of the foundation-stones of Lachmann's "Kleinlieders-jäger" school: even Christ is greatly exercised by it. (He thinks that N 658-9 may have been an epilogue added to furnish a fitting close to N 330-655 when recited as a separate poem, and subsequently adopted into the Iliad on account of their intrinsic beauty.) But it is really just such a slip as might be made even by a poet who wrote; in works which must at first have been recorded as well

ἀρχὸν Παφλαγόνων μεγαθύμων ἀσπιστῶν·
 τὸν μὲν ἄρ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος
 ἔσταότ' ἔγχει νύξε, κατὰ κληίδα τυχήσας·
 Ἀντίλοχος δὲ Μύδωνα βάλ' ἡνίοχον θεράποντα, 580
 ἔσθλὸν Ἀτυμνιάδην, ὃ δ' ὑπέστρεφε μώνυχας ἵππους,
 χερμαδὶρ ἀγκῶνα τυχῶν μέσον· ἐκ δ' ἄρα χειρῶν
 ἡνία λεύκ' ἐλέφαντι χαμαὶ πέσον ἐν κονίησιν.
 Ἀντίλοχος δ' ἄρ' ἐπαίξας ξίφει ἤλασε κόρσην,
 αὐτὰρ ὃ γ' ἀσθμαίνων ἐνεργέος ἔκπεσε δίφρου 585
 κύμβαχος ἐν κονίησιν ἐπὶ βρεχμόν τε καὶ ὤμους.
 δηθὰ μάλ' ἐστήκει, τύχε γὰρ ἀμάθοιο βαθείης,
 ὄφρ' ἵππω πλήξαντε χαμαὶ βάλον ἐν κονίησιν,
 τοὺς ἵμας Ἀντίλοχος, μετὰ δὲ στρατὸν ἤλασ' Ἀχαιῶν.
 τοὺς δ' Ἔκτωρ ἐνόησε κατὰ στίχας, ὦρτο δ' ἐπ' αὐτοὺς
 κεκληγώς· ἅμα δὲ Τρώων εἶποντο φάλαγγες 591
 καρτεραί· ἦρχε δ' ἄρα σφιν Ἀρης καὶ πότνι· Ἐννώ,

as conceived by the brain alone, it is only strange that more such errors are not found. Zenod. seems to have written the name *Κυλαιμένης* in N.

581. The charioteer was following close behind his master, and seeing him slain was beginning to turn for flight.

582. *τυχῶν* takes the genitive: hence *ἀγκῶνα* must be construed with *βάλε* above, *τυχῶν* being used absolutely, "not missing him." See H. G. § 151 c.

583. *ἐλέφαντι*: for the use of ivory in adorning harness see Δ 141.

586. *κύμβαχος* and *βρεχμός* are *ἄπαξ λεγόμενα* in Homer. The former recurs however in the sense of "helmet" in O 536. Düntzer connects the two by explaining the adj. here to mean "in a curve," and the substantive "the curved," i.e. vaulted part of the helmet; cf. *κύπτω*. The Gramm. quote a doubtful *κύβη* = the head, whence also *κυβιστᾶν* II 795, Σ 605. Instead of *βρεχμός* the forms *βρεγμός*, *βρέγμα*, *βρέχμα*, are found in later Greek.

587. The manner in which Mydon falls is not very obvious. The most probable event would be that he would fall out of the back of the car; for in any other direction the rail and framework of the car would support him. He might then lie with his feet still in the car, and his head and shoulders upon the ground. But then it is hard to see how the horses could be said to kick

him; and the Homeric chariot was hardly large enough to hold the whole of the legs and part of the trunk of a man in a reclining position. It would seem therefore that he was standing sideways in the car, so as to look at his enemy while he wheeled; and when wounded fell backwards over the side of the car, his knees hooking over the *ἀντυξ*. The "soft sand" explains why the car was brought for a while to a standstill; it would be absurd to suppose, as some commentators have done, that his head dug a hole in the sand so as to keep him fixed. γὰρ ἀμάθοιο is the reading of several MSS.: vulg. γάρ ῥ', a mere attempt to improve the metre, which was good enough before. γάρ ψαμάθοιο is another conj. with the same object. In 589 Bekker reads τοὺς δ', but the MSS. give τοῖς only, which must be the relative, though this does not sound quite like Homer. Nauck is perhaps right in marking the line "spurious?" especially as the next begins with the same word.

592-3 again look like an interpolation. For Ἐννώ see 333, the only other passage where she is named. *κυδοίμης* seems to be another personification, as in Σ 535, Hes. *Scut. Her.* 156, Ar. *Pax* 255; compare Ἀλκή and Ἰωκή E 740, and perhaps Φύζα I 2. ἔχουσα then means "having as her attendant." But comparing Δ 4, "Εριδα . . . πολέμοιο

ἡ μὲν ἔχουσα κυδοιμὸν ἀναιδέα δημοτῆτος,
 Ἄρης δ' ἐν παλάμῃσι πελώριον ἔγχος ἐνώμα,
 φοίτα δ' ἄλλοτε μὲν πρόσθ' Ἑκτορος, ἄλλοτ' ὅπισθεν. 595

τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης.
 ὥς δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίῳ,
 στήν ἐπ' ὠκυρόφ ποταμῷ ἄλαδε προρέοντι,
 ἀφρῷ μορμύροντα ἰδὼν, ἀνά τ' ἔδραμ' ὀπίσσω,
 ὥς τότε Τυδεΐδης ἀνεχάζετο, εἶπέ τε λαῷ. 600

“ὦ φίλοι, οἶον δὴ θαυμάζομεν Ἑκτορα διὸν
 αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν.
 τῷ δ' αἰεὶ πάρα εἰς γε θεῶν, ὃς λοιγὸν ἀμύνει.
 καὶ νῦν οἱ πάρα κείνος Ἄρης βροτῷ ἀνδρὶ ἐοικώς.
 ἀλλὰ πρὸς Τρῶας τετραμμένοι αἰὲν ὀπίσσω
 εἴκετε, μηδὲ θεοῖς μενεαινέμεν ἱφὶ μάχεσθαι.” 605

ὥς ἄρ' ἔφη, Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν.
 ἔνθ' Ἑκτωρ δύο φῶτε κατέκτανεν εἰδότε χάρμης,
 εἰν ἐνὶ δίφρῳ ἑόντε, Μενέσθην Ἀγχιάλόν τε.
 τῷ δὲ πεσόντ' ἐλέησε μέγας Τελαμώνιος Αἴας. 610
 στή δὲ μάλ' ἐγγὺς ἰὼν καὶ ἀκόντισε δουρὶ φαεινῷ,
 καὶ βάλεν Ἀμφιον Σελάγου υἱόν, ὃς ῥ' ἐνὶ Παισῷ
 ναῖε πολυκτῆμων πολυλήιος, ἀλλὰ ἑ μοῖρα
 ἦγ' ἐπικουρήσοντα μετὰ Πριάμόν τε καὶ υἱας.
 τὸν ῥα κατὰ ζωστήρα βάλεν Τελαμώνιος Αἴας, 615
 νειαίρῃ δ' ἐν γαστρὶ πάγῃ δολιχόσκιον ἔγχος,
 δοῦπησεν δὲ πεσών. ὁ δ' ἐπέδραμε φαίδιμος Αἴας
 τεύχεα συλήσων. Τρῶες δ' ἐπὶ δούρατ' ἔχεναν

τέρας μετὰ χερσὶν ἔχουσιν, it is quite possible that κυδοιμός may be an attribute of *Enyo*, which she is regarded as carrying in her hand. The epithet ἀναιδής, which is sometimes applied to inanimate objects, decides nothing.

597. ἀπάλαμνος, which occurs only here, may very likely mean, as suggested by Autenrieth, “unable to swim,” *sine palmis*. It is generally understood to be “shiftless,” without resource.

601. οἶον, neuter, used as an exclamation, “how,” i.e. how wrongly. θαυμάζομεν is probably an imperfect.

603. πάρα εἰς: the hiatus here can hardly be right; van Herw. conj. πάρ' ἄρ' εἰς, Bentley πάρα τίς γε, Nauck πάρ' εἰς, a form which is found in Hesiod, *Theog.* 145 (a suspected passage however), and would support Benfey's comparison

with Skt. *ēvana* rather than Curtius' derivation from root *sam* (see *Gr. Et.* 599).

604. κείνος, “there”; Γ 391, cf. E 175, K 341, 477. *αἰετῆς*

606. MSS. μενεαινέμεν, Ahrens and Heyne μενεαίνετε *Εἶφι*. Nauck conjectures θεῷ for θεοῖς, on his principle that the shorter form of the dat. plur. is to be expelled from Homer.

612. Παισῷ, this would seem to be the same as Ἀπαισός in B 828. Of course we might read ἐν Ἀπαισῷ here. But the shorter form is supported not only by the MSS., but by Strabo as well as Herod. and the *Et. Magn.* For 614 compare B 834: it is evident that the composer of the lines in B had this passage before him, though there Amphios is called son of Merops.

ὀξέα παμφανόωντα· σάκος δ' ἀνεδέξατο πολλά.
 αὐτὰρ ὁ λάξ προσβάς ἐκ νεκροῦ χάλκεον ἔγχος 620
 ἐσπάσατ'· οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ
 ὤμουν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσιν.
 δεῖσε δ' ὃ γ' ἀμφίβασιν κρατερὴν Τρώων ἀγερώχων,
 οἳ πολλοὶ τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχε' ἔχοντες,
 οἳ ἐ μέγαν περ ἔοντα καὶ ἵφθιμον καὶ ἀγανὸν 625
 ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμήχθη.
 ὥς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
 Τληπόλεμον δ' Ἡρακλεΐδην ἥνυ τε μέγαν τε
 ὠρσεν ἐπ' ἀντιθέῳ Σαρπηδόνι μοῖρα κραταιή.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 630
 υἱὸς θ' υἱωνός τε Διὸς νεφεληγερέταο,
 τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπεν·
 "Σαρπηῆδον, Λυκίων βουληφόρε, τίς τοι ἀνάγκη
 πτώσσειν ἐνθάδ' ἔοντι μάχης ἀδαήμονι φωτί ;
 ψευδόμενοι δέ σέ φασι Διὸς γόνον αἰγιόχοιο 635
 εἶναι, ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν,
 οἳ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων·
 ἀλλοιὸν τινά φασι βίην Ἡρακληΐην

623. ἀμφίβασις, only here (but cf. πρόβασις β 75). It clearly means the defence of the fallen body by the Trojans: cf. the use of the verb in A 37, ι 198, E 299, Ξ 477, P 4, etc. Döderlein is therefore wrong in taking it to mean "he feared to be surrounded by the Trojans."

625-6 = Δ 534-5, q.v.

627. We now come to an episode (627-698) which is doubtless a later addition, probably by the same hand to which we owe the insertion of the Rhodians in the Catalogue; see note on B 655. Not only can the passage be cut out here without being missed, but it is not alluded to in any way whatever in any other part of the *Iliad*. Von Christ seems to regard it as having furnished a model for the fight of Patroklos and Sarpedon in II, but the connexion is in any case not close, and the converse might equally be the case, as 674 evidently assumes the later story. The treatment of the subject is excellent, and shows that the composition must at least date from an age when Epic poetry was still in its bloom.

632. It has been pointed out by Ameis

that this is the only passage where the apodosis to the formal 630 contains a καί.
 636. From this line on A is again written by the first hand (see on 337).

638. ἄλλ' οἶον MSS. with Ar. and Aristophanes: ἄλλ' οἶον (?) Nikias and Parmenio: ἄλλοῖον Tyrannio, followed by Bekker, Nauck, and Christ. The first reading may be taken in two ways: (1) exclamative, "but what a man do they say was H.!" (2) "But (those sons of Zeus were) such as." (2) involves an awkward ellipse, and in (1) the presence of ἄλλά is hardly consistent with the sense assumed. οἶος when used exclamatively always begins a clause, e.g. 601, α 32, etc., and in the phrases ὦ πόποι . . . οἶον ἔειπες H 455, cf. O 286, etc. In δ 242, λ 519, where ἄλλ' οἶον begins a line, it is evidently subordinate to a preceding verb (though it is no doubt true that this subordinate use originally grew out of a primitive parataxis where οἶος was an exclamation). Thus ἄλλοῖον seems to be decidedly the best reading. The objections of Ameis, (a) that ἀλλοῖος τις are not elsewhere found together, (b) that ἀλλοῖος is not elsewhere in H. used of purely mental

εἶναι, ἐμὸν πατέρα θρασυμένονα θυμολέοντα,
 ὃς ποτε δεῦρ' ἐλθὼν ἔνεχ' ἵππων Λαομέδοντος
 ἐξ οἷης σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν
 Ἴλιον ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγνιάς·
 σοὶ δὲ κακὸς μὲν θυμός, ἀποφθινύθουσι δὲ λαοί.
 οὐδέ τί σε Τρώεσσιν ὀλομαι ἄλκαρ ἔσσεσθαι
 ἐλθόντ' ἐκ Λυκίης, οὐδ' εἰ μάλα καρτερός ἐσσι,
 ἀλλ' ὑπ' ἐμοὶ δμηθέντα πύλας Ἀΐδαο περήσειν."
 τὸν δ' αὖ Σαρπηδὼν Λυκίων ἀγὸς ἀντίον ἦδα·
 "Τληπόλεμ', ἧ τοι κείνος ἀπώλεσεν Ἴλιον ἱρήν
 ἀνέρος ἀφραδίῃσιν ἀγανοῦ Λαομέδοντος,
 ὃς ῥά μιν εὖ ἔρξαντα κακῶ ἠνίπαπε μύθῳ,
 οὐδ' ἀπέδωχ' ἵππους, ὧν εἵνεκα τηλόθεν ἦλθεν.
 σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν
 ἐξ ἐμέθεν τεύξεσθαι, ἐμῶ δ' ὑπὸ δουρὶ δαμέντα
 εὐχος ἐμοὶ δώσειν, ψυχὴν δ' Ἀίδι κλυτοπόλῳ."
 ὧς φάτο Σαρπηδὼν, ὁ δ' ἀνέσχετο μείλινον ἔγχος

640

645

650

655

qualities, are only weak special pleading. The latter indeed is hardly true in the case of τ 265. Finally it is urged that ἀλλοῖον τινα is too weak an expression in this speech. The question is one which, in the almost equal balance of authorities, must be left to each reader to decide for himself. Of course in a case like this MS. authority has no independent value. For the masculine adj. with βίην cf. Δ 690, etc. (H. G. § 166, 1).

639. **θρασυμένονα**, here and λ 267 only, probably to be referred rather to μένος (μέμονα) than μένειν. Cf. Ἀγαμέμνων.

641. For the legend that Herakles had saved Hesione, the daughter of Laomedon, from a sea-monster, and had then destroyed the city because defrauded of his recompense, the famous mares of the stock of Tros, cf. T 145. For οἷης **σὺν** one good MS. reads οἷσιν, which is to be preferred as giving the longer form of the dative. With 646 compare Ψ 71.

653. **τεύξεσθαι**, in passive signification, as θάνατος καὶ μοῖρα τέτυκται, Γ 101: τάχα τῇδε τετεύχεται αἰπὸς ὄλεθρος, M 345, and many similar instances. Ameis-Hentze strangely deny the possibility of the use of τεύξεσθαι in this way, and say that it must be from τυγχάνειν; but the only analogy which can be quoted is far

from close: Δ 684, ξ 231, τύχε (τύχανε) πολλά. But the question is one of comparatively small importance, as τεύχω and τυγχάνω are simply different forms of the same verb, the intrans. forms ἐτυχον ἐτύχησα τετύχηκα being said to "come from" one present, the transitive ἐτευξα τεύξα, and the passive τετεύχομαι, τέτυγμαι from the other. The present phrase shews exactly where the point of contact between the two lies.

654. The epithet **κλυτόπῳλος** may perhaps mean only that Hades, like an earthly king, has splendid horses as a sign of regal magnificence. But as it is used of no other god it is possible that it indicates the connexion of the horse with the under-world. There is no other trace in Homer of such an idea; but the god of death is commonly associated with the horse in Etruscan art, and the modern Greek death-god Charos is always in the popular imagination conceived as riding. So too the horse always has his place in the story of the rape of Persephone. For the bearing of this on the vexed question of the significance of the horse in sepulchral monuments see Prof. P. Gardner's paper in J. H. S. v. 114. It is probable that we have here a trace of the religious ideas, not of the Greeks strictly speaking, but of the earlier non-Aryan population whom they subdued.

Τληπόλεμος· καὶ τῶν μὲν ἀμαρτῇ δούρατα μακρὰ
 ἐκ χειρῶν ἤξαν· ὁ μὲν βάλεν αὐχένα μέσσον
 Σαρπηδῶν, αἰχμὴ δὲ διαμπερὲς ἦλθ' ἀλεγεινῇ,
 τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψεν·
 Τληπόλεμος δ' ἄρα μῆρὸν ἀριστερὸν ἐγγχεῖ μακρῷ 660
 βεβλήκειν, αἰχμὴ δὲ διέσσυτο μαιμώωσα,
 ὁστέw ἐγχριμφθεῖσα, πατὴρ δ' ἔτι λαιγὸν ἄμυνεν.
 οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δίοι ἐταῖροι
 ἐξέφερον πολέμοιο· βάρυνε δέ μιν δόρυ μακρὸν
 ἐλκόμενον· τὸ μὲν οὐ τις ἐπεφράσατ' οὐδὲ νόησεν, 665
 μῆροῦ ἐξερύσαι δόρυ μείλινον, ὄφρ' ἐπιβαίῃ,
 σπευδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.
 Τληπόλεμον δ' ἐτέρωθεν ἐυκνήμιδες Ἀχαιοὶ
 ἐξέφερον πολέμοιο· νόησε δὲ δῖος Ὀδυσσεὺς
 τλήμονα θυμὸν ἔχων, μαίμησε δὲ οἱ φίλον ἦτορ· 670
 μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν,
 ἧ προτέρw Διὸς υἱὸν ἐριγδούποιo διώκοι,
 ἧ ὃ γε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἔλοιτο.
 οὐδ' ἄρ' Ὀδυσσῆι μεγαλήτορι μόρσιμον ἦεν
 ἰφθιμον Διὸς υἱὸν ἀποκτάμεν ὀξεὶ χαλκῷ· 675
 τῷ ῥα κατὰ πληθύν Λυκίων τράπε θυμὸν Ἀθήνη.
 ἔνθ' ὃ γε Κοῖρανον εἶλεν Ἀλάστορά τε Χρομίον τε
 Ἀλκανδρόν θ' Ἀλιόν τε Νοήμονά τε Πρύτανιν τε.
 καὶ νῦ κ' ἔτι πλέονας Λυκίων κτάνε δῖος Ὀδυσσεύς,
 εἰ μὴ ἄρ' ὀξὺ νόησε μέγας κορυθαίολος Ἑκτωρ. 680

656. ἀμαρτῇ MSS., ἀμαρτή Ar., who held it to be syncopated from ἀμαρτήδην. This is of course wrong, but very probably the omission of the ι may be a genuine tradition of the fact that the adverb was originally not a dative but an instrumental. The accent should then be ἀμαρτῇ.

661. μαιμώωσα: for this personification of the spear cf. *λilaiύμενα* Δ 574, O 317, and Δ 126.

662. ἔτι, like 674 a hint of the future death of Sarpedon at the hands of Patroklos. ἐγχριμφθεῖσα, grazing: the word is always used of close contact in Homer: κ 516, Ψ 334, 338, N 146, P 405, 413, H 272. For a full discussion of this and cognate verbs see Ahrens, *Beiträge*, p. 12 sqq.

666. ἐπιβαίῃ, stand on his feet, cf. μ 434, οὔτε στηρίξει ποσὶν ἐμπεδον οὔτ'

ἐπιβῆναι. The phrase however is a curious one, and Nauck and others are perhaps right in rejecting the line as a gloss.

667. ἀμφιέποντες, dealing with him, lit. "handling him"; they had too much to do with the work of carrying and protecting him.

670. μαίμησε here evidently indicates violent rushing, as 661: cf. Θ 413, *μαίνεται ἦτορ*.

673. τῶν πλεόνων Λυκίων, see H. G. § 264, "the article marks contrast, but not definition, or should take the lives of more Lykians instead. Here οἱ πλέονες does not mean 'the greater number' but 'a greater number,' in contrast to the person mentioned."

678. This line is taken *verbatim* by Vergil, *Aen.* ix. 767; Ovid, *Met.* xiii. 258.

βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ
δεῖμα φέρων Δαναοῖσι· χάρη δ' ἄρα οἱ προσιόντι
Σαρπηδὼν Διὸς υἱός, ἔπος δ' ὀλοφυδνὸν ἔειπεν·

“ Πριαμίδη, μὴ δὴ με ἔλωρ Δαναοῖσιν ἑάσης
κεῖσθαι, ἀλλ' ἐπάμυνον· ἔπειτά με καὶ λίποι αἰὼν
ἐν πόλει ὑμετέρῃ, ἐπεὶ οὐκ ἄρ' ἔμελλον ἐγὼ γε
νοστήσας οἰκόνδε φίλην ἐς πατρίδα γαίαν
εὐφρανέειν ἄλοχόν τε φίλην καὶ νήπιον υἱόν.”

685

ὥς φάτο, τὸν δ' οὐ τι προσέφη κορυθαίολος Ἐκτωρ,
ἀλλὰ παρήξεν λελημένος ὄφρα τάχιστα
ῶσαιτ' Ἀργεῖους, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.

690

οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δίοι ἑταῖροι
εἶσαν ὑπ' αἰγίοχοιο Διὸς περικαλλέει φηγῶ·
ἐκ δ' ἄρα οἱ μηροῦ δόρυ μέιλινον ὥσε θύραζε
ἰφθιμος Πελάγων, ὃς οἱ φίλος ἦεν ἑταῖρος·

695

τὸν δ' ἔλιπε ψυχή, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς.
αὐτις δ' ἐμπνύθη, περὶ δὲ πνοῇ Βορέας
ζώγρει ἐπιπνεύουσα κακῶς κεκαφηότα θυμόν.

Ἀργεῖοι δ' ὑπ' Ἀρηι καὶ Ἐκτορι χαλκοκορυστῇ
οὔτε ποτὲ προτρέποντο μελαινάων ἐπὶ νηῶν
οὔτε ποτ' ἀντεφέροντο μάχῃ, ἀλλ' αἰὲν ὀπίσσω
χάζονθ', ὥς ἐπύθοντο μετὰ Τρώεσσιν Ἀρηα.
ἔνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξαν

700

683. On account of *Ἔπος* Bentley interchanged Διὸς υἱός and προσιόντι. But the violation of the digamma may be due to the later origin of the episode. For the constr. *χάρη οἱ*, see H. G. § 145, note 4.

685. *κεῖσθαι*, the long *αι* in *thesi* is excused by the strong diaeresis at the end of the first foot. Cf. A 39, B 209, etc. H. G. § 380.

690. For the construction of *λελημένος* see note on Δ 465.

693. *φηγῶ*: this can hardly be the same as the oak which formed a landmark close to the Skaian gate (Z 237, H 22, 60, I 354, Δ 170, Φ 549), as there is no hint that the fighting is near the walls. Any oak was equally sacred to Zeus.

694. *θύραζε* simply = out, as II 408, φ 422, ε 410, etc. It can hardly be meant that the spear is thrust *through* like the arrow in 112.

697. *ἐμπνύθη*, La R.; it appears from

Schol. A on X 475 that this was the reading of Ar.; MSS. *ἀμπνύθη*, but this word is properly used of a panting warrior recovering his breath, Δ 327, X 222, etc., *ἐμπνύθη*, of one who has fainted “coming to.” See La R., H. T. 190. Van Herwerden has pointed out that the correct form must be *-πνύθη*, as there is no trace of a *ν* in any other form. The Townl. gives *ἀμπνύσθη*: A has *ἀμπνύθη* with *ν* added above. Hesych. *ἐμπνύθη*, ἐν ἐαντῷ ἐγένετο, καὶ ἐφρόνησεν.

698. *ζώγρει* perhaps here from *ζωή* and *ἀγείρειν* (or *ἐγείρειν*), and thus a different verb from the commoner *ζωγρεῖν* = to take prisoner (*ζῶος-ἀγρεῖν*). *θυμόν* is object of *κεκαφηότα*, as is clear from ε 468, *μή με . . . δαμάσῃ κεκαφηότα θυμόν*. Compare X 467, *ἀπὸ ψυχῆν ἐκάπυσσεν*. The verb means “having breathed out”; cf. Hesych. *έκέκφε, τέθνηκε*, and *κεκαφηότα, ἐκπεπνευκότα*. Curtius, *Gr. Et.* no. 36, and p. 511.

Ἐκτωρ τε Πριάμοιο πάϊς καὶ χάλκεος Ἄρης ;
 ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλῆξιππον Ὀρέστην, 705
 Τρῆχόν τ' αἰχμητὴν Αἰτώλιον Οἰνόμαόν τε,
 Οἰνοπίδην θ' Ἐλεον καὶ Ὀρέσβιον αἰολομήτρην,
 ὃς ῥ' ἐν Ὑλῇ ναίεσκε μέγα πλούτοιο μεμηλώς,
 λίμνῃ κεκλιμένος Κηφισίδι· παρ δέ οἱ ἄλλοι
 ναῖον Βοιωτοί, μάλα πλοῖα δῆμον ἔχοντες. 710
 τοὺς δ' ὥς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη,
 Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ ὑσμίνῃ,
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
 "ὦ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτῶν,
 ἦ ῥ' ἄλιον τὸν μῦθον ὑπέστημεν Μενελάφ, 715
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
 εἰ οὕτω μαίνεσθαι ἐάσομεν οὐλον Ἄρῃα.
 ἀλλ' ἄγε δὴ καὶ νῶι μεδώμεθα θούριδος ἀλκῆς."

707. αἰολομήτρην, having a sparkling μίτρη, or metal waist-band, which was visible below the thorax. See note on Δ 137. Butmann, *Lexil.* p. 66, explains it to mean "with *flexible* μίτρη," which he takes to be a band worn under the *ζωστήρ* and invisible; but, as Ar. rightly observed, "Homer does not make epithets ἀπὸ τῶν ἀφανῶν," and this interpretation is therefore untenable. αἰόλος is regularly used of the glancing of light on metallic surfaces, as in *κορυθαίολος*, αἰολοθώρηξ. The θώρηξ being made of two solid plates of metal could certainly not be called in any sense flexible.

708. Ὑλῇ with ὕ also H 221, but ὕ in B 500; Zenod. Τδῇ, but the name of the Boeotian town was certainly Hyle: a Lydian Τδῇ is mentioned in T 385. μεμηλώς with gen. only here and N 297, 469. The use may be classed with those mentioned in H. G. § 151, c, d. So Aesch. *Sept.* 178, μέλεσθ' ἐν ἱερῶν δημίῳν.

709. κεκλιμένος, "on the shore of," cf. O 740 πάντῃ κεκλιμένοι, Π 68 ῥηγμῖνι θαλάσσης κεκλῖται. The word seems properly to be used of land *sloping* to the water's edge, δ 608, ν 235, ἀκτὴν κείθ' ἀλὶ κεκλιμένη. The Kephisian lake seems to be the Copais as in Pind. P. xii. 27; see Pausan. ix. 38, 5.

710. δῆμον here evidently has the purely local sense, "territory": for which see on B 547.

711. The following section, down to

the end of the book, is rejected by the school of Lachmann, following Haupt. The most serious objection to it seems to be that the long and pompous description of the equipment of the two goddesses is out of proportion to the effect they produce on the battle-field, and that the wounding of Ares, which does not seem to be contemplated in 130-2, is an exaggerated attempt to outbid the wounding of Aphrodite. 753-4 seem also to be borrowed, not very appropriately, from A 498-9, and, as von Christ has remarked, 791 from N 107. So also 719-721 = Θ 381-3, 733-737 = Θ 384-388, 745-752 = Θ 389-396. It can hardly be said positively that either passage is older than the other, so far as the evidence of borrowing goes; but the general character of Θ would lead us to believe that the lines are originally in place here. Again 711-712 = H 17-18, 713 = Δ 69, 714 = B 157, 716 = B 113, 738 = B 45, 743 = Δ 41, 769 = Θ 46, 775-6 = 368-9, 782-3 = H 256-7, 787 = Θ 228. This is certainly a suspicious proportion of borrowed lines; but on the other hand the style of the passage is spirited, and does not shew any weakness of imagination.

715. For the use of the cognate accusative with ὑποστήναι cf. B 236, κ 483; and see H. G. § 136 (3). τόν is here demonstrative, "that." We do not hear elsewhere of any such promise made by the goddesses to Menelaos.

ὥς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
 ἥ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους 720
 Ἥρη πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνιοιο.
 Ἥβη δ' ἀμφ' ὀχέεσσι θοῶς βάλε καμπύλα κύκλα,
 χάλκεα ὀκτάκνημα, σιδηρέφ' ἄξονι ἀμφίς.
 τῶν ἧ τοι χρυσή ἴτυς ἄφθιτος, αὐτὰρ ὑπερθεν
 χάλκε' ἐπίσσωτρα προσαρηρότα, θαῦμα ἰδέσθαι. 725
 πλήμναι δ' ἀργύρου εἰσὶ περίδρομοι ἀμφοτέρωθεν.
 δίφρος δὲ χρυσείοισι καὶ ἀργυρέοισιν ἱμάσιν
 ἐντέταται, δοιαί δὲ περίδρομοι ἄντυγές εἰσιν.
 τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρω
 δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα 730

722. For a general account of the Homeric chariot see Helbig, H. E. pp. 88-110. The body of the car was very light, and when not in use was taken to pieces and put upon a stand; see Θ 441, ἄρματα δ' ἄμ βωμοῖσι τίθει, κατὰ λίτα πετάσσας. Hence the first thing to be done in making it ready was to put on the wheels, as is done here. For ὀχέεσσι most MSS. read ὀχέεσφι, one ὀχέσφι, which is perhaps right.

723. χάλκεα, so MSS.; Bentley conj. χάλκει', but the hiatus is legitimate after the first foot. The usual number of spokes in the early Greek monuments, as well as in the Assyrian and Egyptian, is six or four; but eight are found in the archaic sarcophagus from Klazomenae published in the J. H. S. vol. iv. In any case, as Eust. remarks, the largest number possible would be attributed to the divine chariot, which has all the parts made of metal which in the human car were of wood, even straps of gold and silver instead of leather. For ἴτυς (felloe) = Lat. *vitus*, see Curtius, Gr. Et. no. 593; and cf. Δ 486.

725. ἐπίσσωτρον, "tire," from σῶτρον, another name for the felloe, according to Pollux; cf. εὐσσωτρος Ω 578: the der. is uncertain.

726. πλήμνη, "nave," Gr. Et. no. 366, where Pictet's explanation "*le plein de la roue*" is accepted. περίδρομος is used here in a slightly different sense from 728, though we can translate both by "running round." Here it evidently means "rotating," while in 728 it means "surrounding"; B 812 gives yet a third meaning. Hesych. περίδρομοι· περιφερῆς, στρογγύλοι, no doubt applies to 726, but does not give so good a

sense. ἀμφοτέρωθεν, on both sides of the car.

727. δίφρος, here in the narrower sense of the platform of the car on which the riders stood. (Hence the breastwork which surrounded it in front and at both sides is called ἐπιδιφριάς, K 475. ὄχεα, which is always used in the plural, implies the whole complex body of the chariot, including axle, pole, etc.). This platform is composed of straps strained tight, and interwoven, which formed a springy surface such as would save the charioteer from the jolting of rough ground. This device is known to have been employed in Egyptian chariots, and gives a simple explanation of the phrase ἐντέταται which has puzzled commentators (cf. also K 263, τ 577, ψ 201 ἐν δ' ἐτάνωσ' ἱμάντα βοός, to form a springy bed). See Wilkinson, *Ancient Egyptians*, i. p. 227, J. H. S. v. 192.

728. δοιαί, apparently because the ἄνιξ ran symmetrically round the car, forming a handle behind on both sides. There is no reason to suppose that there were two rails one above the other.

729. πέλεν: the transition from the descriptive to the narrative tense is made one step earlier than we should have expected. Hence Bentley conj. πέλει. But, as Hentze has remarked, the imperfect is justified by the fact that the pole was not an immovable part of the chariot, but was put in when the chariot was made ready; so that the word really belongs to the narration, not to the description. πέλεν is not simply = ἦν, but means "stood out."

730. δῆσε: for the details of the process by which the yoke was attached to the pole see Ω 265-280, and a full discussion

κάλ' ἔβαλε χρύσει'· ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρη
 ἵππους ὠκύποδας, μεμανῖ' ἔριδος καὶ αὐτῆς.
 αὐτὰρ Ἀθηναίη κούρη Διὸς αἰγιόχοιο
 πέπλον μὲν κατέχευεν ἑανὸν πατρὸς ἐπ' οὔδει
 ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν·
 ἣ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο
 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυνέοντα.
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετ' αἰγίδα θυσανόεσσαν
 δεινὴν, ἣν πέρι μὲν πάντῃ φόβος ἐστεφάνωνται,
 ἐν δ' ἔρις, ἐν δ' ἀλκή, ἐν δὲ κρυνέεσσα ἰωκὴ,
 ἐν δέ τε Γοργεΐη κεφαλὴ δεινοῖο πελώρου
 δεινὴ τε σμερδνὴ τε, Διὸς τέρας αἰγιόχοιο.
 κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάλῃρον
 χρυσεῖην, ἑκατὸν πολίων πρυλέεσσ' ἀραρυῖαν.

735

740

of the question in J. H. S. vol. v. The usual explanation will be found in Autenrieth, s.v. ζυγόν. **λέπαδνα**, broad leather breastbands by which the horses were attached to the yoke. Traces seem only to have been used for the *σειραφόρος*.

734. **ἑανόν**, "pliant," as elsewhere when it is used as an adj. with *α*: it is not to be confused with the substantive *Fe(σ)ἄνός* (Γ 385, etc.) "garment," and should perhaps be written *εἰανός*, as it may be derived from *εἰάω*, in the sense of "yielding." (See Buttmann, *Lexil.* s.v.).

736. The **χιτῶν** I take to be the *στρεπτός* **χιτῶν**, a stout pleated doublet designed to shield the body from the pressure of the γάλα (see on E 113). Hence the adjective *εἰανός* is fitly used to contrast with this martial garb the soft robe which Athene wears; and there is no need to follow Ar. in joining *Διὸς* with *τεύχεσιν* instead of *χιτῶνα*. It may be mentioned that Zenod. rejected 734-736 here, holding them to be borrowed from Θ 385-7, while Ar. maintained the converse.

738. On the aegis cf. B 448. It is conceived by Homer as a shield of the ordinary sort, made of metal, as is clear from O 309, where it is said to have been made by Hephaistos the *χαλκεύς*. The later idea of a goatskin seems to have arisen from a false etymology, combined perhaps with the influence of some non-Hellenic cult such as is described by Herodotus, iv. 189. The word **εστεφάνωνται** is used in the description of Agamemnon's shield, A 36, where the Gorgoneion is the object in

question. It is hard to say exactly what it means here, as if there was an actual allegorical representation of *Φόβος* it can hardly have extended all round the rim; neither can it have been a central ornament, for that position must have been occupied by the Gorgoneion. It is probable therefore that Homer meant only vaguely to express that Rout followed wherever the shield was turned. But even so we must admit a curious discrepancy with A 36, where an actual representation is undoubtedly meant. The Gorgoneion itself was probably in its origin a device meant to terrify the enemy, like the hideous faces which Chinese warriors carry on their shields. From this it came in more civilised times to be regarded merely as an *ἀποτρόπαιον* or charm to avert the evil eye and other dangers. The expression *Διὸς τέρας* implies this further stage.

743. **ἀμφίφαλον** with *φάλοι* (or *φάλα*, as the gender is uncertain) on both sides. I have endeavoured to shew (J. H. S. iv. p. 294) that the *φάλοι* were metallic projections, survivals of the horns which formed an ornament of the helmet of the primitive peoples of the coasts of the Mediterranean. **τετραφάλῃρος** is a word of doubtful meaning; it may perhaps mean "having four ornaments affixed to the *φάλοι*," such as are depicted in J. H. S. *l.c.* fig. 15. The word *ἀμφίφαλος* does not exclude the possibility of four *φάλοι*: it only means that they were placed at the sides of the helmet, not, as was often the case, in front.

744. The exact meaning of this line

ἐς δ' ὄχρα φλόγεα ποσὶ βήσето, λάζετο δ' ἔγχος
βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.

745

"Ἡρη δὲ μάστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·
αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον ὦραι,
τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλυμπός τε,
ἡμὲν ἀνακλῖναι πυκινὸν νέφος ἥδ' ἐπιθεῖναι.
τῇ ῥά δι' αὐτῶν κεντρηνεκάς ἔχον ἵππους.
εὖρον δὲ Κρονίωνα θεῶν ἄτερ ἤμενον ἄλλων

750

is not clear. ἀραρυῖαν has been explained "fitting the warriors of a hundred cities," i.e. big enough for a hundred armies to wear. But this is too absurdly grotesque for Homer. The alternative is to make it = "fitted with," i.e. adorned with representations of the warriors of a hundred cities; that is perhaps with a battle-scene between two armies and their allies on a vast and supernatural scale. So a battle-scene was depicted by Pheidias on the shield of his Athene Parthenos; but then it as a Gigantomachia in which Athene took a prominent part; nothing of the sort is indicated here, nor does ἀραρυῖα seem a likely word to express the metallic adornment of the Homeric age, which consisted of inlaid work. With the ζώνη ἐκατὸν θυσάνους ἀραρυῖα Ξ 181, the πόλις πύργους ἀραρυῖα Ο 737, and the ἀπήμη ὑπερτερὴν ἀραρυῖα Ξ 70, the case is evidently different, though they shew that ἀραρυῖα can mean "provided with." *πρυλῆς* is itself a word of doubtful origin and meaning: it recurs Δ 49, Μ 77, Ο 517, Φ 90, and may mean either "footmen," as opposed to *ἱππῆς*, or "champions." It is possibly connected with *πρόλις*, the Cretan word for the wardance, and may therefore have once meant champions who danced in front of the army to provoke the enemy. Hermann and others have seen a further allusion to the hundred cities of Crete; and the line may therefore be one of the passages which seem to have a special connexion with that island. See on Σ 590.

745. *φλόγεα*: this adj. recurs only in the parallel Θ 389: it probably means "sparkling like fire" with the bright metal. Homeric gods do not go, like the Semitic, with flames of fire about them.

746. *δίμνησι*, so most MSS.: Δ δάμ-

νησι with Ar.: but the subjunctive is out of place in a direct statement as to the use of the spear; in other words we have here a *particular* statement, although the present implies iteration, not a general statement as in a simile, or as in the next line, where the subj. *κοτέσσεται* implies "with whomsoever she is wroth."

749. Observe the freedom of the imagery by which the gate, though said to be a cloud in 751, is made to creak.

750. *ἐπιτέτραπται*, so MSS.: *ἐπιτετραφάται* Bergk, from Athenaeus (iv. 134); but the singular is quite defensible, as *οὐρανός* and *Οὐλυμπός* if not identical are at least closely connected. For the construction of the following infin. see H. G. § 234 (1).

752. *κεντρηνεκάς*, only here and in the identical passage in Θ. It seems to come from *ἐνεγκεῖν*, "enduring the goad." It is a question as to what this *κέντρον* really was. It would naturally mean a sharp-pointed rod, such as is used by the charioteer represented in the Burgon amphora. But a comparison of Ψ 430 and Ψ 582 seems to shew that it was identical with the *ἰμάσθλη*, which can be nothing but a leathern thong. Whether this thong had a sharp point at the end or not it is beyond our power to say. Cf. also Δ 391, *Καδμείοι, κέντρος ἱππων*.

753-4 = Δ 498-9. The mention of the *ἀκροτάτη κορυφή* seems out of place here, as the goddesses are on their way to earth. It almost looks as though there were a confusion between heaven and Olympus in 749-50; but as Aristarchos carefully pointed out, Homer always means the actual mountain when he speaks of Olympus, not any aerial dwelling of the gods, at least in the Iliad. Ar. explained *ἀκροτάτη* as = *ἄκρη*, "very high," which is most unnatural.

ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο·
 ἔνθ' ἵππους στήσασα θεὰ λευκώλενος Ἥρη 755
 Ζῆν' ὑπατον Κρονίδην ἐξείρετο καὶ προσέειπεν·
 “Ζεῦ πάτερ, οὐ νεμεσίζῃ Ἄρει τάδε καρτερὰ ἔργα;
 ὅσάτιόν τε καὶ οἶον ἀπώλεσε λαὸν Ἀχαιῶν
 μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐμοὶ δ' ἄχος, οἱ δὲ ἔκηλοι 760
 τέρπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων
 ἄφρονα τοῦτον ἀνέντες, ὃς οὐ τινα οἶδε θέμιστα.
 Ζεῦ πάτερ, ἦ ῥά τί μοι κεχολώσεται, αἶ κεν Ἄρηα
 λυγρῶς πεπληγυῖα μάχης ἐξαποδίσωμαι;”
 τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς· 765
 “ἄγρει μάν οἱ ἔπορσον Ἀθηναίην ἀγελείην,
 ἦ ἐ μάλιστ' εἴωθε κακῆς ὁδύνῃσι πελάζειν.”
 ὧς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη,
 μάλιστα δ' ἵππους· τῷ δ' οὐκ ἀέκοντε πετέσθην
 μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.
 ὅσσον δ' ἡροειδὲς ἀνὴρ ἶδεν ὀφθαλμοῖσιν 770
 ἦμενος ἐν σκοπιῇ λεύσσων ἐπὶ οἴνοπα πόντον,
 τόσσον ἐπιθρώσκουσι θεῶν ὑψηχέες ἵπποι.
 ἀλλ' ὅτε δὴ Τροίην ἱξον ποταμῷ τε ῥέοντε,
 ἦχι ῥοὰς Σιμόεις συμβάλλετον ἠδὲ Σκάμανδρος,

757. *καρτερὰ ἔργα*, so most and best MSS.: *ἐργ' ἀδὲλα* Schol. A and Apoll. Lex. For the constr. of the acc. H. G. § 136 (13). For Ἄρει the best MSS. give Ἄρη, but this is not a form of the Homeric declension of the name.

758. *ὅσάτιον*, only here: the later Epics have *τοσσάτιον*. Cf. *μεσσήτιος* in Callimachos, and *ὀσάτιος* by *ὀστατος*.

759. *ἐμοὶ δ' ἄχος*, either an accus. in apposition with the sentence, or, perhaps more simply, we may supply *ἔστι*. *ἔκηλοι*, ironical.

765. *ἄγρει* seems to be a stronger word than *ἀγε*, though the two are probably connected: see Curt. *Gr. Et.* 117. Others refer it to *αἰρέω*. It is used only in the imperative; the plur. is found only in v 149.

770. *ἡροειδὲς*, an adj. almost confined to the Od., especially as an epithet of the sea; sometimes of *ἄντρον* or *σπέος*, and once of *πέτρῃ* μ 233, where it clearly means “the rock so distant as to be like mist.” When used of the sea it seems to express the vague colour of the distant water, which the haze of distance

almost melts into the semblance of the sky. So here “so far as a man sees in the haze of distance,” i.e. up to the utmost limit of human vision. As to construction, the neuter seems to be used attributively, agreeing with *ὅσσον*, and the accus. expresses extension.

772. *ὑψηχέες*, compare Vergil's *fremit alte*. Nauck and van Herwerden however would read *ὑψαύχενες*, on account of the digamma of *Φηχῇ*: this is possibly indicated as a variant by Hesych., *ἀπὸ τοῦ ἐλς ὕψος ἔχειν τοὺς τραχήλους, ὁὖν ὑψαύχενες*; Suidas *ὑψηχῆς ὁ ὑψαύχην*. Two MSS. give *ὑψαυχέες*, one *ὑψηυχέες*. The word recurs in Ψ 27, but without these variants.

774. The only other places where Simoeis and Scamander are distinguished are Ζ 4, Μ 22, Φ 307. Of these the two latter are almost certainly of late origin, while in the first what is probably the old reading omits all mention of Simoeis. There is therefore very strong reason for supposing that there was only one river named in the original legend; Simoeis may possibly, as Hercher thinks, be

ἔνθ' ἵππους ἔστησε θεὰ λευκώλενος Ἥρη,
 λύσας' ἐξ ὀχέων, περὶ δ' ἡέρα πουλὺν ἔχευεν·
 τοῖσιν δ' ἄμβροσίνην Σιμόεις ἀνέτειλε νέμεσθαι.
 τῷ δὲ βάτην τρήρωσι πελειάσιν ἴθμαθ' ὁμοίαι,
 ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμανῦιαι.
 ἀλλ' ὅτε δὴ ῥ' ἵκανον, ὅθι πλείστοι καὶ ἄριστοι
 ἔστασαν, ἀμφὶ βίην Διομήδεος ἵπποδάμοιο
 εἰλόμενοι, λείουσιν εἰκότες ὠμοφάγοισιν
 ἢ συσὶ κάπροισιν, τῶν τε σθένος οὐκ ἀλαπαδνόν,
 ἔνθα στᾶσ' ἦυσε θεὰ λευκώλενος Ἥρη,
 Στέντορι εἰσαμένη μεγαλήτορι χαλκεοφώνῳ,
 ὅς τόνον αὐδῆσασχ', ὅσον ἄλλοι πεντήκοντα·
 "αἰδώς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί·

775

780

785

another name of the Scamander preserved by tradition. If the two are different, the only stream which can be identified with the Simoeis is apparently the pitiful brook of the Dumbrek-Su, which runs from E. to W. on the N. side of Hissarlik, and does not join the Menderes at all. It entirely ceases to run in summer (Schliemann). On the σχῆμα Ἀλκμανικόν, by which the plural (or, as here, dual) verb goes with the first of two nominatives, instead of following both, Aristonikos remarks τούτῳ τῷ ἔθει πεπλέονακε καὶ Ἀλκμάν· διὸ καὶ καλεῖται Ἀλκμανικόν, οὐχ ὅτι αὐτὸς πρῶτος ἐχρήσατο ἀλλ' ὅτι τῷ τοιοῦτῳ ἔθει πεπλέονακεν. He quotes other instances from T 138, κ 513, ξ 216.

776. πουλὺν is of course a feminine, as in πουλὺν ἐφ' ὕγρην K 27: so ἡδὺς μ 369, and θῆλυς generally. ἀήρ is never masculine in H. G. § 116, 4.

777. On ἀμβροσίνην see note on B 19.

778. All MSS. give αἱ δέ, but τῷ δέ is found quoted three times by Scholiasts (Soph. *El.* 977, O. C. 1676, Eur. *Alc.* 902): there can be little doubt therefore that this rare feminine form is the original, and was excluded because unfamiliar. So in Θ 378, 455 we have feminine duals identical in form with masculine: and also Hes. *Opp.* 198-9. The word ἴθματα does not seem to recur (before Callimachos) except in *Hyg.* *Apoll.* 114 βὰν δὲ (Iris and Eileithyia) ποσὶ τρήρωσι πελειάσιν ἴθμαθ' ὁμοίαι, which is the passage quoted by Aristophanes, *Av.* 575, Ἴριν δέ γ' Ὀμηρος ἔφασκ' ἰκέλην εἶναι τρήρωνι πελειῇ. There is perhaps a touch of the humour which is

so often associated with the gods of Homer, in the vivid comparison of the short and quick yet would-be stately steps of the two goddesses to the strutting of a pigeon, so unlike a hero μακρὰ βιβάς. (Mr. Monro takes ἴθματα to mean the flight of doves.)

785. Stentor is never named again by Homer, and there seems to have been no consistent tradition about him. Some called him a Greek herald; Schol. A says τινὲς αὐτὸν Ὠρῆκα φασιν, Ἑρμῇ δὲ περὶ μεγαλοφωνίας ἐρίσαντα ἀναιρεθῆναι, αὐτὸν δὲ εἰρεῖν καὶ τὴν διὰ κόχλου γραφὴν (sic: Schol. B μηχανήν, the device of the speaking-trumpet: this is the rationalising explanation). τινὲς δὲ Ἀρκάδα φασιν εἶναι τὸν Στέντορα, καὶ ἐν τῷ καταλόγῳ πλάττουσι περὶ αὐτοῦ στίχους. ἔν τισι δὲ οὐκ ἦν ὁ στίχος (sc. 786) διὰ τὴν ὑπερβολὴν. Bopp and Bergk may be right in explaining the name as originally meaning "Thunderer," from root *stora*, for which see Curt. *Gr. Et.* no. 220 (Skt. *stanajati* = it thunders). χαλκεοφώνος is not elsewhere found; but compare B 490, Σ 222 ὅπα χάλκεον. The Stentorian voice was proverbial in the time of Aristotle; see the well-known passage in the *Pol.* 4, 7, 11. For other instances of the superhuman power of gods see 859, Ξ 148.

787. For ἐλέγχεα (ἐλεγχείες one MS., Ar. κακελεγχείες) see note on Δ 242. αἰδώς is a nominative used interjectionally, apparently as a sort of imperative, αἰδώς ἔστω ὑμῶν and equivalent to αἰδῶ θέσθ' ἐνὶ θυμῷ, O 561, 661. The regular meaning of the word is of course "sense of honour," "recognition of the just

ὄφρα μὲν ἐς πόλεμον πωλέσκετο διὸς Ἀχιλλεύς,
οὐδέ ποτε Τρῶες πρὸ πυλάων Δαρδανιάνω
οἴχνεσκον· κείνου γὰρ ἐδείδισαν ὄβριμον ἔγχος· 790
νῦν δὲ ἐκάς πόλιος κοίλης ἐπὶ νηυσὶ μάχονται.”

ὥς εἰποῦς ὥτρυνε μένος καὶ θυμὸν ἐκάστου.
Τυδεΐδῃ δ' ἐπόρουσε θεὰ γλαυκῶπις Ἀθήνη·
εὗρε δὲ τὸν γε ἄνακτα παρ' ἵπποισιν καὶ ὄχεσφιν 795
ἔλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰῶ.
ἰδρῶς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος
ἀσπίδος εὐκύκλου· τῷ τείρετο, κάμνε δὲ χεῖρα,
ἂν δ' ἴσχων τελαμῶνα κελαινεφὲς αἶμ' ἀπομόργνυ.
ἰππέου δὲ θεὰ ζυγοῦ ἤψατο φώνησέν τε·
“ ἦ ὀλίγον οἱ παῖδα ἐοικότα γείνατο Τυδεύς. 800
Τυδεύς τοι μικρὸς μὲν ἦν δέμας, ἀλλὰ μαχητῆς·
καὶ ῥ' ὅτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἴασκον

rebukes of men”; it is not used in the sense of “disgrace” like *αἰσχος* or *αἰσχύνη*, either in Homer or later Greek. The phrase recurs in Θ 228, Ν 95, Ο 502, Π 422; and in a slightly varying form P 336 αἰδῶς μὲν νῦν ἦδε γ' . . . Ἴλιον εἰσαναβῆναι, where we must take it to mean “this is a thing to arouse a feeling of rebuke,” just as we say “it is a shame to do so and so,” meaning a thing to be ashamed of. εἶδος ἀγῆτοί, like εἶδος ἀριστοί, Γ 39 (there was a variant ἀριστοί here).

789. Aristarchos held that the Dardanian gate was the same as the Skaian. Of course the question is insoluble; but see note on B 809. The name recurs again in X 194.

791. The best MSS. give νῦν δὲ ἐκάς, a few of the inferior νῦν δ' ἔκαθεν. Of course the former is right, as *ἔκας* had *F*. But from a scholion by Didymus on N 107 it appears that Zenod. and Aristoph. read νῦν δὲ ἐκάς, Aristarchos νῦν δ' ἔκαθεν: a clear proof that Aristarchos did not always know what was the best tradition, or else deliberately rejected it from preconceived notions. The expression *κοίλης ἐπὶ νηυσὶ* is not appropriate here, as it is in N 107, where the Greeks have actually been driven back to the camp. Either therefore the line must be borrowed here, or a mistaken reminiscence must have caused some corruption.

793. ἐπόρουσε, “sprang to his side,” cf. ψ 343 ὕπνος ἐπ., and P 481 ἄρμ' ἐπο-

ρούσας. Elsewhere it always indicates a hostile onslaught.

795. It might have been supposed that Athene had healed the wound in 122, but there is no explicit inconsistency between that passage and the present. See Π 528; when a god miraculously heals a wound we are told so at length. Many critics however have made this supposed “contradiction” a fulcrum for breaking up this book. For the double acc. after βάλε cf. 361, Θ 405, Ω 421, and H. G. § 135.

796. The wound is in the right shoulder (98) through the top of the γύαλον, and just where the broad strap by which the shield was held crossed the shoulder, which it would seem therefore the plates of the cuirass did not quite cover. The shield, as we should expect, hung at the left side.

797. τῷ may be either τελαμῶνι or ἰδρῶτι. It is not perfectly clear how he could get at the wound to wipe it without taking off the στρεπτός χιτῶν.

802. There is considerable doubt as to the punctuation of this passage. Fäsi takes 805 as a parenthesis. Similarly Mr. Monro regards it as epexegetic of the preceding. Ameis less probably takes καὶ ῥ' ὅτε περ . . . ἐκπαιφάσσειν as a general protasis, which is superseded and forgotten in favour of the special case introduced by the second protasis, ὅτε τε . . . Καδμείωνας. For the story see Δ 384 sqq.

οὐδ' ἐκπαιφάσσειν, ὅτε τ' ἤλυθε νόσφιν Ἀχαιῶν
 ἄγγελος ἐς Θήβας πολέας μετὰ Καδμείωνας—
 δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισιν ἔκηλον—
 αὐτὰρ ὁ θυμὸν ἔχων ὃν καρτερόν, ὥς τὸ πάρος περ,
 κούρους Καδμείων προκαλίζετο, πάντα δ' ἐνίκα
 [ῥηιδίως· τοίη οἱ ἐγὼν ἐπιτάρροθος ἦα].
 σοὶ δ' ἦ τοι μὲν ἐγὼ παρά θ' ἴσταμαι ἠδὲ φυλάσσω,
 καί σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι·
 ἀλλὰ σευ ἢ κάματος πολυῖξ γυῖα δέδουκεν,
 ἢ νύ σέ που δέος ἴσχει ἀκήριον· οὐ σύ γ' ἔπειτα
 Τυδέος ἔκγονός ἐσσι δαΐφρονος Οἰνεΐδαο.”

805

810

τὴν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·
 “γινώσκω σε, θεὰ θύγατερ Διὸς αἰγιόχοιο·
 τῷ τοι προφρονέως ἐρέω ἔπος οὐδ' ἐπικεύσω.
 οὔτε τί με δέος ἴσχει ἀκήριον οὔτε τις ὄκνος,
 ἀλλ' ἔτι σέων μέμνημαι ἐφετμέων, ἃς ἐπέτειλας·
 οὐ μ' εἵας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι
 τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη
 ἔλθῃσ' ἐς πόλεμον, τὴν γ' οὐτάμεν ὀξεί χαλκῷ.
 τούνεκα νῦν αὐτός τ' ἀναχάζομαι ἠδὲ καὶ ἄλλους
 Ἀργείους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας·
 γινώσκω γὰρ Ἀρηα μάχην ἀνὰ κοιρανέοντα.”
 τὸν δ' ἡμίβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
 “Τυδεΐδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
 μήτε σύ γ' Ἀρηα τό γε δείδιθι μήτε τιν' ἄλλον

815

820

825

803. νόσφιν Ἀχαιῶν is the same as μῶνος ἑὼν in Δ 388. ἐκπαιφάσσειν, make display, see B 450.

808. According to Aristonikos this line was inserted here by Zenod. from Δ 390 (and E 828), but omitted by Ar. on the just ground that Athene is here emphasizing her restraint, not her support, of Tydeus; the interpolation destroys the effect of the following line.

811. πολυῖξ, see A 165. As the ι is long by nature (-άικος) the ordinary accent πολυῖξ is wrong. Cf. however κῆρυξ: some of the old grammarians held that ι and υ were never long by nature before ξ.

818. σέων Ar., σῶν best MSS. Ar. admitted the contracted form only after a vowel.

819. ἀντικρὺ, see 130.

824. μάχην in local sense, “the battle-field.” πόλεμος is never used in this way. ἀνά should be ἀνα, as it immediately follows its case; but Ar. refused to be consistent, on the ground that the word would thus be liable to confusion with the vocative of ἀναξ and the imperative ἀνα = arise. In Δ 230 he wrote διὰ, not δία, for a similar reason. The whole theory of accentuation is full of irregularities, which in many cases no doubt represented a genuine usage, but were a subject of helpless groping after principles among the Alexandrian grammarians.

827. τό γε, for that matter: cf. ρ 401, μήτε τι μητέρ' ἐμὴν ἄξεν τό γε, μήτε τιν' ἄλλον. But it looks almost as if the line were a reminiscence of Ξ 342, μήτε θεῶν τό γε δείδιθι μήτε τιν' ἀνδρῶν ὀψεσθαι, where the τό is probably governed by ὀψεσθαι.

ἀθανάτων· τοίη τοι ἐγὼν ἐπιτάρροβός εἰμι.
 ἀλλ' ἄγ' ἐπ' Ἀρηι πρώτῳ ἔχε μώνυχας ἵππους,
 τύψον δὲ σχεδὴν μηδ' ἄξιο θοῦρον Ἀρηα 830
 τοῦτον μαινόμενον, τυκτὸν κακόν, ἄλλοπρόσαλλον,
 ὃς πρώην μὲν ἐμοί τε καὶ Ἥρῃ στεῦτ' ἀγορεύων
 Τρῳσὶ μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν,
 νῦν δὲ μετὰ Τρώεσσιν ὀμιλεῖ, τῶν δὲ λέλασται."
 ὧς φασμένη Σθένελλον μὲν ἀφ' ἵππων ὥσε χαμᾶζε, 835
 χειρὶ πάλιν ἐρύσασ'· ὁ δ' ἄρ' ἐμπαπέως ἀπόρουσεν.
 ἦ δ' ἐς δίφρον ἔβαινε παρὰ Διομήδεα δῖον
 ἐμμεμαυῖα θεά· μέγα δ' ἔβραχε φήγινος ἄξων
 βριθοσύνη· δεινὴν γὰρ ἄγεν θεὸν ἄνδρα τ' ἄριστον.
 λάξετο δὲ μᾶστιγα καὶ ἡνία Παλλὰς Ἀθήνη· 840
 αὐτίκ' ἐπ' Ἀρηι πρώτῳ ἔχε μώνυχας ἵππους.
 ἦ τοι ὁ μὲν Περίφαντα πελώριον ἐξενάριζεν,
 Αἰτωλῶν ὄχ' ἄριστον, Ὀχηςίου ἀγλαὸν υἱόν·
 τὸν μὲν Ἀρης ἐνάριζε μαιφόνος· αὐτὰρ Ἀθήνη
 δύν' Αἶδος κυνέην, μή μιν ἴδοι ὄβριμος Ἀρης. 845

828. ἐπιτάρροθος, a word of quite uncertain origin; apparently identical in sense with ἐπύρροθος in Δ 390, though an etymological connexion is hardly possible. See note there.

831. ἄλλοπρόσαλλον, "double-faced," one thing to one person, another to another. This treachery of Ares is again alluded to in Φ 413, οὐνεκ' Ἀχαιοὺς κάλλιπες, αὐτὰρ Τρῳσὶν ὑπερφιάλοισιν ἀμύνεις, but no other trace of it occurs in Homer. τυκτὸν is another ἀπαξ λεγόμενον in this sense: it apparently means "finished, wrought out," i.e. complete: cf. τετυγμένον = well wrought, Ψ 741: so τυκτῆσι βόεσσιν, well wrought, M 105, and in the sense of "artificially made" ρ 206, δ 627.

832. πρώην, see B 303. στεῦτο, "pledged himself," see Curt. Gr. Et. no. 228.

833. μαχήσεσθαι, several MSS. give -σασθαι in spite of the following future; which shews how little authority the codices have in a question of this sort.

834. τῶν δέ may be masc., sc. Ἀχαιῶν; but perhaps it is rather more Homeric to take it as neuter, "those promises."

838-9. ἀθετοῦνται στίχοι δύο, ὅτι οὐκ ἀναγκαῖοι καὶ γελόιοι, καὶ τι ἐναντίον ἔχοντες. τί γάρ, εἰ χεῖριστοι ἦσαν ταῖς ψυχαῖς, εὐειδεῖς δὲ καὶ εὐσαρκοί; i.e. the fact that

Diomedes and the goddess were ἀριστοὶ does not involve their being heavier. But the couplet is quite in the spirit of the whole passage, which seems expressly to exaggerate the physical qualities of the gods, e.g. 785, 860. We may compare Aen. vi. 413, "gemuit sub pondere cymba Sutilis" (of Charon's boat). For φήγινος there was an old variant πῆγινος, found in Eustath., Hesych., and Et. Mag., and said to mean some kind of wood. For this word reference may be made to the article πηδός in Liddell and Scott. For ἄνδρα τ' in 839 Ar. read ἄνδρα δ'. His idea apparently was that τε put the goddess and the hero too much on an equality.

841. In A and C 846 is inserted after this line, in the former with the note ἐν ἄλλοις ὁ στίχος μετὰ τέσσαρας στίχους κεῖται. It will be observed that the change makes little difference. ἐξενάριζεν and ἐνάριζεν (844) are the reading of Ar. with the best MSS., "was despoiling": others (probably Zenod.) ἐξενάριζεν, "had slain." There is no other case in Homer of a god in person actually slaying and despoiling a hero.

845. Αἶδος κυνέη, the "Tarnkappe" or "Nebelkappe" of northern mythology, not elsewhere mentioned in H. It is alluded to however in the (pseudo-)

ὥς δὲ ἶδε βροτολογὸς Ἄρης Διομήδεα δῖον,
 ἧ τοι ὁ μὲν Περίφαντα πελώριον αὐτόθ' ἔασεν
 κείσθαι, ὅθι πρῶτον κτείνων ἐξαίνυτο θυμόν,
 αὐτὰρ ὁ βῆ ῥ' ἰθὺς Διομήδεος ἵπποδάμοιο.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 850
 πρόσθεν Ἄρης ὠρέξαθ' ὑπὲρ ζυγὸν ἡνία θ' ἵππων
 ἔγχεϊ χαλκείῳ, μεμαῶς ἀπὸ θυμὸν ἐλέσθαι·
 καὶ τό γε χειρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη
 ὤσεν ὑπὲρ δίφροιο ἐτώσιον ἀιχθῆναι.
 δεύτερος αὖθ' ὠρμάτο βοὴν ἀγαθὸς Διομήδης 855
 ἔγχεϊ χαλκείῳ· ἐπέρεισε δὲ Παλλὰς Ἀθήνη
 νεύοντα ἐς κενεῶνα, ὅθι ζωννύσκετο μίτρην·
 τῇ ῥά μιν οὐτα τυχών, διὰ δὲ χροῖα καλὸν ἔδαψεν,
 ἐκ δὲ δόρυ σπάσεν αὐτῆς. ὁ δ' ἔβραχε χάλκεος Ἄρης,
 ὅσσοι τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι 860
 ἀνέρες ἐν πολέμῳ, ἔριδα ξυνάγοντες Ἄρης.
 τοὺς δ' ἄρ' ὑπὸ τρόμος εἶλεν Ἀχαιοὺς τε Τρῳάς τε
 δέισαντας· τόσον ἔβραχ' Ἄρης ἄτος πολέμοιο.
 οἷη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀήρ
 καύματος ἐξ ἀνέμοιο δυσαιέος ὀρνυμένοιο, 865

Hesiodic *Scutum Her.* 227, and in Aristoph. *Ach.* 390; Plato, *Rep.* x. 612 B. It appears too in the legend of Perseus in Pherekydes, and is a piece of the very oldest folklore. The name Ἀΐδης here evidently preserves something of its original sense, the Invisible (Ἀΐδης). It is of course not necessary to suppose that the poet conceives Athene as literally putting on a cap; he only employs the traditional—almost proverbial—way of saying that she makes herself invisible to Ares.

848. This line is perhaps interpolated by a rhapsode who read ἐξενάριξεν in 842, and thought that an infinitive was required after ἔασεν. This idea led to another unmistakable interpolation, Ω 558.

851. ζυγόν, of Diomedes' chariot: Ares is clearly on foot (he has lent his chariot to Aphrodite, 363).

852. ἐλέσθαι, so A and other MSS.: vulg. δόλεσαι, but this by Homeric usage could only mean to lose his own life.

854. ὑπέρ, so A: caet. ὑπ' ἐκ, which appears to be accepted by almost all edd., though no approximately satisfactory explanation has been given of the

word, which can only mean "from under." Athene of course is on, not under, the chariot; and to suppose that she could direct the shaft from a place where she was not herself is to make her very unlike a Homeric deity. With the reading of A there is no difficulty whatever, and the authority of this MS. is as great as that of the consensus of all the rest, so that there need be no hesitation in adopting it. It is strange that neither Nauck nor von Christ so much as mentions the existence of the variant.

857. ὅτι κατὰ τὰ κοῖλα μέρη ἐζώνοντο τὴν μίτρην· καὶ ἐστὶ διδασκαλικὸς ὁ τόπος (i.e. "this is the *locus classicus*"). For the nature of the μίτρη see on Δ 137. For μίτρη of MSS. Ar. read μίτρη; both cases appear to be equally Homeric: see Ξ 181, K 77.

860. This hyperbolic distich recurs in Ξ 148-9. Ar. is said to have read -χειλοι for -χιλοι, "with nine lips" (!) For the last half of 861 compare B 381, Ξ 448, T 275.

865. καύματος ἐξ, after hot weather: so Schol. It is hardly possible to get any good sense if we join ἐξ with ἀνέμοιο. It is not easy to say what the phenome-

τοῖος Τυδείδῃ Διομήδεϊ χάλκεος Ἄρης
 φαίνεται ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.
 καρπαλίμως δ' ἵκανε θεῶν ἕδος, αἰπὺν Ὀλυμπον,
 παρ δὲ Διὶ Κρονίῳ καθέζετο θυμὸν ἀχεύων,
 δέϊξεν δ' ἄμβροτον αἶμα καταρρέον ἐξ ὤτειλῃς, 870
 καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·
 “Ζεῦ πάτερ, οὐ νεμεσίζῃ ὁρῶν τάδε καρτερὰ ἔργα ;
 αἰεὶ τοι ῥίγιστα θεοὶ τετληότες εἰμὲν
 ἀλλήλων ἰότητι, χάριν ἄνδρεσσι φέροντες.
 σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κούρην, 875
 οὐλομένην, ἣ τ' αἶν ἀήσυλα ἔργα μέμληεν.
 ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰς ἔν Ὀλύμπῳ,
 σοὶ τ' ἐπιπείθονται καὶ δεδμήμεσθα ἕκαστος·
 ταύτην δ' οὔτ' ἔπει προτιβάλλεαι οὔτε τι ἔργω,
 ἀλλ' ἀνίης, ἐπεὶ αὐτὸς ἐγείναο παῖδ' αἰδῆλον· 880
 ἣ νῦν Τυδέος υἱὸν ὑπερφίαλον Διομήδεα
 μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσιν.
 Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,
 αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος·
 ἀλλὰ μ' ὑπὴνικαν ταχέες πόδες· ἣ τέ κε δηρὸν 885
 αὐτοῦ πῆματ' ἔπασχον ἐν αἰνῆσιν νεκάδεσσιν,

non meant may be; perhaps a whirlwind of dust raised by the Scirocco. Others take it to be a thunder-cloud “standing out to the eye from the other clouds.” (?)

874. *χάριν ἄνδρεσσι*, so La R.: the best MSS. follow Ar. in reading *χάριν δ'*, but the particle appears to be merely an insertion to assist the metre. Bekker rejects this line and the preceding, not without reason, as they are quite wide of the aim of the rest of the speech. So also Köchly and Nauck.

876. *ἀήσυλα*, so MSS.: but there is little doubt, as Clemm has shewn, that the word, which is not found elsewhere, is only an itacistic mistake for *ἀφίσυλα*, *iniqua*, from *Ἔϊος*; hence the commoner contracted form *αἰσυλος*.

878. *δεδμήμεσθα*, are subject to you, Γ 183, λ 622. For the change of person cf. H 160, P 250.

879. *προτιβάλλεαι* apparently means “attack,” “make an onslaught.” There is no other case in Homer of such a use, nor does the middle voice of this compound seem to recur in Greek literature,

until the late Epic poets. Mr. Monro explains “dost give heed to,” comparing *ἐπιβαλλόμενος* Z 68, and *βάλλεσθαι ἐνὶ θυμῷ, μετὰ φρεσίν*.

880. For *ἀνίης* most MSS. give *ἀνείης*, Schol. A on E 131 *ἀνείης*. The second form can hardly be right, the first is in accordance with the analogy of *ἀνίησι*, the latter is supported by *μεθίει* K 121, *τιθεί* N 732, α 192. In a point where the authority of MSS. is *nil* it seems better to take the more archaic form, as it has respectable authority; as it is very probable that forms of the so-called “Aeolic” conjugation have constantly been altered to suit the later conjugation of contracted verbs. *αὐτός* is explained by Schol. B *μόνος*, *i.e.* without the intervention of a mother. There is no trace in H. however of the birth of Athene from the head of Zeus; and the word here need mean no more than “thou thyself” didst beget (emphatically); *σὺ τέκες* above (875) is also ambiguous. *αἰδῆλον*, destructive, as *πῦρ*, B 455. (Welcker explains “secretly born,” as without a mother. But see 897.)

886. *νεκάδεσσιν*, *ἀπ. λεγόμενον*. Cf.

ἥ κε ζῶς ἀμεννὸς ἔα χαλκοῖο τυτῆσιν.”

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεὺς·

“ μὴ τί μοι, ἀλλοπρόσαλλε, παρεζόμενος μινύριζε.

ἔχθιστος δέ μοι ἔσσι θεῶν, οἳ Ὀλυμπον ἔχουσιν·

890

αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.

μητρός τοι μένος ἔστιν ἀάσχετον, οὐκ ἐπεικτόν,

Ἥρης· τὴν μὲν ἐγὼ σπουδῇ δάμνημ' ἐπέεσσιν·

τῷ σ' οἶω κελυγῇ τάδε πάσχειν ἐννεσίησιν.

ἀλλ' οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἄλγε' ἔχοντα·

895

ἐκ γὰρ ἐμεῦ γένος ἔσσι, ἐμοὶ δέ σε γείνατο μήτηρ.

εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένευε ᾧδ' αἰδήλος,

καὶ κεν δὴ πάλαι ἦσθα ἐνέρτερος Οὐρανίωνων.”

ὧς φάτο, καὶ Παιήον' ἀνώγειν ἰήσασθαι.

τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσεν.

900

Ο 118 κείσθαι ὁμοῦ νεκύεσσι μεθ' αἵματι καὶ κονίησιν, and Π 661 ἐν νεκύων ἀγύρει : see also note on 397. Ares, being immortal, seems a little confused between his two alternatives ; the contrast to ζῶς (another ἀπ. λεγ.) should of course be ἔθανον ; this being impossible he has to substitute the rather weak expression of the text.

887. ἀμεννός, only here in Il. : it occurs several times in Od. in the phrase νεκύων ἀμεννὰ κάρηνα and once (τ 562) of dreams. It appears to be conn. with μένος, but the formation is not clear.

891. See note on A 177.

892. ἀάσχετον : the formation of this word, which recurs only in Ω 708, is hardly explicable. According to Bekker it is for ἀν-ἀνάσχετος, through the stage ἀν-α(ν)σχετος, the second ν being lost before the σ, and the first then having to follow suit, that the word might not be confused with ἀνά-σχετος in the opposite sense. If so, it is probably a late and wrong reading, for which ἀνάσχετον ought to be substituted here (so Wackernagel) : mere possibilities of confusion do not set aside the ordinary laws of linguistic formation. According to another view we have a case of “Epic diectasis” for ἀσχετος. This is not impossible in a passage which may possibly be of late origin, and contemporaneous with the formation on false analogy of ὀράας for ὀράεις through the stage ὀράς.

893. σπουδῇ, as B 99, etc.

894. ἐννεσίησιν, for ἐνεσ. (ἐνίημι) ; the lengthening of the first syllable may be due to the ictus alone ; or possibly to a reminiscence of j, ἐν-ῖεσ-ίη, though the latter alternative is the less probable.

898. For ἦσθα the best MSS. give ἦσθας, an impossible form, invented for the supposed benefit of the metre. The form ὀσθας however seems to be well attested in Eur. Ion. 999. For ἐνέρτερος Zenod. read ἐνέρτατος. The two last words of the line apparently mean “lower than the sons of Uranos,” i.e. the Titans imprisoned in Tartaros, as in O 225, ὅλπερ ἐνέρτεροί εἰσι θεοί, Κρόνον ἀμφὶς ἔοντες. This however is quite unlike the Homeric use of the word Οὐρανίωνες, and may be another mark of later date ; the Titan myths, like those relating to Kronos, seem only to have become part of the acknowledged belief of the Greek nation at large in post-Homeric times. If we take Οὐρανίωνες in its usual sense, we must translate either “lower than the heavenly gods,” or “low among (partitive gen.) the heavenly gods” : either of which interpretations makes the passage intolerably weak. For the threat itself compare Θ 13-16 : and for the Titans Θ 479, Ξ 279, Hesiod, Theog. 720.

900. See 401-2. Here the best MSS. read πάσσεν or ἔπασσεν, and either omit 901 or give a note to say that it was sometimes omitted ; only those of the second class giving πάσσω, which is necessary if 901 is read. The note in Schol. A (Didymus?) ἱακῶς φάρμακα

[ἤκέσατ'· οὐ μὲν γάρ τι καταθνητός γε τέτυκτο.]
 ὡς δ' ὅτ' ὀπὸς γάλα λευκὸν ἐπειγόμενος συνέπηξεν
 ὑγρὸν ἐόν, μάλα δ' ὦκα περιτρέφεται κυκώωντι,
 ὥς ἄρα καρπαλίμως ἴησατο θούρον Ἄρῃα.
 τὸν δ' Ἡβη λούσεν, χαρίεντα δὲ εἴματα ἔσσεν·
 παρ δὲ Διὶ Κρονίωνι καθέζετο κύδει γαίῳν.
 αἱ δ' αὖτις πρὸς δῶμα Διὸς μέγαλοιο νέοντο,
 Ἥρῃ τ' Ἀργεῖῃ καὶ Ἀλαλκομενῇς Ἀθήνῃ,
 παύσασαι βροτολοιγὸν Ἄρην ἀνδροκτασιάν.

905

πάσεν (*i.e.* not *φάρμακ'* ἔπασεν: the omission of the augment is always regarded as an Ionic peculiarity) shews that Ar. also omitted 901.

902. *ὀπός*, fig.-juice used to curdle milk for making cheese: another material for the same purpose in classical times was *πυτία* or *τάμιος*, "rennet," which is still employed. *ἐπειγόμενος* might quite well be taken as a passive, "being stirred"; but the common Homeric use of the participle is rather in favour of taking it as a mid., "*makes haste to curdle*" (cf. Z 388, *ἐπειγομένη ἀφικάνει*, etc.); the point of the simile lies in the speed of the process, so that the repetition of the same idea in *μάλ' ὦκα* in the next line is excusable.

903. *περιτρέφεται*, "curdles," so Herodianus *ap.* Eust., *Apoll. Lex.*; MSS. *περιστρέφεται*, which is obviously inferior, cf. ξ 477 *σακέεσσι περιτρέφετο κρύσταλλος*, where also, as La R. remarks, six MSS. give *περιστρέφετο*, though it is meaningless. So ι 246, *ἥμισυ μὲν θρέψας λευκοῖο γάλακτος*. The idea evidently is

that Paieon miraculously turned the flowing blood to sound and solid flesh.

905. On this line Ar. remarked *ὅτι παρθενικὸν τὸ λούειν* (it is always the maidens who give the bath): *οὐκ οἶδεν ἄρα ὑφ' Ἡρακλέους αὐτὴν γεγαμημένην, ὥς ἐν τοῖς ἡθετημένοις ἐν Ὀδυσσεΐᾳ* (viz. λ 603); a characteristic specimen of the great critic's acumen, though the argument is not in itself convincing to a chorizont.

906. This line was marked by Ar. with "asterisk and obelos," the former implying that it occurs elsewhere (viz. A 405, where see note), the latter that it is wrongly inserted here. The reason for the latter decision is that *κύδει γαίῳν* is out of place on an occasion where Ares has so little to be proud of.

909. *Ἄρην* is the reading of nearly all codices, and of Herodianus, who also preferred *Ἄρῃ* to *Ἀρεῖ* in 757: but it only occurs here, so that the one MS. (Cant.) which gives *Ἄρῃ* is not improbably right.

ΙΛΙΑΔΟΣ Ζ.

Ἑκτορος καὶ Ἀνδρομάχης ὁμίλια.

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνή·
πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἵθυσσε μάχη πεδίοιο,
ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,
μεσσηγὺς ποταμοῖο Σκαμάνδρου καὶ στομαλίνης.

Ζ

The sixth book with its immortal scenes between Diomedes and Glaukos, and Hector and Andromache, forms with the preceding tale of war and carnage a contrast which places it in the front rank of all poetry. But, as we so often find in the *Iliad*, supreme beauty of individual parts is not inconsistent with grave difficulties as to their relation to one another, and to the story at large.

There is a natural division of the book between lines 311 and 312, where it is not improbable that the repeated *ᾧ*s may indicate a break in recitation. The two parts however are closely connected, as the second continues the account of Hector's visit to the city, which begins in the first. The quotation by Herodotos of lines 289-292 as being *ἐν Διομήδεος ἀριστείῃ* indicates that there was originally no distinct break between E and the first section of Z. But, as has already been mentioned, this single rhapsody contains one of the most glaring inconsistencies in the Homeric poems; Diomedes in E has power given him to know god from man, and wounds Ares and Aphrodite, while in Z he doubts whether Glaukos be not a god, and declines to lift his spear against him if he be. Such an anomaly cannot be accounted for unless by the assumption that the two episodes of the wounding of the gods are a later addition to the original *ἀριστεία*. The contrary assumption, that the Glaukos story is the later

addition, is entirely opposed to all probability; we can understand that the superhuman victories should be added to that part of the tale which presents only the common powers of the hero, but not that they should be totally forgotten if they belonged to the plot from the first.

The episode of Glaukos and Diomedes has however incurred suspicion, on account of a curious scholion of Aristonikos, *ἡ διπλὴ ἐτι μετατιθέασι τινες ἀλλαχόσε ταύτην τὴν σύστασιν*. Unfortunately he does not tell us to what place these unknown authorities transferred the scene, and modern critics have in vain endeavoured to find one as suitable as the present. The proud words of Diomedes in 127 must come after the beginning of his *ἀριστεία*, and therefore no mere alteration of place will do away with the contradiction between the following words and his supernatural vision and achievements in E; so that there can be no gain from any attempt to find a fresh connexion.

The allusion to the worship of Dionysos in 130-141 is probably a mark of later origin in that passage, which can however be cut out without injury to the context. With this exception there is nothing to be said against the claim of the episode to rank as a portion of the original *Διομήδους ἀριστεία*, which it leads to a fitting end by contrasting the romantic chivalry of the two heroes—like that of Saladin and Coeur-de-Lion—with the carnage of the book before.

Αἴας δὲ πρῶτος Τελαμώνιος, ἔρκος Ἀχαιῶν,
Τρώων ῥῆξε φάλαγγα, φόως δ' ἐτάροισιν ἔθηκεν,
ἄνδρα βαλὼν, ὃς ἄριστος ἐνὶ Θρῆκεσσι τέτυκτο,
υἱὸν Ἐυσσώρου Ἀκάμαντ' ἥν τε μέγαν τε.

5

It has further been objected with some force to the introduction of the book (1-72) that it does not suit what follows; for Diomedes here again sinks into the background, slaying only two enemies, no more than fall to so insignificant a hero as Euryalos; so that the words of Helenos in 97-101 are quite out of place at this particular moment. It is probable therefore that these 72 lines belong to the episode of the wounding of Ares, and are designed to lead the way back to the original Diomedea which is resumed in l. 73.

Doubt has also been thrown upon the episode of Hector's visit to Paris (313-368). It has apparent reference throughout to the end of the third book, yet none of the allusions exactly suit (see particularly 337 compared with Γ 428-436). The words *χόλον τόνδε* in 326 are hard to explain, and would be more natural if they followed a scene in which Paris had actually left the battle-field in resentment at some outbreak of anger on the part of the Trojans. It is therefore possible that the duel in Γ, which we have already seen reason to suppose a later addition to this part of the Iliad, may have supplanted such an episode; but the proof of this is certainly not very strong. In any case the scene with Paris forms a most effective companion and contrast to that with Andromache, which is (with the exception of a few lines, 433-438) above suspicion.

1. οἰώθη, was left to itself by the departure of the gods, after the events of the last book. Cf. Δ 401.

2. πεδίοιο, "along the plain," as usual: not a partitive gen. after *ἐνθα*. *ἰθύνειν* is the regular word for "charging." Δ 507, Δ 552, etc., the parallel form *ἰθύνειν* being used for the transitive. The mid. *ἰθύνεσθαι* recurs only ε 270, χ 8. *ἰθνυόμενος* is gen. abs., the subject being easily supplied from the first line: ἀλλήλων is doubtless the gen. usual after verbs of aiming (H. G. § 151 c), and is not in agreement with the participle. Cf. N 499.

4. The ordinary reading of this line is *μεσσηγὺς Σιμβέντος* *ἰδὲ Ἐάνθοιο ῥοάων*. But Aristonikos says (ἡ διπλή) *ὅτι*

ἐν τοῖς ἀρχαίοις ἐγγράπτω "μεσσηγὺς ποταμοῖο Σκαμάνδρου καὶ στομαλίνης". διὸ καὶ ἐν τοῖς ὑπομνήμασι φέρεται. ὕστερον δὲ περιπεσὼν ἔγραψε "*μεσσηγὺς Σιμβέντος ἰδὲ Ἐάνθοιο ῥοάων*." τοῖς γὰρ περὶ τοῦ ναυστάθμου τόποις ἡ γραφὴ συμφέρει, πρὸς οὓς μάχονται ("sc. hi versus illa lectione retenta" Lehrs). Further Schol. BLV say πρότερον ἐγγράπτω "*μεσσηγὺς ποταμοῖο Σκαμάνδρου καὶ στομαλίνης*" ὕστερον δὲ Ἀρίσταρχος ταύτην τὴν λέξιν (sc. the present vulgate) εὐρὼν ἐπέκρινεν. Χαῖρις δὲ γράφει "*μεσσηγὺς ποταμοῖο Σκαμάνδρου καὶ Σιμβέντος*." Various emendations of the scholion of Aristonikos have been proposed; e.g. Lehrs conj. ἐν τοῖς Ἀρισταρχέοις for ἐν τοῖς ἀρχαίοις: Sengebusch ἐν τῇ προτέρᾳ τῶν Ἀρισταρχέων. But there is no reason to go beyond their plain sense; viz. that Ar. found the reading of our text in his "ancient" authorities—what these were we cannot say—and adopted it in his first edition and his "notes"; but that he subsequently found the reading of the present vulgate—again we do not know in what authorities—and adopted it in his second edition as being more in accordance with the Homeric topography of the camp, on which, as we know, he wrote a special dissertation. The στομαλίμη or "estuary" is not elsewhere mentioned. The name itself is very unlikely to have been invented, but very likely to have been supplanted by the more familiar Σιμβέντος. It appears moreover that the old tradition was so strongly in favour of our text that Ar. had difficulty in finding support for the variant which he preferred on other grounds. These grounds however have lost their weight to us, especially since Hercher has shewn that in all probability the Simeois was, if known at all to the original legend, only another name for the Skamandros. The two are distinguished only in E 774 (q.v.), M 22, φ 307; and all these passages are reasonably suspected on other grounds of later origin. (The only other places in which the name Simeios occurs are E 777, Δ 475, T 53; cf. Δ 477, 488). Every argument therefore points to the adoption of the older reading of Aristarchos.

- τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὅστέον εἴσω
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν. 10
- Ἄξυλον δ' ἄρ' ἔπεφνε βοὴν ἀγαθὸς Διομήδης
 Τευθρανίδην, ὃς ἔναιεν ἐκτιμένη ἐν Ἀρίσβῃ
 ἀφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισιν·
 πάντας γὰρ φιλέσκειν ὁδῶ ἐπὶ οἰκία ναίων. 15
- ἀλλὰ οἱ οὐ τις τῶν γε τότε ἤρκεσε λυγρὸν ὄλεθρον
 πρόσθεν ὑπαντιάσας, ἀλλ' ἄμφω θυμὸν ἀπήυρα,
 αὐτὸν καὶ θεράποντα Καλήσιον, ὃς ῥα τόθ' ἵππων
 ἔσκειν ὑφηνίοχος· τῷ δ' ἄμφω γαίαν ἐδύτην.
- Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλιον ἐξενάριξεν· 20
- βῆ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὓς ποτε νύμφη
 νηὶς Ἀβαρβαρέη τέκ' ἀμύμονι Βουκολίῳνι.
 Βουκολίων δ' ἦν υἱὸς ἀγαθοῦ Λαομέδοντος
 πρεσβύτατος γενεῇ, σκότιον δέ ἐ γείνατο μήτηρ·
 ποιμαίνων δ' ἐπ' ὅεσσι μίγῃ φιλότῃτι καὶ εὐνῇ, 25
- ἧ δ' ὑποκυσαμένη διδυμάουε γείνατο παῖδε.
 καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα
 Μηκιστηιάδης καὶ ἀπ' ὤμων τεύχε' ἐσύλα.
 Ἀστίαλον δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυποίτης·
 Πιδύτην δ' Ὀδυσσεὺς Περκώσιον ἐξενάριξεν 30
- ἔγχεϊ χαλκείῳ, Τεύκρος δ' Ἀρετάονα δῖον.
 Ἀντίλοχος δ' Ἀβληρον ἐνήρατο δονρὶ φαεινῷ
 Νεστορίδης, Ἐλατον δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων·
 ναῖε δὲ Σατνιόεντος ἐνρρείταο παρ' ὄχθας

στομαλὶνῃ probably means a marshy estuary, not of the Skamandros, but of some adjacent stream such as is now formed by the Dümbrék-su, which it has been proposed by Schliemann to identify with the Simoeis.

6. φῶς, salvation, as Θ 282, Α 797, ΙΙ 95. For this Akamas see Β 844.

9. φάλον, see on Γ 362.

14. βιότοιο, cf. Ε 544.

15. φιλέσκειν, used to entertain; cf. Γ 207, and χρῆξινον παρεόντα φιλεῖν, ο 74.

17. πρόσθεν ὑπαντιάσας, standing before him to meet his enemy.

19. ὑφ' ἡνίοχος is the reading of all the best MSS., cf. λαοὶ δ' ὑπ' ὀλίγους ἦσαν, Σ 519. But the vulg. ὑφηνίοχος, a word not found elsewhere, is sufficiently defended by the analogy of ὑποδμῶς, δ 386, ὑποδρηστήρ ο 330; and it avoids

the awkwardness of the detached ὑπό. γαίαν ἐδύτην, the realm of the dead being under ground. Cf. 411, ω 106. Schol. Β explains it *ὅτι γῆν ταφέντες ἐνεδύσαντο*, which is obviously inappropriate, as there is no burying in question at all.

24. σκότιον, by a secret amour = παρθένιος, ΙΙ 180. Cf. *Aen.* ix. 546, *furtim*. μίγῃ sc. Bukolion.

34. ναῖε δέ, so MSS. with Ar.: Zenod. δς ναῖε, acc. to Ariston., who accuses him of making a false quantity. On Ν 172 the same difference is noted, and the same accusation made, but the text of the Schol. gives νάε. Now νάω from root *nas* to dwell (Curt. no. 432) would be just as possible by the side of νάω, as is νάω to flow (from root *snu*, Curt. no. 443) by the side of νάω ι 222 in the

Πήδασον αἰπεινήν. Φύλακον δ' ἔλε Λήϊτος ἥρως 35
φεύγοντ'. Εὐρύπυλος δὲ Μελάνθιον ἐξενάρηξεν.

"Αδρηστον δ' ἄρ' ἔπειτα βοήν ἀγαθὸς Μενέλαος
ζῶν ἐλ'. ἵππῳ γάρ οἱ ἀτυζομένῳ πεδίῳ
ὄζῳ ἐνὶ βλαφθέντε μυρικίνῳ, ἀγκύλον ἄρμα
ἄξαντ' ἐν πρώτῳ ῥυμῷ αὐτῷ μὲν ἐβήτην 40
πρὸς πόλιν, ἣ περ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,
αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη
πρηνῆς ἐν κούρησιν ἐπὶ στόμα. πὰρ δέ οἱ ἔσθη
'Ατρεΐδης Μενέλαος ἔχων δολιχόσκιον ἔγχος.

"Αδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσεται γούνων. 45
"ζώγρει, 'Ατρέος νιέ, σὺ δ' ἄξια δέξαι ἄποινα.
πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κείται,
χαλκὸς τε χρυσὸς τε πολύκμητός τε σιδήρος·
τῶν κέν τοι χαρίσαιο πατὴρ ἀπερείσι' ἄποινα,
εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν 'Αχαιῶν." 50

ὧς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ἔπειθεν.
καὶ δὴ μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας 'Αχαιῶν
δώσειν ᾧ θεράποντι καταξέμεν· ἄλλ' 'Αγαμέμνων
ἀντίος ἦλθε θεῶν, καὶ ὁμοκλήσας ἔπος ἤυδα·

same sense. It is therefore possible that Zenodotos may have found and discussed an old reading *ὁς νάε*, but proposed to write *ὁς ναῖε* on the analogy of *ἐμπαῖος, οἶος* (), etc.; and that the Scholiasts have jumbled up his remarks into the form in which we have them.

35. For this Πήδασος in the Troad cf. Φ 87, Τ 92. Strabo calls it a city of the Leleges opposite Lesbos, and another legend identifies it with Adramyttium. A town of the same name in Messene is mentioned in I 152, and there was a Πήδασα near Halikarnassos.

38. ἀτυζομένῳ πεδίῳ as Σ 7.

39. βλαφθέντε, entangled, cf. Η 271. ἀγκύλον, like *καμπύλον* Ε 231, is only once used of the chariot. It doubtless indicates the curved form of the front.

40. ἐν πρώτῳ ῥυμῷ probably means the end of the pole where the yoke was fastened, also called *ἄκρος*, Ε 729; cf. Η 371, Ω 272.

45. γούνων with *λαβών*, as Α 407.

46-50 = Α 131-5, and cf. Κ 378-381.

46. ζώγρει, take me alive. In Ε 698 the meaning is quite different. The last

syllable remains long because of the pause at the end of the first foot.

47. ἐν πατρός sc. *δωμάτι*, Ζ 378, Ω 309, 482, etc.

48. πολύκμητος, implements wrought with much labour. The working of iron was of course a difficult matter in early days, especially as by primitive methods of smelting it would be obtained not in the pure malleable condition, but combined with a certain amount of carbon, making it more like steel or cast-iron, hard and brittle.

51. *ἐπειθε*, endeavoured to persuade (observe the different sense of the aor. in 61). So best MSS.: vulg. *θρῖνε*, which is less appropriate; for, as La R. points out, the appeal is not to Menelaos' emotions, but to his reason. The line recurs several times, always with *θρῖνε* (Β 142, Γ 395, Δ 208, Α 804, Ν 468, ρ 150).

53. *καταξέμεν* is of course aor. not fut.; see Γ 105.

54. ἀντίος, so Ar.: Zen. *ἀντίον*. In other passages Ar. seems to have preferred the adverbial, Zen. the adjectival form. There is little or no ground of choice (La R., *Textkr.* p. 193).

“ὦ πέπον, ὦ Μενέλαε, τί ἦ δὲ σὺ κήδεαι οὕτως
 ἀνδρῶν; ἦ σοὶ ἄριστα πεποιήται κατὰ οἶκον
 πρὸς Τρώων; τῶν μὴ τις ὑπεκφύγοι αἰπὺν ὄλεθρον
 χεῖράς θ’ ἡμετέρας, μηδ’ ὄν τινα γαστέρι μήτηρ
 κοῦρον εἶντα φέροι, μηδ’ ὅς φύγοι, ἀλλ’ ἅμα πάντες
 Ἴλιον ἐξαπολοῖατ’ ἀκήδεστοι καὶ ἄφαντοι.”

55

ὥς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἥρωας,
 αἴσιμα παρειπών· ὁ δ’ ἀπὸ ἔθεν ὥσατο χειρὶ
 ἥρω’ Ἀδρηστον. τὸν δὲ κρείων Ἀγαμέμνων
 οὔτα κατὰ λαπάρην· ὁ δ’ ἀνετράπετ’, Ἀτρεΐδης δὲ
 λὰξ ἐν στήθεσι βὰς ἐξέσπασε μέλινον ἔγχος.

60

Νέστωρ δ’ Ἀργείοισιν ἐκέκλετο μακρὸν αὔσας·
 “ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἀρης,
 μὴ τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθεν
 μιμνέτω, ὥς κεν πλεῖστα φέρων ἐπὶ νῆας ἵκηται,
 ἀλλ’ ἀνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἔκηλοι
 νεκροὺς ἅμ πεδίον συλήσετε τεθνηῶτας.”

70

ὥς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου.
 ἔνθα κεν αὐτε Τρῶες ἀρηιφίλων ὑπ’ Ἀχαιῶν
 Ἴλιον εἰσανέβησαν ἀναλκείησι δαμέντες,
 εἰ μὴ ἄρ’ Αἰνεΐα τε καὶ Ἑκτορι εἶπε παραστὰς

75

57. The note of interrogation after Τρώων is not in the vulg., but it is shewn to be Aristarchean by the remark of Herodian that the ἦ is διαπορητικός, interrogative. On the whole it is more Homeric to have two consecutive questions in a case like this than a question followed by an indignant exclamation: Ξ 265, Ο 245, π 424, ρ 376 (Hentze). ἄριστα is not an adv. but subject to πεποιήται: for the impersonal ποιεῖται τινι κακῶς is not Homeric.

59. φέροι opt. by attraction, as usual in sentences expressing a wish. The use of κοῦρος to signify “babe” is quite unique; it elsewhere connotes rather a man in the prime of life. Död. thinks it means “of noble blood,” but this weakens the sentiment quite intolerably. If, as we should suppose, it means “male child,” we must regard the opt. as expressing a hope, not a command; unless Agamemnon’s fury makes him quite unreasoning.

61. παρέπεισεν, so MSS.: La R. needlessly reads ἔτρεψεν supported by the mention of it as a variant in two MSS.

(AO). παραπειθω is the usual word, H 120, N 788, etc. ἀδελφειοῦ, for ἀδελφεό, see E 21.

62. αἴσιμα: there are very few cases in the poems of a moral judgment of the poet upon the acts of his characters. Against the present one we may set the κακὰ φρεσὶ μήσατο ἔργα of the human sacrifice in Ψ 176.

68. ἐπιβαλλόμενος, “throwing himself upon” the spoil, half in a physical, half in a metaphorical sense. For the gen. Ameis compares χ 310, Ὀδυσῆος ἐπεσσύμενος. The word occurs in later Greek, e.g. Aristot. Πολ. 1, 9, 16, τοῦ εὖ ζῆν ἐπιβ., with the purely mental sense, “desire eagerly”; like ἐπέσονται A 173.

71. συλήσετε, a potential fut., with double acc. like all similar verbs. Zenod. read Τρώων ἅμ πεδίον συλήσομεν ἔντεα νεκρῶν: on what authority of course we cannot say.

73-4 = P 319-320. ὑπό, see Γ 61. Schol. B for once shews a touch of humour: “ἴλιον οἶδε τὸ τῆς εἰμαρμένης ὁ ποιητής.”

Πριαμίδης Ἑλενος, οἰωνοπόλων ὃχ' ἄριστος·
 “Αἰνεῖα τε καὶ Ἑκτορ, ἐπεὶ πόνος ὕμμι μάλιστα
 Τρώων καὶ Λυκίων ἐγκέκλιται, οὐνεκ' ἄριστοι
 πᾶσαν ἐπ' ἰθὺν ἔστε μάχεσθαι τε φρονέειν τε,
 στήτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλῶων 80
 πάντῃ ἐποιοχόμενοι, πρὶν αὐτ' ἐν χερσὶ γυναικῶν
 φεύγοντας πεσέειν, δηίοισι δὲ χάρμα γενέσθαι.
 αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύννητον ἀπάσας,
 ἡμεῖς μὲν Δαναοῖσι μαχισόμεθ' αὖθι μένοντες,
 καὶ μάλα τειρόμενοί περ· ἀναγκαίη γὰρ ἐπείγει· 85
 Ἑκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἰπὲ δ' ἔπειτα
 μητέρι σῇ καὶ ἐμῇ· ἡ δὲ ξυνάγουσα γεραῖα
 νηὸν Ἀθηναίης γλαυκώπιδος ἐν πόλει ἄκρῃ,
 οἷσας κληῖδι θύρας ἱεροῖο δόμοιο,
 πέπλον, ὅς οἱ δοκεῖ χαριέστατος ἢ δὲ μέγιστος 90
 εἶναι ἐνὶ μεγάρῳ καὶ οἱ πολὺν φίλτατος αὐτῇ,
 θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἡνκόμοιο,

76. οἰωνοπόλων ὃχ' ἄριστος (v. A 69) so MSS. : but the Schol. A (Didymus) says that Ammonios alleged as the reading of Aristarchos μάντις τ' οἰωνοπόλος τε, and adds ἔργον δὲ τὸ σαφές εἰπεῖν· διὸ διχῶς (i.e. this is to be recorded as a variant of Aristarchos).

79. ἰθὺν, cf. δ 434, οἷσι μάλιστα πεποῖ-
 θεα πᾶσαν ἐπ' ἰθὺν, for every enterprise,
 lit. “going.”

82. πεσέειν implies tumultuous rout ; compare the frequent but sometimes ambiguous phrase ἐν νηυσὶ πεσέεσθαι, where the confused rush to the ships seems to be sometimes that of the victors, sometimes of the vanquished : B 175 (q.v.), I 235, A 311, M 107, P 639. **Χερσὶ γυναικῶν**, ironical of course.

83. ἐπεὶ κε with aor. subj. = fut. *exacius*, as A 191, Ψ 10, σ 150.

86. ἀτὰρ σύ, for the order cf. 429, π 130.

88. νηόν, sc. to the temple. Cf. ὅσοι κεκλήματο βουλήν, K 195.

90. ὅς all MSS. and Herodian : most edd. write δ on account of the *F* of *For*, and there can be little doubt that this is right. Nearly all the other cases of *oi* for *For* can be set right by slight alteration, but see note on E 338. The mention of the peplos carries our thoughts to the Panathenaic festival at Athens. But the idea of propitiating divinities by clothing their images with costly robes

is not only one of the most natural and universal of primitive cults, but survives in full force to the present day in many parts even of Western Europe. It was particularly appropriate to the goddess who presided over feminine handiwork, including weaving, cf. E 735. It is therefore quite futile to seek for Athenian inspiration in the present passage. Compare Pausan. iii. 16, 2, ὑφαίνουσι δὲ κατὰ ἔτος αἱ γυναῖκες τῷ Ἀπόλλωνι χιτῶνα τῷ ἐν Ἀμύκλαις, and v. 16, 2, διὰ πέμπτου δὲ ὑφαίνουσιν ἔτους τῇ Ἡρᾷ πέπλον αἱ ἐκκαίδεκα γυναῖκες (in Olympia).

The appeal to Athene is made not because she is the special guardian of Troy, but because she is recognized as the protector and strength of Diomedes ; only through her can his valour be abated. The title of *ἐνυρίπολις* (305) is general. In virtue of her warlike nature she is the guardian of citadels, where her temple stands.

92. The words ἐπὶ γούνασι seem to imply a seated image ; that is, a rude wooden *ξθανον* such as survived in many Greek temples to historic times. Later legend connected such an image, the Palladium, with the fate of Troy. In view of the objection that such Palladia were always standing, not sitting, figures, Schol. B after explaining ἐπὶ as = *παρά*, which is obviously wrong, quotes the authority of Strabo — who says that

καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βούς ἐνὶ νηφί
 ἦνις ἡκέστας ἱερευσέμεν, αἶ κ' ἐλεήσῃ
 ἄστῃ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
 αἶ κεν Τυδέος υἱὸν ἀπόσχη' Ἰλίου ἱρήs,
 ἄγριον αἰχμητήν, κρατερὸν μῆστωρα φόβοιο,
 ὃν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημί γενέσθαι.
 οὐδ' Ἀχιλλῆά ποθ' ὥδέ γ' ἐδείδιμεν, ὄρχαμον ἀνδρῶν,
 ὃν πέρ φασι θεᾶς ἐξέμμεναι· ἀλλ' ὅδε λίην
 μαίνεται, οὐδέ τίς οἱ δύναται μένος ἰσοφαρίζειν.”
 ὧς ἔφαθ', "Ἐκτωρ δ' οὐ τι κασιγνήτῳ ἀπίθησεν.
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
 πᾶλλον δ' ὀξέα δοῦρα κατὰ στρατὸν ὥχετο πάντη
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνῆν.
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
 Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο,
 φᾶν δέ τιν' ἀθανάτων ἐξ οὐράνοῦ ἀστερόεντος
 Τρῳσὶν ἀλεξήσουντα κατελθέμεν· ὧς ἐλέλιχθεν.
 "Ἐκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν ἄυσας·
 "Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπίκουροι,
 ἄνερες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,

ancient sitting images of Athene were found in Phokaia, Massalia, Rome, Chios, and several other places. Mr. Ramsay has found such archaic sitting figures in Phrygia (J. H. S. iii. 43). *θεῖναι*: the only instance in H. of the infin. for imper. in the 3d person with its subject in the nom. (ἦ, 87): as they are so distant from one another, it may be questioned if we ought not to assume an anacoluthon; i.e. that when the poet began with ἦ he was thinking of continuing with *θέτω*. See note on Γ 285.

94. *ἦνις* according to the old expl. from *ἔνος* (*ἐναντός*), "one year old." It is now referred by Göbel, followed by Ameis, to a root *ἄν* "to shine," cf. *ἦνός*, but the existence of such a root is doubtful. Düntzer derives from *ἄνω*, as if = perfect, *τέλειος*. The word occurs only in this connexion (cf. γ 382), so that the question cannot be solved. *ἡκέστας*, not having felt the goad. The *ἦ* must represent an original *ἄ*-lengthened as in *ἀθάνατος*, *ἡγάθεος* (see A 252), etc., by the ictus. The word occurs only here.

96. For *αἶ κεν* Ar. read *ὧς κεν*, just as in τ 83 he read *ἦν πως* for *μή πως*, where it was preceded by another *μή πως*. As

Hentze on τ 83 points out, he seems to have done this in both cases in order to bring the second clause into logical subordination, sacrificing the vigorous but less formal parataxis given by the repetition of the particles.

101. For *οὐδέ τίς οἱ* and *ἰσοφαρίζειν* most edd. now read *οὐ τίς οἱ* and *ἀντιφερῖζειν* after Bentley on account of the double neglect of the digamma. It must however be confessed that the former change at all events is not entirely satisfactory.

104. For *δοῦρα* we should have expected *δοῦρε*, which Bekker gives against all MSS.: cf. A 43. Two is the regular number for the Homeric warrior: it is strange that a schol. of Porphyrios on Γ 379 quotes this very line as evidence of the fact.

109. *ὧς ἐλέλιχθεν ἀντὶ τοῦ οὕτως ἐλέλιχθεν*, Nikanor. Cf. 166 *οἶον ἄκουσεν*, and note on Δ 157. There is no reason for taking *ὧς* in a temporal or causal sense. *ἐλέλιχθεν* and *ἐλελίχθησαν* above should, as elsewhere, be *ἔφελ*: see on A 530.

112. Zenod. read this line *ἄνερες ἔστε θεοὶ καὶ ἀμύνετον ἀστυλῶβην*. It certainly seems more probable that this should

ὄφρ' ἂν ἐγὼ βῆω προτὶ Ἴλιον ἡδὲ γέρουσιν
εἶπω βουλευτῆσι καὶ ἡμετέρης ἀλόχοισιν
δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἑκατόμβας." 115

ὧς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ·
ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινόν,
ἄντυξ ἧ πυμάτῃ θέεν ἀσπίδος ὀμφαλοέσσης.

Γλαῦκος δ' Ἰππολόχοιο πάϊς καὶ Τυδέος υἱὸς
ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι. 120
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Διομήδης·

“ τίς δὲ σύ ἐσσι, φέριστε, καταθητηῶν ἀνθρώπων ;
οὐ μὲν γάρ ποτ' ὅπωπα μάχῃ ἐνι κυδιανείρῃ
τὸ πρὶν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἀπάντων 125
σφ' θάρσει, ὃ τ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας.
δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιώσιν.

εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,
οὐκ ἂν ἐγὼ γε θεοῖσιν ἐπουρανόισι μαχοίμην.
οὐδὲ γὰρ οὐδὲ Δρύαντος υἱὸς κρατερὸς Λυκόοργος 130
δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανόισιν ἔριζεν,
ὅς ποτε μαινομένοιο Διωνύσοιο τιθήνας

have been altered into the regular formula than *vice versa*. Of course for ἀμύνετον we must read ἀμύνετε. This will have been changed, in order to avoid the apparent hiatus, by those who believed that the dual could be used for the plural. For *θεός* used in this way cf. II 422.

114. The word βουλευτής does not recur in Homer, but the βουλή was an integral part of the heroic polity. The members of it are usually called γέροντες (*v.* on B 53, Δ 259), and in the case of the Trojans δημογέροντες, Γ 149, cf. X 119. They are however not mentioned in the sequel.

117. For the construction of the Homeric shield see J. H. S. iv. 268. The hides of which the body was formed were turned up at the outer edge of the shield to form a rim, and so prevent any friction against the edge of the metal facing. This rim is the ἄντυξ. Hector walks with his shield hanging—probably at his back—by the τελαμών. πυμάτῃ does not imply, as some have thought, that there was more than one ἄντυξ, any more than πρῶτος ῥυμός (40) implies more than one pole.

120. ἀμφοτέρων, the two armies. But

A gives ἀμφοτέρω, and all the Alexandrian critics seem to have read ἰόντε in the next line.

124. The omission of the object is rather awkward: hence van Herwerden and Nauck insert σ' after μάχῃ.

130. The legend said that the contest arose when Dionysos was bringing to Europe the orgiastic mysteries of Phrygia. Lykurgos was king of the Edones, see Soph. *Ant.* 955. Pausanias (vii. 18, 3) mentions a similar legend as current at Patrae (Διόνυσον ἐνταῦθα ἐπιβουλευθέντα ὑπὸ Τιτάνων ἐς παντοῖον ἀφικέσθαι κινδυνόν). Both are evidently reminiscences of opposition offered to the introduction of a new and foreign worship. For οὐδὲ γὰρ οὐδὲ cf. B 703, E 22. MSS. are divided between the forms Λυκόοργος and -εργος: the latter seems more correct, but the balance of evidence is in favour of the former. So in the oracle in Herod. i. 65.

131. δὴν = δηναῖος, E 407: for the use of εἰμί with adverbs *v.* A 416.

132. τιθήνας: this title recalls the maenads of later Dionysos-worship. It appears to have had a peculiar mystic significance, from the words of Soph. O.

σεῦδε κατ' ἡγάθεον Νυσήιον· αἱ δ' ἅμα πᾶσαι
 θύσθλα χαμαὶ κατέχευαν, ὑπ' ἀνδροφόνοιο Λυκούργου
 θεινόμεναι βουπλήγι· Διώνυσος δὲ φοβηθεὶς 135
 δύσεθ' ἄλδος κατὰ κύμα, Θέτις δ' ὑπεδέξατο κόλπω
 δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλή·
 τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ρεία ζῶοντες,
 καί μιν τυφλὸν ἔθηκε Κρόνου πάις· οὐδ' ἄρ' ἔτι δὴν
 ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν. 140
 οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.
 εἰ δέ τίς ἐσσι βροτῶν, οἱ ἀρούρης καρπὸν ἔδουσιν,
 ἄσσον ἔθ', ὥς κεν θάσσον ὀλέθρου πείραθ' ἵκηαι."
 τὸν δ' αὖθ' Ἰππολόχοιο προσηύδα φαίδιμος υἱός·
 "Τυδεΐδῃ μεγάθυμε, τί ἦ γενεὴν ἐρεεῖνεις ; 145
 οἷη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν.
 φύλλα τὰ μὲν τ' ἀνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη
 τηλεθόωσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη·
 ὥς ἀνδρῶν γενεὴ ἢ μὲν φύει, ἢ δ' ἀπολλήγει.

C. 1050, ποτνίαι σεμνά τιθηνόυνται τέλη θνατοῖσιν. The maenads typified the nymphs who nursed Dionysos at his birth: *Hymn. Hom.* xxvi. The word *μαινάς* occurs once in H., in a simile—X 460. Dionysos is mentioned again in the Iliad in Ξ 325, and in the Od. λ 325, cf. ω 74; all probably passages of later origin. It is therefore not improbable that 130-141 are an interpolation; to this conclusion the virtual repetition of 129 in 141 strongly points.

133. *Νυσήιον*: the sacred mountain of Nysa was an integral part of the Dionysos legend, and was no doubt brought into etymological connexion with the name of the god. It can hardly have been a real mountain, as the usual tradition placed it in India, while here it is in Thrace, where the name was given to a district in Helikon. Schol. A moreover mentions several other sites, including an island in the Nile (as *Hymn. Hom.* xxxiv. 9), so that Nysa evidently went wherever the cultus was localised. *θύσθλα* is another word whose exact meaning can hardly be ascertained. It would naturally mean the thyrsi, but the Scholia explains it of various other objects of mystic significance: οἱ μὲν τοὺς κλάδους, οἱ δὲ ἀμπέλους, οἱ δὲ τοὺς θύρσους, οὗτεστι τὰς Βακχικὰς δράκας, ἃ ἔστι Διονυσιακὰ μυστήρια· ἐνιοὶ δὲ πάντα κοινῶς τὰ πρὸς τὴν τελετήν. (This sense of δράξ

is not mentioned by L. and S.) The same may be said of *βουπλήγῃ*, which does not again occur in Homer, and is explained either as "ox-goad," or "pole-axe," in which sense later writers use it. It may possibly have some mystical connexion with *ταῦρος* as a name of Dionysos.

136. The line is evidently modelled on Σ 398. For *φοβηθεὶς* above Zenod. read *χολωθεὶς*, which is obviously less appropriate.

138. *θεοὶ ρεία ζῶοντες*, an Odyssean phrase; δ 805, ε 122. *τυφλός* is a word of later Greek: *ἀλαός* is the Homeric word.

143. *πείρατα*, a doubtful expression: either "the uttermost bounds," like *τέλος θανάτοιο*: or "the bonds," lit. ropes (cf. μ 51, 162). See on H 402.

146. *τοίη δέ*, with *δέ* in *apodosis*, is the reading of Ar. and the best MSS.

148. *δέ* here = when. For *ὥρη* A gives *ὥρη*, which was the reading of Aristophanes. The subject will of course then be *φύλλα*, "they succeed in spring-time." Aristoph. also read *τηλεθόωντα*.

149. *φύει* seems to be intrans., though there is no other instance of such a use in Homer, and it appears specially harsh after the transitive in the preceding line. Moschos and Theokritos both use *φύοντι* as intrans., perhaps in imitation of this passage. It is of course possible to translate "brings forth children," but

εἰ δ' ἐθέλεις, καὶ ταῦτα δαήμεναι, ὄφρ' ἐν εἰδῆς
 ἡμετέρην γενεήν· πολλοὶ δέ μιν ἄνδρες ἴσασιν·
 ἔστι πόλις Ἐφύρη μυχῶ Ἀργεος ἵπποβότοιο,
 ἔνθα δὲ Σίσυφος ἔσκειν, ὃ κέρδιστος γένετ' ἀνδρῶν,
 Σίσυφος Αἰολίδης· ὁ δ' ἄρα Γλαῦκον τέκεθ' υἱόν,
 αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην.
 τῷ δὲ θεοὶ κάλλος τε καὶ ἡνορέην ἐρατεινὴν
 ὤπασαν· αὐτὰρ οἱ Προΐτος κακὰ μήσατο θυμῷ,
 ὅς ρ' ἐκ δῆμου ἔλασσειν, ἐπεὶ πολὺν φέρτερος ἦεν,
 Ἀργείων· Ζεὺς γάρ οἱ ὑπὸ σκῆπτρῳ ἐδάμασσειν.
 τῷ δὲ γυνὴ Προΐτου ἐπεμήνατο, δὲ Ἀντεία,
 κρυπταδὴν φιλότῃτι μιν γήμεναι· ἀλλὰ τὸν οὐ τι
 πεῖθ' ἀγαθὰ φρονέοντα, δαΐφρονα Βελλεροφόντην.

this to a certain extent destroys the symmetry of the comparison. In any case the idea is the same: "one generation is in full vigour while another is dying out." The reading of Alexio, *ἡμὲν* . . . ἥδέ, hardly deserves consideration.

150. *δαήμεναι*, infin. for imper., with the punctuation of the text, which is that of Nikanor. It is perhaps better to leave out the comma after *ἐθέλεις*, and paraphrase "but suppose you wish to learn this also." The assumption of an omitted apodosis is unnecessary. For a similar ambiguity cf. Φ 487, ο 78.

151. This line looks as though it were merely added to supply an object to *εἰδῆς*. The neglect of the *F* of *ἴσασιν* is suspicious, and Nauck is probably right in bracketing it.

152. Ar. pointed out that Homer uses the old name Ἐφύρη in the mouth of the hero, though in his own person he says Κόρινθος (B 570, N 664). *μυχῶ* Ἀργεος, i.e. in the corner of the Peloponnese. So γ 263. For this sense of Ἀργος v. B 287, Γ 75, etc.

153. *κέρδιστος*, craftiest, as ν 291, *κερδαλέος*.

155. It will be observed that the act. and mid. of *τίκτω* are applied indifferently to the father; so also of the mother, e.g. B 728 and 742.

157. According to the legend given by the Schol., Bellerophon, who was originally called Ἰππινόος, got his name from slaying one Βέλλερος, a prince in Corinth. Being exiled for blood-guiltiness he came to Argos (or Tiryns) to seek purification from King Proitos. But this of course is not Homeric, the

idea of purification for blood being altogether later.

158-9. These lines appear to anticipate the sequel, the "driving from the land" meaning the errand to Lykia. The object of *ἐδάμασσε* may be either Ἀργεῖος or Βελλεροφόντην, i.e. either "Zeus had made P. king of Argos," or "Zeus had brought Bellerophon under the power of P." by making him an exile (e.g. on account of homicide) from his own country. The latter alternative gives the more vigorous sense, and the variant *μιν* for *οἱ*, which is found in several MSS., thus, though only a gloss, appears to be a correct one. Perhaps the old reading was *ἐ δάμασσε* (or *ἦ ἐδάμασσε*). Ἀργείων is gen. after δῆμου: for φέρτερος in this phrase is always used absolutely, and φέρτερος Ἀργείων in the sense of "prince over the Argives" would be quite un-Homeric: it means that Proitos was in a position of power over Bellerophon.

160. Ἀντεία, called Σθενέβοια in the later legend. *δια* is used also of Klytaimnestra, in a purely formal sense implying no moral approval, γ 266: cf. Γ 352.

162. *ἀγαθὰ* here only in Homer approaches our word "good" in the moral sense. Even here the idea seems to be "being of an excellently wise disposition," *φρεσὶ γὰρ κέχρηται ἀγαθῇσι*: for *ἀγαθός* in Homer regularly implies "that which is good of its kind"; the idea of an absolute standard of moral virtue, which is connoted by our phrases, "a good man," "a good deed," and the like, is later than Homer.

not sure
 previous

ἡ δὲ ψευσαμένη Προῖτον βασιλῆα προσήδα·
 ‘τεθναίης, ὦ Προῖτ’, ἡ κάκτανε Βελλεροφόντην,
 ὅς μ’ ἔθελεν φιλότῃ μιγήμεναι οὐκ ἐθελοῦσθ.’ 165
 ὡς φάτο, τὸν δὲ ἄνακτα χόλος λάβεν, οἶον ἄκουσεν·
 κτείνειν μὲν ῥ’ ἄλέεινε, σεβάσματο γὰρ τό γε θυμῷ,
 πέμπει δὲ μιν Λυκίηνδε, πόρεν δ’ ὃ γε σήματα λυγρά,
 γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά,
 δείξαι δ’ ἡνώγει ᾧ πενθερῷ, ὅφρ’ ἀπόλοιτο. 170
 αὐτὰρ ὁ βῆ Λυκίηνδε θεῶν ὑπ’ ἀμύμονι πομπῇ.
 ἀλλ’ ὅτε δὴ Λυκίην ἔξε Ξάνθον τε ῥέοντα,
 προφρονέως μιν τίεν ἄναξ Λυκίης εὐρείης·
 ἐννήμαρ ξείλισσε καὶ ἐννέα βοῦς ἱέρευσεν.
 ἀλλ’ ὅτε δὴ δεκάτῃ ἐφάνη ῥοδοδάκτυλος Ἥως, 175

164. τεθναίης ἢ, i.e. I pray that you may die if you do not slay. The alternative explanation, “if you do not kill him, he will kill you,” is obviously absurd.

165. μ’, i.e. μοι, as σ’ = σοι, A 170. Those who are sufficiently curious will find a very amusing instance of scholastic lucubration on this passage by Schol. B (ed. Dind. iii. p. 289).

166. οἶον ἄκουσεν shews traces of the primitive “exclamative” use of οἶος, “what a thing he heard!” When incorporated into the sentence hypotactically, this becomes = *ὅτι τοῖον*.

167. ἄλέεινε with infin.; cf. N 356, and for the second half of the line *infra* 417. ῥ’ here, as in 158 above, Δ 524, etc., probably represents an original F’ = ἐ.

168. It seems impossible to deny that these famous lines imply a knowledge of the art of writing in Homeric times. It is however to be remarked (1) that the knowledge is attributed to a family with Eastern (Lykian) affinities; (2) the word *θυμοφθόρα* seems to indicate the frame of mind with which savages regard writing: as a magical process, that is, which is capable of working mysterious effects upon the bearer; in β 329 it is used of magic potions, *φάρμακα θυμοφθόρα*, which come from Ephyre, Bellerophon’s home. Thus the knowledge of writing is precisely what we should expect at the earliest stage; it is only a knowledge of its existence as a means of communication among certain families from Asia Minor. Prof. Sayce appears to have proved the existence of a syllabary in Asia Minor quite independent of the

Phœnician alphabet. The reference may possibly be to a form of this, or to some yet ruder but effective means of communication, such as we find in the Australian message-stick or the picture-writing of the North Americans. In any case it is now known that the art of writing was introduced into Greece far earlier than Wolf supposed; it has been traced back to a period which probably coincides with the composition of the later parts at least of the Homeric poems. It is hardly necessary to mention that *γράφειν* and its derivatives (*γραπτός*, *ἐπιγράβδην*, etc.) always mean “scratch” in Homer. Cf. H 187.

169. πτυκτῷ, probably a double wooden tablet with the writing inside, and sealed up.

170. ᾧ πενθερῷ, sc. the father of Anteia, called Iobates by the later legend. Perhaps he is identical with Amisodaros, *ὅς ῥα Χίμαιραν θρέψεν ἀμαιμακῆτη* II 328, though the anxiety to have the Chimaira killed is hardly consistent with the word *θρέψεν*.

174. ἐννήμαρ, the regular “round” number in Homer, followed by *δεκάτῃ* as in A 53, Ω 610, η 253. The entertainment of a guest before enquiring his name was an essential condition of hospitality in days when it was an even chance that a man might be an enemy, so that the enquiry itself would be a mark of suspicion. So at the court of Alkinoos Odysseus is not formally asked his name till the second day of his sojourn (θ 550), and even simpler questions are not put to him on the first day till he has been entertained (η 238).

Belshazzar's Feast in Erasmus' Adagia, his collection of proverbs.

καὶ τότε μιν ἐρέεινε καὶ ἦτεε σῆμα ἰδέσθαι,
 ὅττι ῥά οἱ γαμβροῖο πάρα Προίτιο φέροιτο.
 αὐτὰρ ἐπεὶ δὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
 πρῶτον μὲν ῥα Χίμαιραν ἀμαιμακέτην ἐκέλευσεν
 πεφνέμεν. ἡ δ' ἄρ' ἔην θεῖον γένος οὐδ' ἀνθρώπων, 180
 πρόσθε λέων, ὅπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,
 δεινὸν ἀποπνεύουσα πυρὸς μένος αἰθομένοιο.
 καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας·
 δευτέρον αὖ Σολύμοισι μαχήσατο κυδαλίμοισιν·
 καρτίστην δὴ τὴν γε μάχην φάτο δύμεναι ἀνδρῶν. 185
 τὸ τρίτον αὖ κατέπεφνευ Ἀμαζόνας ἀντιανείρας.
 τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινεν·
 κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους
 εἶσε λόχον· τοὶ δ' οὐ τι πάλιν οἰκόνδε νέοντο·
 πάντας γὰρ κατέπεφνευ ἀμύμων Βελλεροφόντης. 190
 ἀλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἦν ἑόντα,
 αὐτοῦ μιν κατέρυκε, δίδου δ' ὅ γε θυγατέρα ἦν,

176. *σῆμα* is slightly different from the *σῆματα* of 168, and signifies the *tessera hospitalis* as a whole, apart from the marks which determined its significance. *φέροιτο*: the use of the middle is unusual, but clearly means "brought for his own behoof." To take it as a pass. would be entirely un-Homeric.

179. *ἀμαιμάκετος* is one of the many obscure epithets of Homer: cf. II 328. It is used again of the mast of a ship in a storm, ξ 311. The old interpretation was *ἀμαχος*. It is better referred to *μαίμασσω* (from *μακ*, a secondary form of *μα-*) in the sense "furious," "raging."

180. *θεῖον γένος*, according to the legend in Hesiod the offspring of Typhon and Echidna.

181. This line is remarkable as being the only case where Homer formally recognizes the mixed monsters which play such a prominent part in later Greek mythology. Even here he makes no mention of the winged horse Pegasus, who is an integral portion of the legend in Pindar (*Ol.* xiii.), unless a reference to him be found in *θεῶν τεράεσσι*, which may mean anything (cf. Δ 398). It is therefore highly probable that 181-2 are an interpolation from Hesiod (*Theog.* 323-4).

184. *Σολύμοισι*, cf. ε 283. Herod., i. 173, identifies them with the Milyai, the original inhabitants of Lykia: according

to Strabo (i. 12, 10) and Pliny (H. N. v. 27) this would seem to have been the general name for the Semitic inhabitants of Southern Asia Minor, the Milyai, Kabali, and Pisidians being subordinate divisions. It is a natural inference from the passage in the *Odyssey* that they had been driven to the mountains by the invading Lykians (who, acc. to Herod., came from Crete), and were in a state of chronic feud with them.

186. For the Amazons see Γ 189.

187-190. These lines have rather the appearance of an interpolation imitated from Δ 392 *sqq.*, a passage which may have suggested itself at this point to some rhapsode's mind owing to the recurrence there of the phrase *θεῶν τεράεσσι πιθήσας* in 183. *πυκινὸν δόλον* looks like a reminiscence of *πυκινὸν λόχον* in Δ, where the adjective is used in a different sense. Indeed Δ actually reads *λόχον* here (corrected in margin). The object of Iobates was to avoid himself killing Bellerophon, his guest.

191. *γίγνωσκε*, began to perceive. *θεοῦ γόνον*, because according to the legend (which Pindar follows, *Ol.* xiii. 69) he was in reality the son of Poseidon.

192. *δίδου*, offered: the imperf. is somewhat more picturesque than the following *ᾤκε*, as it brings before us in connexion with *γίγνωσκε* above the gradual opening of the king's eyes,

ingen. Hom. very rational as compared with most "primitive" mind

δῶκε δέ οἱ τιμῆς βασιληίδος ἡμισυ πάσης·
καὶ μὲν οἱ Λύκιοι τέμενος τάμον ἔξοχον ἄλλων,
καλὸν φυταλιῆς καὶ ἀρούρης, ὅφρα νέμοιτο.
ἢ δ' ἔτεκε τρία τέκνα δαΐφρονι Βελλεροφόντῃ,
Ἰσανδρόν τε καὶ Ἴππόλοχον καὶ Λαοδάμειαν·
Λαοδαμείῃ μὲν παρελέξατο μητίετα Ζεὺς,
ἢ δ' ἔτεκε' ἀντίθεον Σαρπηδόνα χαλκοκορυστήν.
ἀλλ' ὅτε δὴ καὶ κείνος ἀπήχθετο πᾶσι θεοῖσιν,
ἢ τοι ὁ καὶ πεδίον τὸ Ἀλήιον οἶος ἀλάτο
ὄν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων,
Ἰσανδρον δέ οἱ υἱὸν Ἄρης ἄτος πολέμοιο
μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισιν,
τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα.
Ἴππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημί γενέσθαι·

195

200

205

whereas δῶκε merely states a fact. With 193 cf. I 616.

194. *τέμενος*, a grant of public land, apparently in gratitude for his services against the Solymoi. Cf. I 578, T 184.

195. *ὅφρα νέμοιτο*, so most MSS.; but A and others have *πυροφόριο* as M 314, where the line recurs.

199. Arist. remarked that the Homeric genealogy of Sarpedon differs from that afterwards current (e.g. Herod. i. 173), according to which Minos and Sarpedon were sons of Europa.

200-2. These lines interrupt the narration, and Köchly considers them interpolated, though there is no obvious reason why they should have been inserted here. *καὶ* seems to indicate that they belong to another context, for it is not in relation with anything else. Mr. Monro takes it to be "even he, whom they had formerly loved and protected." Ameis's explanation, "Bellerophon like Lykurgos," (140) is too far-fetched, and Porphyrios' "like his children" is open to the obvious and fatal objection that the anger of the gods against his children does not precede but follows. Again, as the passage stands, *τὴν δέ* in 205 is too far separated from its antecedent in 198. If 200-202 followed 205 there would be no further difficulty.

201. *Ἀλήιον*, cf. οἱ στρατηγοὶ . . . ἀπὶ κοντοῦ τῆς Κιλικίης ἐς τὸ Ἀλήιον πεδίον, Herod. vi. 95. The poet evidently means to hint an etymology in the word ἀλάτο. The use of the article is not like Homer: Bentley conj. *τότ'.*

202. *ὄν θυμὸν κατέδων*, cf. i 75 *θυμὸν*

ἔδοντες, and Ω 129 *σὴν ἔδαι κραδίην*, where Schol. A says, Πυθαγόρας παραινεί καρδίαν μὴ ἐσθλῆιν. There was evidently some legend of the madness of Bellerophon, but we know nothing of it from other sources, cf. Pind. *Ol.* xiii. 130, *διασιγάσομαι δ' αὐτῷ μῆρον*. Madness has always been considered a direct infliction of heaven: so in i 411, when the *Kyklopes* think that *Polyphemos* is mad, they say *νοῦσόν γ' οὐ πως ἔστι Διὸς μεγάλου ἀλέασθαι*. *πάτον ἀνθρώπων*, cf. *θεῶν ἀπέεικε κελεύθου*, Γ 406.

205. *χρυσήνιος* is used only here of Artemis, θ 285 of Ares (in Soph. O. C. 694 of Aphrodite, and of Hades in Pindar, according to Pausanias, ix. 23, 4). Göbel (*Lexil.* ii. 32) objects to the derivation from *ήνι* on the ground that neither Artemis nor Ares (exc. E 356) is ever represented by Homer as driving a chariot. He therefore refers the word to root *av*, to shine, and explains it as "gold-gleaming"; and in this he is followed by Ameis-Hentze. But the existence of root *av* in this sense is very doubtful (cf. *ἥνις*, Z 94); it is better to abide by the old interpretation, and admit that here, as in so many divine epithets, the exact significance is doubtful. *κλυτόπωλος* as applied to Hades is a very similar case: see E 654. For Artemis as the bringer of sudden death to women cf. 428, T 59, λ 172, 197, etc. The Lykian system of descent was through the mother (Herod. i. 173); hence Sarpedon as son of the daughter inherits the kingdom, not Glaukos.

206. *δ' ἔμ'*, so Bekk. and La R.:

πέμπε δέ μ' ἐς Τροίην, καί μοι μάλα πόλλ' ἐπέτελλεν
αἶν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
μηδὲ γένος πατέρων αἰσχυνέμεν, οἳ μέγ' ἄριστοι
ἐν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ. 210

ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι."

ὥς φάτο, γήθησεν δὲ βοὴν ἀγαθὸς Διομήδης.
ἔγχος μὲν κατέπηξεν ἐνὶ χθονὶ πουλυβοτείρῃ,
αὐτὰρ ὁ μειλιχίοισι προσηύδα ποιμένα λαῶν·
"ἦ ρά νύ μοι ξεῖνος πατρώϊός ἐσσι παλαιός· 215

Οἶνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην
ξεῖνισ' ἐνὶ μεγάροισιν ἐέικοσιν ἡματ' ἐρύξας.
οἳ δὲ καὶ ἀλλήλοισι πόρον ξεινῆια καλά·

Οἶνεὺς μὲν ζωστήρα δίδου φοίνικι φαεινόν,
Βελλεροφόντης δὲ χρύσεον δέπας ἀμφικύπελλον, 220

καί μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσιν.
Τυδέα δ' οὐ μέμνημαι, ἐπεὶ μ' ἔτι τυτθὸν ἐόντα
κάλλιφ', ὅτ' ἐν Θήβῃσιν ἀπώλετο λαὸς Ἀχαιῶν.
τῷ νῦν σοὶ μὲν ἐγὼ ξεῖνος φίλος Ἀργεῖ μέσσω
εἰμί, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἴκωμαι. 225

ἔγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὀμίλου·

πολλοὶ μὲν γὰρ ἐμοὶ Τρώες κλειτοὶ τ' ἐπικούροι

MSS. δέ μ', which is obviously wrong, as the orthotone form must be used when an opposition between different persons is indicated, as here.

208. This famous line recurs in A 784.

211. The lineage of Glaukos was no doubt an important tenet among the Asiatic Ionians, some of whom, according to Herod. i. 147, had taken his descendants to be their kings.

213. For the ἐπί of all MSS. Bekk. conj. ἐνί, according to the regular Homeric use, A 378, etc.; La R. compares Ψ 876 for this use of ἐπί, but that passage is undoubtedly spurious.

216. The legend was that Oineus brought up his grandson Diomedes after the early death of Tydeus before Thebes (v. A 378, 409). He is mentioned also B 641, and in connexion with the story of Meleager I 535.

219. On staining with purple (crimson) cf. A 141. The material of the belt is of course leather.

220. ἀμφικύπελλον, A 584.

221. μιν, neut., cf. κ 212 (ρ 268). The line of course means "I still preserve it as an heirloom."

222. Τυδέα: this use of the acc. with μέμνημαι is very unusual in H.: cf. I 527 (τῷδε ἔργον), ω 122 (τάδε πάντα), and perhaps Ψ 361 (Ar. δρόμους, MSS. δρόμου), where the analogy is far from complete. Heyne suggests that there may be a pause after Τυδέα, "as for T." Diomedes means to explain how the friendship of Bellerophon with Oineus can be called πατρώϊος.

225. τῶν, sc. of the Lykians, a rather obscure relation. Perhaps the original reading was ὄν, "thine," which Ar. would not allow to be used of any person but the third (A 393).

226. The MSS. are equally divided between ἔγχεα and ἔγχεσι: A has the former in the text, with the latter written above it. It seems that Zenod. read ἔγχεσι δ' ἀλλήλους, Ar. ἔγχεσι δ' ἀλλήλων, explaining ἀλεώμεθα by φειδόμεθα to account for its governing a genitive. But there is no trace of such a construction in H., though the verb is common enough; we are therefore bound to acquiesce in the reading of the text. δι' ὀμίλου, in the throng as well as on an occasion like the present ἐν προμάχοισι.

κτείνειν, ὃν κε θεός γε πόρῃ καὶ ποσσὶ κιχείω,
πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ ἐναιρέμεν, ὃν κε δύνῃαι.
τεύχεα δ' ἀλλήλοις ἐπαμείβομεν, ὄφρα καὶ οἶδε
γνώσιν, ὅτι ξεῖνοι πατρώιοι εὐχόμεθ' εἶναι."

230

ὥς ἄρα φωνήσαντε καθ' ἵππων αἶξαντε
χεῖράς τ' ἀλλήλων λαβέτην καὶ πιστώσαντο.
ἔνθ' αὖτε Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεύς,
ὃς πρὸς Τυδείδην Διομήδεα τεύχε' ἄμειβεν
χρύσεια χαλκείων, ἑκατόμβοι' ἐννεαβοίῳν.

235

"Ἐκτῶρ δ' ὥς Σκαιάς τε πύλας καὶ φηγὸν ἵκανε,
ἄμφ' ἄρα μιν Τρώων ἄλοχοι θεόν ἠδὲ θύγατρος
εἰρόμεναι παῖδός τε κασιγνήτους τε ἕτας τε
καὶ πόσιος· ὁ δ' ἔπειτα θεοῖς εὐχέσθαι ἀνώγει
πάσας ἐξεῖης· πολλῇσι δὲ κήδε' ἐφήπτο.

240

ἀλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἵκανε,

228. *θεός γε*, so best MSS.: Bekker reads *τε* from inferior sources. But the two ideas are not to be divided: the thought really is, "whom god permits me to catch." The *γε* emphasizes the touch of modesty, which is consistent with 129.

233. Cf. Φ 286, Β 341, for the clasping of hands in token of a pledge.

236. For prices calculated in oxen, as a mere measure of value, cf. α 431, Β 449, Ψ 705.

This almost burlesque ending to one of the most delightful episodes in Homer has greatly exercised critics. Nothing else in the *Iliad* or *Odyssey* can be compared with it, unless it be the evident satisfaction with which *κερδοσύνη* is regarded (e.g. ν 291 *sqq.*). On the other hand generosity between *ξεῖνοι* is repeatedly spoken of in terms which shew that the poet fully entered into the chivalrous liberality of the heroic age. There is no ground whatever for rejecting these three lines as some have wished to do. They were Homeric in the eyes of Plato (*Symp.* 219 A) and Aristotle (*Eth. N.* v. 9, 7), nor have we any reason for believing that before that time it was possible to treat the Homeric poems with obvious levity. We seem therefore to have an outbreak of conscious and deliberate humour, which is only so far isolated that it appears among men and not, as elsewhere, among the gods.

237. For the oak-tree at the Skaian gate cf. I 354, Λ 170, Η 22, Φ 549.

The two former passages do not exhibit the variant *πύργον* for *φηγόν*, which is given here by A and other MSS.: it is therefore best to acquiesce in the text.

239. *εἰρόμεναι παῖδας*, sc. "about their sons," the so-called *schema Homericum*; so K 416, Ω 390.

241. For *κήδε' ἐφήπτο* see B 15. *ἐξ-εῖης* does not seem very appropriate; hence the old variant, *πᾶσι μάλ'* for *πάσας*, mentioned by Aristonikos. Düntzer on this ground rejects the line. The athetesis might, with Paley, be extended to 240; the couplet was possibly added by a rhapsode who considered that the husbands ought to be named among the objects of anxiety.

242-250. This passage is one of the *loci classici* on the heroic house: a subject on which reference may be made to Prof. Gardner's paper in J. H. S. iii. 264-282, and to the elaborate and on the whole satisfactory discussion in Buchholz, *Hom. Realien*, ii. pt. 2, pp. 86-137: the latter is chiefly founded on the dissertation of Protodikos, *de aedibus Homeri*, Leipz. 1877. These are now supplemented, and in some important points superseded, by the evidence of Dr. Schliemann's last excavations, published in his *Tiryns* (1886). For the *αἰθουσαι* see note on I 472. The position of the sixty-two *θάλαμοι* is not easy to explain. Of the twelve which belonged to the married daughters, as they are described as *ἐνδοθεν αὐλῆς*, it seems to be reasonable to suppose that they were additions to

ξεστῆς αἰθούσῃσι τετυγμένον, αὐτὰρ ἐν αὐτῷ
 πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο, 245
 πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες
 κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισιν·
 κουράων δ' ἐτέρωθεν ἐναντίοι ἔνδοθεν αὐλῆς
 δώδεκ' ἔσαν τέγχοι θάλαμοι ξεστοῖο λίθοιο,
 πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροὶ 250
 κοιμῶντο Πριάμοιο παρ' αἰδοίης ἀλόχοισιν.
 ἔνθα οἱ ἡπιόδωρος ἐναντίῃ ἤλυθε μήτηρ
 Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην·

the house, built along one wall of the courtyard, and thus allowing for the expansion of the family. One such appears to have been found at Tiryns in what Dr. Schliemann calls "the court of the women's apartments," though it is more probably a separate house. Dr. Dörpfeld writes (*Tiryns*, p. 239): "A room was built in, which was entered from the east colonnade. Although its walls are of the same rubble masonry as the walls of the palace, and its floor is covered with a well-smoothed lime concrete, yet this room must be a later addition, because it disfigures the court, and shuts up part of the east colonnade. But it must also have been built before the destruction of the citadel." With regard to the fifty chambers of the sons the case is not quite so clear; *ἐν αὐτῷ* seems to imply that they were a part of the original buildings of the house, probably in the *πρόδομος* (like the *θάλαμος* of Phoinix, I 472), and therefore "over against" those in the *αὐλή*. *τέγχοι*, which does not recur in Greek, is explained by the Scholiasts as *ὑπερῶς*, as though "built on the roof." But this is hardly likely in the case of chambers *ἐνδοθεν αὐλῆς*, where there was no roof. More probably it means "provided with roofs" to sleep upon, according to the custom of eastern countries; this would imply that they were on a scale of proper magnificence. This is also indicated by the number fifty, which no doubt would distinguish the scale of heroic royalty from that which was possible for οἱοὶ νῦν βροτοὶ εἶεν.

It has been suggested that the Trojans were in the stage of domestic economy which is known as the "common house" system, where a "joint undivided family" is kept together as a single unit, at least so long as a common ancestor is

alive. Such a family, however, regularly includes only the sons and unmarried daughters; so that we can see a reason why the sons here are in the house, while the married daughters, perhaps by a special favour, are only accommodated with lodgings outside the actual *δόμος*.

In 245 and 249 MSS. vary between *πλησίον* and *πλησίον*. Both are Homeric, but the latter has the evidence of the similar passages, I 115, ξ 14, in its favour. A in both cases gives *πλησίον* with *ι* written over the *ν*. In 246-250 there is a similar variation between *παρ' αἰδοίης* and *παρὰ μνηστῆς*: but the evidence is in favour of the latter in 246 and the former in 250 (where Didymos says that it was the reading of Ar.).

251. *ἡπιόδωρος*, the explanation of Apoll. *Lex.* seems to be right: *ἡπια καὶ προσήνῃ δωρουμένη κατὰ τὴν παιδοτροφίαν*, cf. *ἡπια φάρμακα*, and *ἡπιόδωρον Κύπριδος*, Stesich. *fr.* 35, 2 (Bergk, p. 985).

252. *Λαοδίκην ἐσάγουσα* can only mean "bringing in Laodike" with her; but there is no significance in such a description, and the pointless mention of a *κωφὸν πρόσωπον* has naturally given great offence to commentators. Moreover without this line it would be more natural to suppose that his mother came out of the house to meet him. Hence Ar. wrote *ἐς ἀγούσα*, and explained *πρὸς Λαοδίκην πορευομένη*, comparing *εἰς Ἀγαμέμνονα* H 312 for *εἰς* used with a person. But for the intrans. use of *ἀγειν* he seems to have brought no authority, nor is any to be found in Homer, except the very doubtful *ἐξαγαγόντες* in H 336. Many critics consider the line an interpolation meant to refer back to I 124; where however it is not Laodike herself, but Iris in her likeness, who is in the house of Paris, and therefore (v. 317) outside that of Priam.

ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 “τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας;
 ἦ μάλα δὴ τείρουσι δυσώνυμοι νῆες Ἀχαιῶν 255
 μαρνήμενοι περὶ ἄστυ, σέ δ' ἐνθάδε θυμὸς ἀνῆκεν
 ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.
 ἀλλὰ μὲν, ὅφρα κέ τοι μελιηδέα οἶνον ἐνείκω,
 ὥς σπείσης Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισιν 260
 πρῶτον, ἔπειτα δὲ καὐτὸς ὀνήσεται, αἶ κε πίησθα.
 ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,
 ὥς τύννη κέκμηκας ἀμύνων σοῖσιν ἔτησιν.”
 τὴν δ' ἡμίβειτ' ἔπειτα μέγας κορυθαίολος Ἔκτωρ·
 “μή μοι οἶνον ἄειρε μελίφρονα, πότνια μήτηρ,
 μή μ' ἀπογυιώσης μένεος, ἀλκῆς τε λάθωμαι· 265
 χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἶθοπα οἶνον
 ἄζομαι· οὐδέ πη ἔστι κελαινεφέι Κρονίωνι
 αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάσθαι.
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελεύεις

255. Hekabe answers her own question. Some have taken this and the next line interrogatively, but ἦ μάλα is never used in this way: it always expresses a strong asseveration. *δυσώνυμοι*, cf. Penelope's *κακοῖσιλον οὐκ ὀνομαστήν* τ 260, and M 116 *μοῖρα δυσώνυμος*.

257. Of course *ἐλθόντα* goes with *ἐνθάδε*, and *ἐξ ἄκρης πόλιος* with *ἀνασχεῖν*. For the temples on the citadel see E 446: the existence of one to Zeus there perhaps follows from X 172. The prayer is actually made to Athene, for the reason given in the note to 90, and explained by Hector in 277.

258. *ὅφρα κε . . . ἐνείκω*, a fut. exactum, “till I have brought.” H. G. § 287.

260. MSS. vary between *δὲ καὐτός*, *δὲ κ' αὐτός*, and *δέ κ' (κε) αὐτός*. La Roche discusses the question of crasis in Homer, *Hom. Unters.* pp. 283-7, and decides in favour of the first. Crasis in Homer is established, as far as the Alexandrian text is concerned, by *οὐμός* Θ 360, *ωτός* E 396, *ῥιστος* τὰλλα οὐνεκα τοῦνεκα, etc.; and though *κε* in the present passage is possible, yet *καὶ* gives a better sense. In N 734, γ 255, ζ 282, *καὶ* alone seems to be admissible. Cf. also *χ' ἡμεῖς* B 238. It is not improbable that in all these cases however the *αι* is really elided, as not unfrequently in verbal forms: so we find *σ'* and *μ'* for *σοι* and

μοι. The instances are then reduced to a very small number: for *ῥιστος* the metre always allows *ὁ ῥιστος*, for *ωτός* we may read *αὐτός* or *οὗτος*, for *οὐμός* *ὁ ἐμός*, or better, as Nauck has suggested, *ἀμός*. See H. G. § 377.

261. *μέγα* is probably an adverb = *μεγάλως*, rather than a proleptic use of the adj. = *ὥστε μέγα εἶναι*. Cf. ρ 489, *μέγα πένθος ἔειπεν*.

262. “*Spurius?*” Nauck. The line is certainly rather flat in this place; and *τύννη* elsewhere is always the first word in the line.

265. The vulg. puts a comma before and a δ' after *μένεος* against overwhelming authority, including that of Ar. and Plato (*μὴ λῖαν, ὦ δαιμόνι, ἀκριβολογοῦ, μή μ' ἀπογυιώσης μένεος*, *Crat.* 415 A). In X 282 however *μένεος ἀλκῆς τε* must go together. Hector was on the level of the present day in his appreciation of the disadvantage of stimulants during severe fatigue. The simple *γυῖω* is used in the literal sense “to lame” in Θ 402, and the metaphorical “to weaken” by Hippokrates. The appropriateness of the expression here is obvious.

266. *ἀνίπτοισιν*, so Ar. and all MSS. but one, which follows Zenod. in reading *ἀνίπτησιν*. Cf. E 466, where Ar. read *ἐνποιοιτοῖσιν*, Zen. *ἐνποιοιτῆσιν*.

ἔρχεο σὺν θυέεσσιν, ἀολλίσσασα γεραιάς· 270
 πεπλον δ', ὅς τις τοι χαριέστατος ἢ δὲ μέγιστος.
 ἔστιν ἐνὶ μεγάρῳ καὶ τοι πολὺ φίλτατος αὐτῇ,
 τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἠνκόμοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βούς ἐνὶ νηῷ
 ἦνις ἡκέστας ἱερουσέμεν, αἶ κ' ἐλέησῃ 275
 ἄστν τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
 αἶ κεν Τυδέος υἱὸν ἀπόσχῃ Ἰλίου ἱρήs,
 ἄγριον αἰχμητὴν, κρατερὸν μῆστωρα φόβοιο.
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελεύεις
 ἔρχεο, ἐγὼ δὲ Πάριν μετελεύσομαι, ὅφρα καλέσω, 280
 αἶ κ' ἐθέλῃς· εἰπόντος ἀκουέμεν· ὥς δέ οἱ αὖθι
 γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
 Τρωσί τε καὶ Πριάμῳ μεγαλήτορι τοῖό τε παισίν.
 εἰ κτεῖνόν γε ἴδοιμι κατελθόντ' Ἀϊδος εἶσω, 285
 φαίην κεν φίλον ἦτορ διζύος ἐκλελαθέσθαι."

270. *θύεα*, apparently "burnt-offerings" in the general sense: Homer makes no mention of incense properly so called, nor would that suit the compound *θυοσκόος*. (It is however possible that in Ξ 172 *ἐλαίῳ τὸ βᾶ οἱ τεθυωμένον* *ἦεν* a scented oil may be meant.) The word recurs I 499, o 261, in the latter case as a correlative to *θύοντα*. Cf. Lehrs. *Ar.* p. 83, and the commentators on ϵ 60.

271-278. See 90-97.

281. *ὥς κέ οἱ*, all MSS.: but *κε* is absolutely inconsistent with the direct expression of a wish. The words can only mean "In that (or some) case the earth would swallow him up." The use of *πῶς ἂν* in later Greek (*πῶς κε*, o 195) to express a wish is entirely different; for there the speaker represents himself as asking "in what case would a thing happen?" His desire that it should happen follows only from the anxiety with which he seeks for its conditions, and hence depends entirely on the interrogative form of the sentence. In short *κε* necessarily implies some conditioning circumstances, whereas a wish necessarily excludes them (see Lange, *EI*, p. 183). It seems therefore inevitable that we should read *δέ* with Bekker. A similar question arises on o 545, where *εἰ κε* apparently expresses a wish, but Lange shews that it is really a conditional protasis: *EI* pp. 192-4 (particularly note 16), and *H. G.* § 300, where this instance

might have been mentioned. For *γαῖα χάνοι* cf. Δ 182. *αὖθι*, on the spot, *E* 296, etc.

284. "*Αἶδος εἶσω*, sc. *δόμον*: for *εἶσω* in the *Il.* always takes the acc. after it; and *Αἶδης* is a person, not a place, cf. *A* 3.

285. There are three readings of this line: (1) that of the text, which is not given by any MS., but was the reading of Zenod.; (2) *φρέν' ἄτερ που*, instead of *φίλον ἦτορ*, *A* and *Aristarchos*; (3) *φρέν' ἀτέρπου*, vulg. with all MSS. but *A*. Of these (3) construes, but the form *ἀτερπος* is barbarous. Heyne has remarked that it is not found in the *Lexica* of *Apoll.* and *Hesych.* The Homeric form is *ἀτερπής*. (2) was explained by *Aristarchos* as follows:—*δόξαιμι ἂν ἐκλελῆσθαι τῆς κακοπαθείας καὶ χωρὶς αὐτῆς γεγενέαι· ἐνιοὶ δὲ ἀγνοήσαντες γράφουσιν ἀτέρπου*, i.e. "I should deem that (being) apart (*που*?) from lamentation I had forgotten it in my heart." But for the authority of *Ar.* such an elucidation would probably not have been listened to for a moment. It can hardly be called Greek, much less Homeric. The only resource is to adopt the reading (1): it is quite impossible to say whether Zenod. invented it or found it in old sources; but his authority is surely enough to give it the precedence over nonsense, however well attested. At the same time we must admit that there remains the problem how the other reading came into exist-

ὥς ἔφαθ', ἥ δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιπόλοισιν
κέκλετο· ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστν γεραιάς.

αὐτὴ δ' ἐς θάλαμον κατεβήσεται κηώντα,
ἐνθ' ἔσαν οἱ πέπλοι παμποίκιοι, ἔργα γυναικῶν

Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδὴς
ἤγαγε Σιδονίηθεν, ἐπιπλὼς εὐρέα πόντον,

τὴν ὁδόν, ἣν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.
τῶν ἐν' αἵραμένη Ἑκάβη φέρε δῶρον Ἀθήνη,

ὃς κάλλιστος ἔην ποικίλμασιν ἠδὲ μέγιστος,
ἀστὴρ δ' ὥς ἀπέλαμπεν· ἔκειτο δὲ νεάτος ἄλλων.

βῆ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.

αἱ δ' ὅτε νηὸν ἵκανον Ἀθήνης ἐν πόλει ἄκρῃ,

τῇσι θύρας ὤϊξε Θεανὼ καλλιπάρῃος,

Κισσηίς, ἄλοχος Ἀντήνορος ἱποδάμοιο·

τὴν γὰρ Τρῶες ἔθικαν Ἀθηναίης ἰέρειαν.

αἱ δ' ὀλολυγῇ πᾶσαι Ἀθήνῃ χεῖρας ἀνέσχον·

ἡ δ' ἄρα πέπλον ἐλοῦσα Θεανὼ καλλιπάρῃος

θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἠκυόμοιο,

εὐχομένη δ' ἡρᾶτο Διὸς κούρῃ μέγαλοιο·

“πότνι” Ἀθηναίη, ῥυσίπτολι, δῖα θεάων,

ence—and of this no satisfactory solution has been given.

288. **κατεβήσεται**, i.e. from the *ὑπερῶν* on the first floor, where the women worked, to the *θάλαμος* or treasure-chamber on the ground-floor at the back of the house (see the plan in Buchholz, *Realien*). 288 = o 99, 289 = o 105, 293-5 = o 106-8, with small variations. One of the editions of Ar. had also the variant ἡ δ' εἰς οἶκον ἰοῦσα παρίστατο φωριαμοῖσιν from o 104: but Hekabe is already in the οἶκος. κηώντα, Γ 382.

289. This line as given in the MSS. twice neglects the F. Bentley with one MS. conj. *παμποίκια* for *-οι*. For *ἐνθ'* ἔσαν οἱ (Ar. *ἔσαν*, to shew that οἱ was not the article) Heyne proposes *ἐνθα δ' ἔσαν*, Nauck *ἐνθα τ' ἔσαν*, Paley *ἐνθ' ἦν οἱ* after Hes. *Theog.* 321, τῆς δ' ἦν τρεῖς κεφαλαί. Compare o 105, where Ameis takes οἱ for the article.

The lines 289-92 are quoted by Herodotos, ii. 116, together with δ 227-230, 351-2, as evidence that Homer followed the old tradition of the journey of Paris and Helen to Egypt related in 113-115, and was therefore not the author of the *Kypria*, which brought the fugi-

tives to Troy on the third day from Sparta. He quotes the lines as being ἐν Διομήδεος ἀριστείῃ, a title now confined to E, but perfectly appropriate to the present passage, as down to 310 Diomedes is still the chief terror of the Trojans. The reading of the MSS. of Herodotos agrees exactly with the vulgate: but we could not expect to find them an independent authority.

290. For τὰς Weleker conj. τὰς, which gives a much more likely sense. The change may naturally be accounted for by the neighbourhood of the fem. substantive.

292. τὴν ὁδόν, as ζ 165, H. G. § 136, 1. ἀνήγαγε, properly “took away to sea,” cf. Γ 48; and cf. κατελθεῖν, to return home.

295. νεάτος ἄλλων: for this idiomatic use of the superl. see A 505, ὠκυμωράτος ἄλλων: and for νεάτος, A 381, I 153.

298. For this Theano cf. E 70, A 224. From 300 it would appear that her post was as much a civic as a religious appointment.

303 = 92, 308-310 = 93-95.

305. ῥυσίπτολι, MSS.: ἄμεινον δὲ ῥυσίπτολι, Schol. A. We have ἔρυν-

290

295

300

305

ἄξον δὴ ἔγχος Διομήδεος, ἥδ' καὶ αὐτὸν
 πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων,
 ὄφρα τοι αὐτίκα νῦν δυοκαίδεκα βούς ἐνὶ νηῷ
 ἦνις ἡκέστας ἱερεύσομεν, αἶ κ' ἐλεήσῃς
 ἄστν τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα." 310
 ὧς ἔφατ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.
 ὧς αἱ μὲν ῥ' εὐχοντο Διὸς κούρη μέγαλοιο,
 "Ἐκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκειν
 καλά, τὰ ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν, οἳ τότε ἄριστοι
 ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες" 315
 οἳ οἳ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλήν
 ἐγγυθὶ τε Πριάμοιο καὶ Ἐκτορος ἐν πόλει ἄκρῃ.
 ἔνθ' Ἐκτωρ εἰσῆλθε διίφιλος, ἐν δ' ἄρα χειρὶ
 ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς
 αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης. 320

σάρματες O 354, II 370, but that is from *Φερώ* to draw, a distinct verb from *ρύομαι*, *ἐρύομαι* to protect (see on A 216), which has *υ* in the sigmatic forms with but few exceptions. *ρυσιπτολις* occurs in Aesch. *Septem*, 129. 306-7 are imitated by Vergil, *Aen.* xi. 483.

311. ἀθετεῖται ὅτι πρὸς οὐδὲν τὸ ἐπιφώνημα (concluding remark) καὶ οὐκ εἰθισμένον· κατὰ μὲν γὰρ τὸ ἐναντίον ὁ Ζεὺς ἐπιβεβαιοῖ κατανέων (i.e. apparently it contradicts the promise of Zeus in A). καὶ ἔξης δ' ἐπιλεγόμενον "ὧς αἱ μὲν ῥ' εὐχοντο" σαφῶς γίνεται περισσὸς ὁ στίχος· γελοία δὲ καὶ ἡ ἀνανεύουσα Ἀθηνᾶ, Schol. A (Aristonikos?). It is hard to believe that such remarks come from Ar., who can hardly have forgotten the fact that ἀνανεύειν is repeatedly used metaphoric-ally by Homer to signify a refusal. The line it is true may be spared, and the ὧς at the beginning of two consecutive lines is certainly a stumbling-block (but cf. P 424). Bekker and Nauck content themselves with rejecting the line; but the real explanation seems to be that suggested by Bergk and developed by Christ, that 311 is the ending of the Διομήδεος ἀριστέα, and 312 the first line of a new rhapsody: cf. X 515, Ψ 1. With 311 compare II 250, and still more B 419, Γ 302, which shew that the ἐπιφώνημα is not unusual as the Schol. says.

312. The imperf. followed by the

plup. shews that what follows happens contemporaneously with the preceding.

316. It looks at first sight as though δῶμα here meant only the great hall as opposed to the sleeping-rooms. But the word is of general signification, and includes the women's apartments in X 442, ρ 541, σ 314 (see Buchh. ii. 2, 129). It is more reasonable to regard it as meaning the building as opposed to the αὐλή, and thus including the θάλαμος as a part. The latter is particularly named because it is the scene of the following incident.

319. It is impossible to say whether we ought to read ἔχ' ἐνδεκάπηχυν with MSS., or ἔχεν δεκάπηχυν with some of the old commentators. Either length seems unwieldy to us, but in O 678 Aias uses a pike of twice the length, and Xenophon (*Anab.* iv. 7) incidentally mentions that the spears of the Chalybes were 15 cubits long. See J. H. S. iv. p. 299, where also will be found some remarks as to the πόρκης. The old explanation of this is no doubt correct, ὁ κρέκος ὁ συνέχων τὸν σίδηρον πρὸς τὸ ξύλον τοῦ δόρατος. Dr. Schliemann found at Hissarlik spear-heads with flat bases and holes for nails, by which they were fastened into a slit in the shaft. This necessarily implies the use of some sort of ferrule to prevent the wood from splitting, probably a "lashing" of wire. πάροιθε, "before him" as he went: cf. T 437, ἐμὸν βέλος δ' ἐν πάροιθεν.

τὸν δ' εὖρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἔποντα,
 ἀσπίδα καὶ θώρηκα, καὶ ἀγκύλα τόξ' ἀφώοντα.
 Ἀργεῖη δ' Ἑλένη μετ' ἄρα δμῳῇσι γυναιξίν
 ἦστο καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευεν.
 τὸν δ' Ἔκτωρ νείκεσεν ἰδὼν αἰσχροῖς ἐπέεσσιν.
 "δαιμόνι, οὐ μὲν καλὰ χόλον τόνδ' ἔνθεο θυμῷ.
 λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπύ τε τείχος
 μαρνάμενοι· σέο δ' εἵνεκ' αὐτὴ τε πτόλεμός τε
 ἄστν τόδ' ἀμφιδέδωκε· σὺ δ' ἂν μαχέσαιο καὶ ἄλλω,

325

321. **ἔποντα**, "handling." The root *sak*, which appears in Greek as *ἐπ*, is apparently a derived form of *sa* "together"; whence comes the sense of "laying hand to" a thing, and in the middle voice "joining oneself to" a person, *i.e.* accompanying. *ἄπτω* is probably also a parallel formation from *sam*, the longer form of *sa*, and shews clearly the connexion of the ideas of *joining* and *touching*. The simple *ἔπω* occurs only here; the compounds have acquired more or less metaphorical senses, which may nearly all be brought under the cognate ideas of *treating* or *managing*. The aor. is, with very few exceptions, only found in *ἐπισπεῖν μύρσμον ἥμαρ* and similar phrases; where it has the sense of *joining*, *i.e.* *reaching*, an end (cf. French *toucher à sa fin*). (See a full discussion of the verb in *Journal of Phil.* vol. xiv. p. 231 sqq.) Owing to the ordinary view that *ἀμφέπειν περιέπειν*, etc., mean "to busy oneself about" a thing, critics have found a needless difficulty in the absence of the preposition here; Bekker has even conjectured *περὶ κάλλιμνι* for *περικαλλέα*. Curiously enough, the next line is the only place where the simple *ἀφᾶν* is found, though the compound *ἀμφαφᾶν* is common in Homer, and *ἐπαφᾶν* is Attic. Both verbs are closely connected in sense as in origin; the "dandy" Paris is turning over and admiring his fine armour with the same affection which Odysseus shews to his old bow, *τόξον ἐνώμα, πάντῃ ἀναστρωφῶν*, φ 393; in τ 586 *τόξον ἀμφαφῶντας* means "handling" the bow with the intention of using it.

322. The comma after *θώρηκα* is approved by Nikanor, and is undoubtedly right: the two participles need a conjunction, as they are obviously co-ordinate, φ 204 being an isolated and harsh exception. It is not necessary to do more than mention the curious

variant *τόξα φώοντα* which is found in D and explained by Schol. LV to mean "making bright."

324. The constr. *κελεύειν τινί τι* is elsewhere found in H. only where the accus. is a neuter pronoun, *e.g.* ρ 193, *τά γε δὴ νοέοντι κελεύεις*. The simple dat. of the person is however common enough, and the addition of the acc. to express the content of the verb is quite in accordance with the use of that case.

326. *οὐ . . . καλά*, see H. G. § 136 and compare *οὐ τι ψεύδος ἐμὰς ἅτας κατέλεξας* I 115. The mention of the *χόλος* has caused critics a good deal of trouble, as Paris' absence from battle would seem to be sufficiently accounted for by his defeat at the hands of Menelaos. It seems best to suppose therefore that Hector speaks ironically, in suggesting that Paris has some cause of offence against the Trojans: though Paris himself seems to take the remark seriously (335), and the irony is perhaps almost too veiled for the Epic style. There is a possible alternative, to take *χόλον* as meaning "the anger of the Trojans against you," such as is exemplified in I' 56, 454, of which we should suppose Paris to be conscious. This suits the answer of Paris in 335 better, as *νέμεσις* is commonly used of the indignation shewn by others; *e.g.* β 136 *νέμεσις δέ μοι ἐξ ἀνθρώπων ἔσσεται*, χ 40 *ἀνθρώπων νέμεσις*, cf. N 122 *ἐν φρεσὶ θέσθε ἕκαστος αἰδῶ καὶ νέμειν*. On the other hand it leaves *τόνδε* without its proper deictic force; we should be led to suppose that some particular manifestation of Trojan resentment was immediately present to Hector and Paris, but this is not the case. The phrases *κότον ἔνθεο θυμῷ* λ 102, and *μὴ χόλον ἔνθεο θυμῷ* ω 248, are also strongly in favour of the interpretation first given.

329. *μαχέσαιο*, fall out with, as E 875, I 32, etc.

ὄν τινά που μεθιέντα ἴδοις στυγεροῦ πολέμοιο. 330
ἀλλ' ἄνα, μὴ τάχα ἄστυ πυρὸς δηλοιο θέρηται."

τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
"Ἐκτορ, ἐπεὶ με κατ' αἶσαν ἐνέικεσας οὐδ' ὑπὲρ αἶσαν,
τοῦνεκά τοι ἔρέω· σὺ δὲ σύνθεο καὶ μεν ἄκουσον. 335
οὗ τοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι

ἤμην ἐν θαλάμῳ, ἔθελον δ' ἄχρ' ἑπ' ἀνδρῶν προτραπέσθαι.
νῦν δέ με παρειποῦς' ἄλοχος μαλακοῖς ἐπέεσσιν
ὥρμησ' ἐς πόλεμον, δοκέει δέ μοι ὧδε καὶ αὐτῷ
λώιον ἔσσεσθαι· νίκη δ' ἐπαμβίβεται ἀνδρας.
ἀλλ' ἄγε νῦν ἐπίμεινον, ἀρήια τεύχεα δύω· 340
ἢ ἴθ', ἐγὼ δὲ μέτειμι, κινήσεσθαι δέ σ' ὀίω."

ὧς φάτο, τὸν δ' οὐ τι προσέφη κορυθαίολος Ἐκτωρ·
τὸν δ' Ἑλένη μύθοισι προσηύδα μελιχίλοισιν·
"δαερ ἐμείο, κυνὸς κακομηχάνου ὀκρυοέσεως,
ὧς μ' ὄφελ' ἤματι τῷ, ὅτε με πρῶτον τέκε μήτηρ, 345
οἴχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα

εἰς ὄρος ἢ εἰς κύμα πολυφλοίσβοιο θαλάσσης,
ἔνθα με κύμ' ἀπόερσε πάρος τάδε ἔργα γενέσθαι.
αὐτὰρ ἐπεὶ τάδε γ' ὧδε θεοὶ κακὰ τεκμήραντο,
ἀνδρὸς ἔπειτ' ὦφελλον ἀμείνωνος εἶναι ἄκοιτις, 350
ὅς ἤδη νέμεσιν τε καὶ αἵσχεα πόλλ' ἀνθρώπων.
τούτῳ δ' οὐτ' ἄρ νῦν φρένες ἔμπεδοι οὐτ' ἄρ' ὀπίσσω

330. ὄν τινα, so Ar. ; MSS. εἴ τινα.
331. πυρὸς θέρηται, as A 667, and in a different sense ρ 23. For the use of the gen. cf. H. G. § 151 e.

333 = Γ 59.

334. Cf. A 76. σύνθεο = mark my words, as T 84, ο 318, π 259, ρ 153.

336. προτραπέσθαι, to yield myself up to anguish (at my defeat); an isolated use of the word.

337. This is apparently a reference to Γ 432, but the application is not very exact. *Just a plain lie.*

339. ἐπαμβίβεται ἀνδρας, shifts over the warriors, i.e. goes first to one, then to another. For this use of ἀμείβεσθαι cf. O 684 θρώσκων ἄλλος' ἐπ' ἄλλον ἀμείβεται, α 375 ἀμειβόμενοι κατὰ οἴκους. For the sentiment cf. Γ 440, Σ 309.

344. For κακομηχάνου ὀκρυοέσεως, Curtius, (Et. no. 77), after Payne Knight, would read κακομηχάνου κρυοέσεως, rightly. ὀκρυοέσσα is a vox nihili recurring only in I 64, which admits of the same

correction. For κρυοέσις in this metaphorical sense cf. E 740, I 2, and we may perhaps compare *ρυγεδανή* Ἑλένη T 325.

346. Compare υ 61-82, where the ἀρπυιαι, the personified storm-winds, carry off the daughters of Pandareos. So also α 241.

348. ἀπόερσε, swept away; prob. root vars of Lat. *verr-ere*: cf. also Φ 283, 329, and Curtius, Et. no. 497 b, St. vi. 266 sqq. For this use of the indic. of the past tense to express a supposition, by a sort of attraction to the mood of the principal verb ὄφελε, see H. G. § 325, where it is well explained. The other instances in H. are 350 below, α 218, δ 178.

349. τεκμαίρομαι, to ordain as a final decision, as η 317, cf. H 30, 70, κ 563, λ 112, μ 139.

351. ἤδη, indic. as 348. νέμεσις here evidently means "the righteous indignation felt by men." For αἵσχεα = reproaches, see 524, Γ 242.

first, comes off from behind.

must intend by Tennyson in Ode on Fair

from us as well as as well as reflection

of Helen's vicissitudes of fortune

ἔσσονται· τῷ καὶ μιν ἐπαυρήσεσθαι οἶω.
 ἀλλ' ἄγε νῦν εἴσελθε καὶ ἔξο τῷδ' ἐπὶ δίφρῳ,
 δᾶερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιβέβηκεν 355
 εἵνεκ' ἐμεῖο κυνὸς καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς,
 οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὥς καὶ ὀπίσσω
 ἀνθρώποισι πελώμεθ' αἰδιμοὶ ἐσσομένοισιν."

τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος Ἔκτωρ·
 "μή με κάθιζ', Ἑλένη, φιλέουσά περ· οὐδέ με πείσεις· 360
 ἤδη γάρ μοι θυμὸς ἐπέσσυται, ὄφρ' ἐπαμύνω
 Τρώεσσ', οἱ μέγ' ἐμεῖο ποθὴν ἀπεόντος ἔχουσιν.
 ἀλλὰ σύ γ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,
 ὥς κεν ἔμ' ἔντοσθεν πόλιος καταμάρψῃ ἑόντα.
 καὶ γὰρ ἐγὼν οἰκόνδε ἐλεύσομαι, ὄφρα ἴδωμαι 365
 οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον υἱόν·
 οὐ γάρ τ' οἶδ', ἢ ἔτι σφιν ὑπότροπος ἴξομαι αὐτίς,
 ἢ ἤδη μ' ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν."

ὥς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ.
 αἶψα δ' ἔπειθ' ἵκανε δόμους ἐν ναιετάοντας, 370
 οὐδ' εἶρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροιςιν,
 ἀλλ' ἢ γε ξὺν παιδί καὶ ἀμφιπόλῳ ἐνπέπλῳ
 πύργῳ ἐφεστήκει γοώσά τε μυρομένη τε.
 Ἔκτωρ δ' ὥς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
 ἔστη ἐπ' οὐδὸν ἰών, μετὰ δέ δμῳῇσιν ἔειπεν· 375
 "εἰ δ' ἄγε μοι, δμωαί, νημερτέα μυθήσασθε·
 πῇ ἔβη Ἀνδρομάχῃ λευκώλενος ἐκ μεγάροιο ;
 ἢ ἐς πῇ ἐς γαλῶν ἢ εἰνατέρων ἐνπέπλων,
 ἢ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι

353. ἐπαυρήσεσθαι, reap the fruits: v. A 410.

356. ἀρχῆς, so Zenod. and one MS.; the rest with Ar. having ἀτης. See note on Γ 100.

358. αἰδιμοὶ, cf. θ 579-580. ἵνα ᾗσι καὶ ἐσσομένοισιν αἰδιῇ, and ω 200, of Klytaimnestra, στυγερῇ δέ τ' αἰδιῇ ἔσσει ἐπ' ἀνθρώπους. Paley quotes also Theokr. xii. 11, ἐπεσσομένοις δὲ γενοίμεθα πᾶσιν αἰδιᾷ. The phrase ἐσσομένοισιν αἰδιῇ occurs also Theog. 251, in a good sense, in which signification the adj., a ἄπαξ λεγόμενον in H, occurs often in later Greek.

361. For this use of ὄφρα where we should rather have expected the infin. (as I 398, 42) cf. A 133, Δ 465, E 690. It is hardly likely that ἐπέσσανται is used without the object expressed (in A 173

φεύγειν is to be supplied), in which case ὄφρα might indicate a purpose.

365. The best MSS. give οἰκόνδ' ἐσελεύσομαι, but some six or seven either read οἰκόνδε ἐλεύσομαι or have variants pointing directly at it. There can therefore be little doubt that La R. is right in adopting it in the text after Ahrens; the vulg. is obviously an attempt to avoid the hiatus, which in the principal caesura is quite legitimate.

376. εἰ δ' ἄγε, used in addressing several persons and followed by plural, as B 331, 437, Θ 18, Γ 441, etc. So in Attic, Aesch. Pers. 140, *Eum.* 307, etc.

378. γαλῶν, εἰνατέρων, her husband's sisters or his brothers' wives, *glores* and *ianitrices*.

Τρῳαὶ ἐνπλόκαμοι δεινὴν θεὸν ἰλάσκονται ;” 380

τὸν δ' αὖτ' ὀτρυνὴ ταμὴν πρὸς μῦθον ἔειπεν·
 “Ἐκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθήσασθαι,
 οὔτε πῃ ἐς γαλῶν οὔτ' εἰνατέρων ἐνπέπλων
 οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρῳαὶ ἐνπλόκαμοι δεινὴν θεὸν ἰλάσκονται, 385
 ἀλλ' ἐπὶ πύργον ἔβη μέγαν Ἴλιου, οὐνεκ' ἄκουσεν
 τείρεσθαι Τρῶας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
 ἡ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει
 μαινομένη ἐκνῖα· φέρει δ' ἅμα παῖδα τιθήνη.”

ἡ ῥα γυνὴ ταμὴν, ὃ δ' ἀπέσσυτο δῶματος Ἐκτωρ 390
 τὴν αὐτὴν ὁδὸν αὖτις ἐνκτιμένας κατ' ἀγνιάς.
 εὔτε πύλας ἵκανε διερχόμενος μέγα ἄστρ,
 Σκαιάς, τῇ ἄρ' ἔμελλε διεξιμέναι πεδίοι, δε,
 ἐνθ' ἄλοχος πολύδωρος ἐναντίῃ ἦλθε θέουσα
 Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος, 395
 Ἡετίων, ὃς ἔβαιεν ὑπὸ Πλάκῳ ὑληέσση,
 Θήβῃ ὑποπλακίῃ, Κιλίκεσσ' ἀνδρεσσιν ἀνάσσω·
 τοῦ περ δὴ θυγάτηρ ἔχεθ' Ἐκτορι χαλκοκορυστῇ.
 ἡ οἱ ἔπειτ' ἦντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ

388. ἀφικάνει, apparently in perf. sense: cf. Ξ 43, ξ 159, ν 328.

389. μαινομένη, cf. X 460, also of Andromache, μαινάδι ἴση.

390. ἡ ῥα with the subject expressed as here is rare; the only other cases are γ 337, χ 292, X 77. In the second clause after ἡ ῥα καὶ however the subject is not uncommon, e.g. A 528 (Ameis-Hentze, *app.* on σ 356).

392. εὔτε is used asyndetically as always when the clause which it introduces stands first in the sentence; see Ameis and Merry on γ 9.

393. τῇ ἄρ', so MSS. (except a few which give τῇ δ' ἄρ'): the vulg. τῇ γάρ is merely a device to avoid the hiatus.

394. πολύδωρος, Hesych. πολλὰ λαβοῦσα δῶρα, πολύφρωνος, πολύεδρος, and Schol. A πολλὰ ἔδνα παρὰ τοῦ ἀνδρὸς λαβοῦσα. But the ἔδνα were given not to the bride, but to her father. The δῶρα however may indicate the gifts which human nature would prompt the suitor to offer when, as in Homeric days, woman had begun to assert her independence, and the ἔδνα were no more than a relic of the already extinct custom

of the actual purchase of wives. But it does not seem quite natural to describe a wife as “having had many wedding-presents made to her.” Others compare it with ἡπιόδωρος (251 above) in the sense of “generous,” “open-handed,” which is preferable.

396. Ἡετίων seems to be attracted to the case of the following relative; see H. G. § 271, where Ξ 75, 371, K 416 are quoted: Bekker, H. B. i. 314, adds others, e.g. θ 74, λ 122. Thus Bentley's Ἡετίωνος δ ναίει is not necessary. A similar case of epanalepsis in a different case is to be found in α 50-51—

νήσῳ ἐν ἀμφιρύτῃ, ὅθι τ' ὀμφαλὸς ἐστὶ
 θαλάσσης,
 νήσος δεινὴ δὲ ναίει ἐν δώματι ναίει.

The site of Thebe is fixed by the later name Θήβης πεδίων, given to the plain of Adramyttion, Herod. vii. 42, etc. For Ἡετίων cf. also A 366, Ψ 827, X 479.

398. ἔχεθ' Ἐκτορι: this use of the dative (which is not mentioned in H. G. § 143) is analogous to the dat. after δαμάσκειν, etc. (cf. Γ 301). For ἔχειν = have to wife, cf. Γ 123.

παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὐτῶς, 400
 Ἑκτορίδην ἀγαπητόν, ἀλγίκιον ἀστέρι καλῶ,
 τόν ῥ' Ἑκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
 Ἀστυάνακτ'· οἷος γὰρ ἐρύετο Ἴλιον Ἑκτωρ.
 ἦ τοι ὁ μὲν μείδησεν ἰδὼν ἐς παῖδα σιωπῇ·
 Ἀνδρομάχῃ δέ οἱ ἀγχι παρίστατο δάκρυ χέουσα, 405
 ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 “δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλεαίρεις
 παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἦ τάχα χήρῃ
 σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοὶ
 πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἴη 410
 σεῦ ἀφαμαρτούσῃ χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
 ἔσται θαλπωρή, ἐπεὶ ἂν σύ γε πότμον ἐπίσπης,
 ἀλλ' ἄχε'· οὐδέ μοι ἔστι πατήρ καὶ πότνια μήτηρ.
 ἦ τοι γὰρ πατέρ' ἄμὸν ἀπέκτανε διὸς Ἀχιλλεύς,
 ἐκ δὲ πόλιν πέρσεν Κιλίκων ἐν ναιετόωσαν, 415
 Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,
 οὐδέ μιν ἐξενάριξε, σεβάσασατο γὰρ τό γε θυμῶ,

400. νήπιον αὐτῶς, no more than an infant; cf. Γ 220, Η 100, Φ 474, Χ 484, etc.

402-3. These lines look like an interpolation intended to bring in the name of Astyanax, so well known from the Cyclic poems (cf. Pausan. x. 25, 4), but probably not Homeric. Compare X 506, the only other passage where the name occurs in Homer. Moreover the derivation of the name is not very fortunate; for in no sense was it true that Hector “ruled” Ilios (for this sense of ῥύομαι cf. I 396), and if we understand it to mean “protected” (in battle), it does not explain Ἀστυάναξ. Plato however knew and commented on the lines, *Cratyl.* 392 C, οἶσθα ὅτι Ὅμηρος τὸ παιδίον τὸ τοῦ Ἑκτορος ὑπὸ τῶν Τρώων φησι καλεῖσθαι Ἀστυάνακτα, Σκαμάνδριον δὲ δῆλον ὅτι ὑπὸ τῶν γυναικῶν; and 393 A, ὁ γὰρ ἀναξ καὶ ὁ ἔκτωρ σχεδὸν τι ταῦτόν σημαίνει, οὐ γὰρ ἂν τις ἀναξ ᾗ, καὶ ἔκτωρ δῆπου ἐστὶ τούτου.

407. δαιμόνιε: for the meaning of this word, which is here really untranslatable, see on A 561.

408. ἄμμορος, cf. X 485 δυσάμμορος: here and Ω 773 τινὲς γράφουσιν “ἐμὸν μόρον,” οὐκ εἶδ' (Ariston.). In ν 76 we have the curious phrase μοῖράν τ' ἄμμορίην τε καταθηγνῶν ἀνθρώπων, which apparently

means “that which fate does and does not bestow,” i.e. both good and ill fortune. Thus ἄμμορος means “deprived of μοῖρα,” the just due of mankind, and hence = ill-fated, opposed to μοιρηγενής, Γ 182 (q.v.). In Σ 489 = ε 275 it simply means “not partaking of.”

409. κατακτανέουσι: Cobet, M. C. p 330, denounces this form (which recurs Ξ 481, Σ 309) as a barbarism, due to a false analogy with forms like κατέκτα, κατέκτανον, κατέκταθεν: he is probably right in restoring κατακτενέουσιν, which Nauck adopts in his text.

411. ἀφαμαρτούσῃ, losing, as X 505. χθόνα δύμεναι like γαῖαν ἐδύτην, 19.

412. πότμον ἐπίσπης, see note on 321.

413. Cf. Soph. *Ajax*, 514: the whole speech of Tekmessa there is worth comparison, as it is evidently full of reminiscences of this scene, many lines of which are quoted in the Sophoklean Scholia.

414. ἄμὸν (al. ἄμὸν) is apparently a proto-Epic form of ἡμέτερον: but in all the passages where it occurs it may = “mine,” not “our”; and in some of them this sense is decidedly preferable, as in the present case and Θ 178. It looks as though ἡμός was assimilating an archaic form, whose real sense was only weakly supported by tradition.

ἀλλ' ἄρα μιν κατέκρη σὺν ἔντεσι δαιδαλέοισιν
 ἦδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
 νύμφαι ὄρεστιάδες, κοῦραι Διὸς αἰγιόχοιο. 420
 οἳ δέ μοι ἐπὶ τὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,
 οἳ μὲν πάντες ἰὼ κίον ἡματι "Αἰδος εἴσω·
 πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεύς
 βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆς οἰέσσιν. 425
 μητέρα δ', ἥ βασιλευεν ὑπὸ Πλάκῃ ὕλησση,
 τὴν ἐπεὶ ἄρ' δεῦρ' ἦγαγ' ἄμ' ἄλλοισι κτεάτεσσιν,
 ἄψ' ὃ γε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἀποινα,
 πατρὸς δ' ἐν μεγάροισι βάλ' "Αρτεμις ἰοχέαιρα.
 "Εκτορ, ἀτὰρ σύ μοι ἐσσι πατὴρ καὶ πότνια μήτηρ
 ἦδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης· 430
 ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μῖν' ἐπὶ πύργῳ,
 μὴ παῖδ' ὄρφανικὸν θήης χήρην τε γυναῖκα·
 λαὸν δὲ στήσον παρ' ἐρινεόν, ἔνθα μάλιστα

418. It was a universal custom among the primitive Aryan nations to bury a warrior's arms with his dead body; it is needless to refer to more than the excavations at Mykenai, where an extraordinary quantity of swords was found in the graves with the dead. So Elpenor prays, λ 74, ἀλλά με κακῆσαι σὺν τεύχεσιν ἄσσα μοι ἔστιν: see μ 13. It is noteworthy that armour is not mentioned in any of the three full descriptions of a funeral (Ψ 165-177, Ω 785-804, ω 63-84; in the case of Achilles his armour was of course given to be adjudged by the Greek captains, ω 85). But the idea that the departed warrior needed his arms in the next world belongs rather to the time when the body was buried than when, as among Homeric and later Greeks, it was destroyed by burning. Thus the casual mention of arms and burning together, here and in λ, seems to indicate an irrational survival among newer customs of an older practice, which in the time of Thucydides had actually come to be considered Karian, i.e. barbarian. The same is the case with the burning of garments as a funeral rite (X 512).

421. οἳ . . . οἳ, a good instance of the parataxis of co-ordinate clauses by which the relative was developed from the demonstrative.

422. ἰὼ, masc. here only: the fem. ἰα occurs frequently. The origin of the forms is doubtful; ἰὼ will be formed by

false analogy if ἰα comes from *μία*, but this is very doubtful. The fem. *ια* is also found in an Aeolic inscription (Col-litz, 214, 12), and is given by the tradition in Sappho (*fr.* 69), but there is no other trace of the masc.

428. βάλ' "Αρτεμις, cf. 205.

429-432. For imitations of these famous lines, see (besides Soph. *Aj.* 514, already referred to) Eur. *Hel.* 278; Ovid, *Her.* iii. 51; Ter. *Andria*, i. 5, 60.

433-439 were athetized by Ar. on the grounds (1) that it is not fitting that Andromache should act like a rival commander (*ἀντιστρατηγεῖν*) to Hector; (2) that it is not true that the wall is represented as specially accessible at this spot; nor are the enemy now near the walls. A modern reader will probably feel with more force the objection that we are presented with an anticlimax after the noble outburst of the preceding lines. But perhaps this is not a more valid criticism than the reasons of Ar. There was a legend—which of course may have grown out of these words—that when Apollo and Poseidon built the walls of Troy the mortal Aiaios helped them at this point of the circuit; see Pind. *Ol.* viii. 31-46, where Apollo says to Aiaios, Πέργαμος ἀμφὶ τοῖς, ἦρως, χερὸς ἐργασίας ἀλίσκεται. This is the θεοπρόπιον referred to in 438. For the ἐρυνεός as a landmark *v.* Δ 167, X 145: it stood in the plain outside the wall, so that this

ἀμβατός ἐστι πόλις καὶ ἐπίδρομον ἔπλετο τείχος·
 τρὶς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι
 ἄμφ' Αἴαντε δύνω καὶ ἀγακλυτὸν Ἴδομενεῖα
 ἡδ' ἄμφ' Ἀτρεΐδας καὶ Τυδέος ἄλκιμον υἱόν·
 ἢ πού τίς σφιν ἔνισπε θεοπροπίων ἐν εἰδώς,
 ἢ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.”

435

τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ·
 “ ἢ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς
 αἰδέομαι Τρῶας καὶ Τρῳάδας ἐλκεσιπέπλους,
 αἷ κε κακὸς ὥς νόσφιν ἀλυσκάζω πολέμοιο·
 οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
 αἰεὶ καὶ πρῶτοισι μετὰ Τρῳέεσσι μάχεσθαι,
 ἀρνύμενος πατρός τε μέγα κλέος ἡδ' ἐμὸν αὐτοῦ.
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμαρ, ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρή
 καὶ Πριάμος καὶ λαὸς ἐυμμελίῳ Πριάμοιο.
 ἀλλ' οὐ μοι Τρῶων τόσσον μέλει ἄλγος ὀπίσσω,
 οὔτ' αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἄνακτος
 οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ
 ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
 ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
 δακρυόεσσαν ἄγηται, ἐλεύθερον ἡμαρ ἀπούρας.
 καί κεν ἐν Ἀργεὶ εἴουσα πρὸς ἄλλης ἰστὸν ὑφαίνεις,
 καί κεν ὕδωρ φορέοις Μεσσηίδος ἢ Ὑπερείης

440

445

450

455

line seems inconsistent with the preceding αὐτοῦ μῦθον ἐπὶ πύργῳ, an argument for the interpolation of the passage.

435. Of course τρὶς must refer to the period before the opening of the Iliad: this is not in itself an objection to the genuineness of the passage, cf. I 352 sqq. We should however have expected Achilles to be named among the leaders.

442. So X 105, under similar circumstances. ἐλκεσιπέπλους: for the form of the compound see H. G. § 124 c, 126, 2.

444. οὐδὲ . . . ἄνωγεν, litotes, like οὐκ ἔαν, “forbids.”

446. Hector's only object is honour, as he despairs of final success. ἀρνύμενος, A 159.

447-9 = Δ 163-5, q.v.

453. The opt. πέσοιεν throws into the background, as a mere imagination, the fate of all but Andromache, which by the subj. ἀγεται is emphasized as a fact vividly foreseen. ὑφαίνεις and φορέοις

again present less vividly the secondary consequences. For the two latter forms a few MSS. give ὑφαίνεις and φορέεις, which Bekker has adopted, needlessly.

455. H. uses ἐλεύθερος only in this phrase (Π 831, T 193) and κρητήρα ἐλεύθερον, inf. 528. Cf. δούλιον ἡμαρ, 463, and many phrases in which ἡμαρ is used to express a state.

456. πρὸς ἄλλης, at the bidding of another woman. For this use cf. A 239 (H. G. § 208).

457. Ἐν Θεράπνῃ δὲ κρήνην τὴν Μεσσηίδα ἰδὼν οἶδα, Pausan. iii. 20, 1. (Therapne was in Lakonia.) According to B 734 Ὑπέρεια was a fountain in Thessaly. Cf. Pind. P. iv. 125, ἐγγὺς μὲν Φέρης κράναν Ὑπερῆδα λιπῶν. Döderlein has well observed that Argos indicates Agamemnon, Menelaos, and Hypereia Achilles, as the probable possessors of Andromache. Aristarchus remarked that owing to these words of

- πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσεται ἀνάγκη·
καί ποτέ τις εἴψῃσιν ἰδὼν κατὰ δάκρυ χέουσαν·
"Ἐκτορος ἦδε γυνή, δὲ ἀριστεύεσκε μάχεσθαι
Τρώων ἵπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο."
ὡς ποτέ τις ἐρέει, σοὶ δ' αὖ νέον ἔσσεται ἄλγος
χρήτει τοιοῦδ' ἀνδρός, ἀμύνειν δούλιον ἡμαρ.
ἀλλὰ με τεθυῶτα χυτὴ κατὰ γαῖα καλύπτει,
πρὶν γέ τι σῆς τε βοῆς σοῦ θ' ἔλκηθμοῖο πυθέσθαι."
ὡς εἰπὼν οὐ παιδὸς ὀρέξατο φαίδιμος Ἐκτωρ·
ἄψ' δ' ὁ πάϊς πρὸς κόλπον ἐνζώνοιο τιθήνης
ἐκκλίνθη ἰάχων, πατρὸς φίλου ὄψιν ἀτυχθεῖς,
ταρβήσας χαλκὸν τε ἰδὲ λόφον ἵππιοχαίτην,
δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας.
ἐκ δ' ἐγέλασσε πατὴρ τε φίλος καὶ πότνια μήτηρ.
αὐτίκ' ἀπὸ κρᾶτος κόρυθ' εἴλετο φαίδιμος Ἐκτωρ,
καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανώωσαν,
αὐτὰρ ὃ γ' ὄν φίλον υἱὸν ἐπεὶ κύσε πῆλὲ τε χερσίν,
εἶπε δ' ἐπευξάμενος Δίι τ' ἄλλοισιν τε θεοῖσιν·
"Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι
παῖδ' ἐμόν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσιν,
ὦδε βίην τ' ἀγαθὸν καὶ Ἰλίου ἱφὶ ἀνάσσειν·"

Homer later tragedians (οἱ νεώτεροι) regularly introduce the captive Andromache as bearing water. This is done by Eur. *Andr.* 166, ἐκ χρυσηλάτων τευχῶν χερὶ σπείρουσαν Ἀχελφίδος ὀρόσων.

459. The subj. is virtually equivalent to an emphatic future in this phrase, for which see also 479, and H. G. § 275 b. This use is generally confined to the subjunctive with ἄν (κέν). Cf. however A 262 and note there.

463. ἀμύνειν is added epexegetically, "such a husband for saving thee from slavery," cf. β 60 ἡμεῖς δ' οὐ τί νυ τοῖσι ἀμυνόμεν.

465. γέ τι, so best MSS. after Herodian: vulg. γ' ἔτι, which is also an old reading defended by Ptolemy of Ascalon. πυθέσθαι with the gen. of the thing seems here to mean not, as usual, "hear the news of," but "hear" directly: otherwise the phrase is intolerably weak. Hentze compares O 224, where however the more usual meaning is admissible. Another case will be found in the phrase πυθέσθαι ἀγγελίης, to hear news, which occurs P 641, 685, Σ 19. Simple hear-

ing is not the original sense of the word, but only a Greek weakening of it (Curt. *Et.* no. 328). For θ' ἔλκηθμοῖο Nauck conj. τε κλαυθμοῖο, which however is not an improvement: βοῆς and ἔλκηθμοῖο go together by hendiadys.

475. εἶπε δ', so Ar.: MSS. εἶπεν, a change probably due to copyists who did not understand the use of "δέ in apodosis."

478. For Ἰλίου Bentley conj. λαοῦ, on account of the F of *Fίλι*. But it is remarkable that ἱφί, unlike the other forms from the stem ἱς, never absolutely requires the F, and in five passages does not admit it (B 720, Δ 287, E 606, M 367, λ 284: of these Bekker has emended all but the first and the present passage, v. Knös. *de Dig. Hom.* p. 128). It is therefore best to leave the text. It is possible that the line may be interpolated, as Heyne suggests, in allusion to the name Astyanax. It is added asynchronously, so that τε . . . καὶ belong together, co-ordinating βίην ἀγαθὸν to ἀνάσσειν, as though for ἀνάσσοντα, a rather harsh anacoluthon. There is a variant

καί ποτέ τις εἴποι ‘πατρός γ’ ὅδε πολλὸν ἀμείνων’
ἐκ πολέμου ἀνιόντα· φέροι δ’ ἔναρα βροτόεντα
κτείνας δῆιον ἄνδρα, χαρεῖν δὲ φρένα μήτηρ.”

480

ὣς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκεν
παῖδ’ ἐόν· ἡ δ’ ἄρα μιν κηῶδεῖ δέξατο κόλπω
δακρυόεν γελάσασα· πόσις δ’ ἐλέησε νοήσας,
χειρὶ τέ μιν κατέρεξεν, ἔπος τ’ ἔφατ’ ἐκ τ’ ὀνόμαζεν·
“δαιμονίη, μή μοί τι λήην ἀκαχίξω θυμῷ·
οὐ γάρ τίς μ’ ὑπὲρ αἶσαν ἀνὴρ” Αἰδι προιάψει·
μοῖραν δ’ οὐ τινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.
ἀλλ’ εἰς οἶκον ἰούσα τὰ σ’ αὐτῆς ἔργα κόμιζε,
ἰστόν τ’ ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
ἔργον ἐποίχασθαι· πόλεμος δ’ ἄνδρεσσι μελήσει

485

490

βίην ἀγαθὸν τε, but the line would be improved by the omission of the particle τε altogether.

479. For εἴποι MSS. give εἴπῃσι, but the former is doubtless the right reading, for several reasons. (1.) The Schol. A (Nikanor) on the line runs τὸ ἐξῆς, “καὶ ποτέ τις εἴποι ἐκ πολέμου ἀνιόντα”: therefore εἴποι must have been the reading of Ar. The same words are quoted in the Schol. on N 352, and αἰ is written over ησι in A. (2.) Out of 120 passages where πατρός occurs in H. the α is nowhere else short. (3.) The confident predication expressed by the subj. (cf. 459) is quite out of place among the optatives of the prayer. The mistake no doubt arose from a reminiscence of 459. γ’ ὅδε is also the reading of Ar., and clearly superior to δ’ ὅγε, which is given by all MSS.

480. ἀνιόντα appears to be governed by εἴποι in the sense “say of him as he returns”; but this construction seems to be quite unique. The possible alternative is to translate “say to him”; though this is hardly sufficiently supported by the passages quoted, M 60 (210, N 725), P 237, 334, 651, T 375, ψ 91. In all of these εἴπε stands immediately with its object. We may however compare τ 334, πολλοὶ δὲ μιν ἐσθλὸν εἶπον: from which we may explain the clause here “πατρός . . . ἀμείνων” as a sort of object-clause expressing the content of the verb like ἐσθλόν. So we have ἐν εἰπεῖν τινα, to speak well of a person, α 302. These lines cannot fail

to recall the famous prayer in Soph. *Aj.* 550—

ὦ παῖ, γένοιτο πατρός εὐτυχέστερος,
τὰ δ’ ἄλλ’ ὅμοιος, καὶ γένοι’ ἂν οὐ κακός.

487. ὑπὲρ αἶσαν, see B 155. “Αἰδι προιάψει, A 3.

488. For the use of the middle perfect participle see X 219, ι 455; in α 18 πεφυγμένος ἦεν ἀέθλων the gen. implies escape from troubles in which the sufferer was actually involved; the accus. implies successful avoidance (v. Nitzsch on α 18). For the periphrastic perf. cf. πεφυλαγμένος εἶναι Ψ 343, and in the active E 873.

489. τὰ πρῶτα, once for all, see A 235.

490-3 recur with slight variations in α 356-9, φ 350-3; and for the last line and a half cf. also T 137, λ 352-3. The present context is that which they suit best (v. Scholia on α 356), and if there has been any copying it is from here. τὰ σ’ αὐτῆς, so edd. with one MS. (caet. σαντῆς), in accordance with the canon of Arist. that the compound reflexive pronouns are not found in H. The elision of the α of σά is however not very natural, and it is possible that the MSS. here are right and the canon wrong; v. La Roche, *Hom. Unt.* p. 139, according to whom we must read αὐτὸν μὲν (not αὐτὸν μιν) in δ 244. Nauck conj. τέ αὐτῆς.

492. ἐποίχασθαι, properly of weaving only: cf. A 31. But the word came to be used vaguely, of “going about” one’s work as we say. Cf. ν 34 δόρπον ἐποίχασθαι, ρ 227, σ 363 ἔργον.

πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλίῳ ἐγγεγάασιν.”

ὧς ἄρα φωνήσας κόρνυθ' εἴλετο φαίδιμος Ἴκτωρ
ἵππουριν· ἄλοχος δὲ φίλη οἰκόνδε βεβήκειν 495

ἐντροπαλιζομένη θαλερὸν κατὰ δάκρυ χέουσα.

αἶψα δ' ἔπειθ' ἔκανε δόμους ἐν ναιετάοντας

Ἴκτορος ἀνδροφόνοιο, κιχήσατο δ' ἐνδοθι πολλὰς

ἀμφιπόλους, τῇσιν δὲ γόον πάσῃσιν ἐνῶρσεν.

αἱ μὲν ἔτι ζῶν γόον Ἴκτορα ᾧ ἐνὶ οἴκῳ· 500

οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο

ἵξεσθαι προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.

οὐδὲ Πάρις δῆθ' οὐκ ἐν ὑψηλοῖσι δόμοισιν,

ἀλλ' ὃ γ' ἐπεὶ κατέδυν κλυτὰ τεύχεα ποικίλα χαλκῷ,

σεύατ' ἔπειτ' ἀνὰ ἄστν, ποσὶ κραιπνοῖσι πεποιθώς. 505

ὧς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,

δεσμὸν ἀπορρήξας θείῃ πεδίῳ κροαίνων,

εἰθὼς λούεσθαι ἐνρρεῖος ποταμοῖο,

κυνδιδῶν· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται

ᾧμοις αἰσσοῦνται· ὃ δ' ἀγλαΐῃφι πεποιθώς,

ρίμφα ἐ γούνα φέρει μετὰ τ' ἤθεα καὶ νομὸν ἵππων· 510

493. For πᾶσιν ἐμοὶ δὲ μάλιστα Bekker, followed by Nauck, conj. πᾶσι, μάλιστα δ' ἐμοί, which is probably right; as it not only admits the *F* of *Φίλῳ*, but brings the phrase into agreement with the similar passages, X 422, α 359, λ 353, φ 353, ψ 61.

500. γόν, an anomalous form, “perhaps an aor. from the noun γόνος; so possibly ὄπλεσθαι *to get ready*, from ὄπλον, and θέρμετο *grew warm*, from θερμός,” H. G. § 32. (Add κτύπε by κτυπέ, Θ 75.) Cf. also the pf. part. πεφυζότες, from φύζα, and other possible instances, *ib.* § 26, 5. Others regard it as a mistaken form for γόνων (γόαω) which occurs κ 567. Fick (*Hom. Od.* p. 2) reads γόναν, comparing γέλαν in a lyric fragment (Bergk, *fr. adesp.* 77).

505. With this and the following lines compare X 21-23, and for the whole famous simile, Verg. *Aen.* xi. 492-497.

506. στατός, “stalled,” cf. the word *sta-bulum*. ἀκοστήσας: Hesych. ἀκοστή· κριθή παρὰ Κυπρίοις. Schol. A, κυρίως δὲ πᾶσαι αἱ τροφαὶ ἀκοσταὶ καλοῦνται παρὰ Θεσσαλοῖς. A variant ἀγοστήσας was explained to mean “befouled,” from an imaginary ἀγοστός = ῥύπος. The former explanation must be accepted,

though the word ἀκοστή is not known elsewhere.

507. Cf. X 23, θέρσι τιτανόμενος πεδίοιο. On the form θέω cf. Curtius, *Verb.* i. 304, *Gr. Et.* p. 577. It would be better to write θεύω for θέω in Homer, as a proto-Epic form, on the analogy of the Aeolic πνεύω, and the fut. θεύεσθαι.

510. ὃ δέ, a *nominativus pendens*. For similar anacolutha compare B 353, E 135, α 275.

511. ἤθεα, haunts: so the word is used in § 411 of the sties in which the swine sleep, and frequently for “dwelling-places” by Herodotos (v. 15, etc.) νομόν, pasturage.

The swing of the dactylic verse has been universally recognized as harmonizing with the horse's gallop, like Vergil's “Quadrupedante putrem sonitu quatit ungula campum.”

The effect depends not only on the rhythm, but partly on the nasal consonants and the ρ. It is dangerous to lay too great stress however on the rhythm: Mr. Nicholson has pointed out that the passage which in all Homer shews the largest consecutive number of purely dactylic lines (five) occurs in the

ὥς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης,
 τεύχεσι παμφαίνων ὥς τ' ἠλέκτωρ, ἐβεβήκειν
 καγχαλῶν, ταχέες δὲ πόδες φέρον. αἶψα δ' ἔπειτα
 "Ἐκτορα δῖον ἔτετμεν ἀδελφεόν, εὖτ' ἄρ' ἔμελλεν
 στρέψεσθ' ἐκ χώρας, ὅθι ἦ δάριζε γυναῖκί.
 τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής·
 "ἦθεῖ, ἦ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω
 δηθύνων, οὐδ' ἦλθον ἐναΐσιμον, ὥς ἐκέλευες."

515

τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἐκτωρ·
 "δαιμόνι, οὐκ ἂν τίς τοι ἀνὴρ, ὃς ἐναΐσιμος εἴη,
 ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι·
 ἀλλὰ ἐκὼν μεθιεῖς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ
 ἄχνηται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἴσχε' ἀκούω
 πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἵνεκα σείο.
 ἀλλ' ἵομεν· τὰ δ' ὀπίσθεν ἀρεσσόμεθ', αἶ κέ ποθι Ζεὺς
 δῶγ' ἐπουρανίοισι θεοῖς αἰεγενέτησιν
 κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,
 ἐκ Τροίης ἐλάσαντας ἐκνήμιδας Ἀχαιούς."

520

525

description of Patroklos' funeral! (Ψ 166-170.)

513. ἠλέκτωρ the Shiner, i.e. the sun (Curt. *Et.* no. 24; Skt. *ark'-as* = sun); so T 398, ὥς τ' ἠλέκτωρ Ὑπερίων. Mr. Gladstone's explanation, that the word is another form of ἀλεκτρῶν, has not found followers.

514. καγχαλῶν must mean "laughing with self-satisfaction"; so K 565, ψ 1, 59. But in Γ 43 it means "scoffing" (in later Grk. καχάζω: Lat. *cachinnus*).

516. δάριζε, cf. X 127.

518. ἦ μάλα δὴ: Paris exaggerates an imaginary accusation by way of "fishing for a compliment"; a most vivid touch, which is partly lost if we put a note of interrogation at the end (cf. Schol. A, τὸ ἦ πειστικῶς καὶ ἠθικῶς).

519. ἐναΐσιμος both here and in 521 can be expressed by the Lat. *iustus* (here *iusto tempore*). The connecting link is the idea of "proper measure"; cf. ὑπὲρ αἶσαν, 333, etc.

522. ἔργον, what you *effect* in battle: cf. Δ 470, 539.

523. τὸ is of course not the article, but the accusative representing the following object-clause. On the expression κῆρ ἐν θυμῷ Hentze remarks that it virtually means "my heart within me." The

Homeric man half personifies his own thoughts as something distinct from him; hence such phrases as *τίη μοι ταῦτα φίλος διελέξατο θυμός*; *εἶπε πρὸς δὴν μεγάλητορα θυμόν*: compare the expression in the Psalms, "I commune with my heart." It is therefore wrong to compare more or less rhetorical phrases like "in my heart of hearts."

524. ἀκούω must here be subjunctive, as A 80, etc. ὅθ' of course is *ὅτε*, not *ὅτι*.

526. τὰ δέ, "the rest," i.e. the hard words he has had to speak to Paris, now and previously. ἀρεσσόμεθα, I will make up for: exactly as Δ 362.

528. στήσασθαι, set up as the centre of a banquet where the freeing of Troy should be celebrated by libations to the gods. Cf. I 202, κρητῆρα καθίστα. For the middle Paley compares Theokr. vii. 150, κρητῆρ' Ἡρακλῆι γέρων ἐστάσατο Χείρων.

529. ἐλάσαντας, we should have expected the dative: but the "accus. cum infin." construction has begun even in H. to exercise the attractive power which afterwards became so extensive (H. G. § 237-241), aided in this particular case by the obvious ambiguity which would arise from the vicinity of the other dative θεοῖς.

ΙΛΙΑΔΟΣ Η.

Ἕκτορος καὶ Αἴαντος μονομαχία. νεκρῶν ἀναίρεσις.

ὧς εἰπὼν πυλέων ἐξέσσυτο φαίδιμος Ἕκτωρ,
τῷ δ' ἄμ' Ἀλέξανδρος κί' ἀδελφεός· ἐν δ' ἄρα θυμῷ
ἀμφότεροι μέμασαν πολεμίζειν ἠδὲ μάχεσθαι.
ὧς δὲ θεὸς ναύτησιν ἐελδομένοισιν ἔδωκεν

H

The seventh book falls naturally into the two parts indicated by the Greek title. After a short introduction, which really belongs to the preceding book (1-16), the single combat of Aias and Hector occupies more than half the rest (17-312), and is then followed by a distinct section which relates the burning of the dead and the building of the wall round the Greek camp. The two parts must be treated separately, as each has its own difficulties.

The first part may be fairly counted among the best pieces of the Iliad. The casting of the lots is a highly spirited and picturesque scene, and the dialogue between Hector and Aias is admirably characteristic of the two heroes; it is only in the words of Menelaos (see note on 98) that we find anything at variance with the general tone of the epos. It is hardly likely that any doubts would have been suggested as to the genuineness of this part but for the existence of Book III. But if we take it in connexion with that book, the inconsistency of the two is striking. It is in itself somewhat surprising that two duels should be fought on the same day; but when we remember the very remarkable manner in which the first had ended, by an unpardonable violation of a truce made with all possible solemnities, and then find that the second is entered upon by the two parties without apology or reproach, the difficulty is one which

can hardly be explained. Nor can it be smoothed over by the excuse of artistic propriety; for no canon of art will justify what we have before us; a duel which is proposed as a decisive ordeal, designed to finish the war, is succeeded at the distance of a few hours by another which is a mere trial of prowess, entered upon ἐξ ἔριδος, as is expressly declared. This surely approaches near to the limits of an anticlimax. And the sense of inconsistency with the third book is infinitely heightened by the fact that we do find in our text a brief allusion in Hector's words, 69-72, to the violation of the oaths. If this discreditable incident had been absolutely ignored, it might have been possible to explain the fact by saying that the third book, though in the chronological sequence only a few hours distant, is, in fact, to a hearer separated by a much longer interval, so that the whole of the first episode might have been considered to have served its purpose and been forgotten. Hector's almost cynical allusion seems as if designed to exclude this possibility, and to bring the incongruity into the most glaring light.

In any case then we must undoubtedly begin by cutting out these lines, while at the same time it may be remarked that there is in the MSS. what may be a valuable hint to shew that they were not originally to be found here; for in line 73 the reading of all the MSS. is *ὧμῶν μὲν γάρ*, for which editors have accepted the reading of Aristarchos, *ὧμῶν*

οὔρου, ἐπεὶ κε κάμωσιν ἐυξέστης ἐλάτῃσιν
 πόντον ἐλαύνοντες, καμάτῳ δ' ὑπὸ γυῖα λέλυνται,
 ὥς ἄρα τῷ Τρώεσσι ἐλδομένοισι φανήτην.
 ἐνθ' ἐλέτην ὁ μὲν νῖδον Ἀρηιθόοιο ἄνακτος,

5

δ' ἐν γὰρ. It hardly needs pointing out that the δέ is required only if 69-72 stand in the text, while if they be cut out the speech runs on quite naturally with the μὲν γὰρ in 73.

With this omission once made there ceases to be any reason for supposing the author of this episode to have had any knowledge of Γ and Δ; and we have a rational ground for holding that we have here the oldest form of the duel incident, subsequently developed into that between Menelaos and Paris. It is possible, as Christ has suggested, that these two forms of the same idea may have been used at first as alternative passages, the one longer and the other shorter, of which either one, but not both, could be used in making up an Iliad for the purposes of recitation. In any case to a hearer they are separated as they stand by a sufficiently long interval to make their inconsistency the less obvious; but to hold that they were composed in their present form for their present places in a poem conceived from the first as a whole, is hardly within the bounds of reason.

We now pass to the second part of the book, lines 313-482, where the difficulties are of a yet more serious nature. Controversy has long raged round the building of the wall by the Greeks in the tenth year of the siege; Thucydides pointed out the inherent improbability of such a delay, and the words of Ε 31-32 seem to imply that the wall was built when the ships were first drawn up on the land. The fact seems to be that as the wall is not mentioned in the earlier battles, which are all fought out in the open plain, while it is an important element in the part of the story to which we are now coming, it seemed to some rhapsode that a specific account of the way in which it was introduced into the story was required, and that he chose this place for interpolating it; possibly using, as I have suggested on line 340, a piece of older poetry in which the building was described, but at an earlier period of the siege. It has been argued that, though the wall may, according to the tradition, have been built at the time of the first

landing, yet it might with poetical propriety be brought in at this point of a poem which designs to give a complete picture of the siege in the space of a few weeks; just as Priam may thus be defended for not knowing by sight the Greek heroes before the Teichoscopy (see introduction to Γ). But if poetical propriety is to be made the standard, we should look for some more obvious motive for the selection of this point for the first building. The Greeks have met with no reverses sufficient to demand a further defence; and if it be replied that the absence of Achilles would be enough to make them anxious as to their position, it is strange that there should be no allusion to such a feeling in the speech of Nestor, from which it could hardly be absent if the poet had it in his mind. Further, the whole description of the building is very hurried and even obscure, little resembling the style in which an event of importance to the future of the story is generally told. On the other hand there are passages against which in themselves no serious objection can be raised; the burying of the dead, the Trojan assembly, and the description of the primitive market with which the book ends. I see no reason why these should not all be pieces of the original story, not very artistically joined together by passages which are chiefly made up of lines from other parts of the Homeric poems, and contain a good many obvious interpolations, including a long one which was unanimously condemned by the judgment of antiquity (442-464). Hence arises an obscurity in the chronological sequence of the days which can hardly be paralleled in Homer.

1. *πυλέων*, Bentley conj. *πόλεως* or *ρα πυλέων*, as the gen. plur. fem. in *-εων* is almost always counted as a single syllable. The only exceptions appear to be M 340 *καὶ πυλέων* and φ 191 *ἐκτὸς θυρέων*. (He should however have rather suggested *πόλιος*, as *πόλεως* is not found in H. except as a variant in one or two passages, Δ 168, Γ 52.)

5. There is the same variation in the MSS. here between *ἐπεὶ κε κάμωσιν* and

Ἄρην ναιετάοντα Μενέσθιον, ὃν κορυνήτης
 γέιναιτ' Ἀρηίθοος καὶ Φυλομέδουσα βοῶπις· 10
 Ἐκτωρ δ' Ἡιονῆα βάλ' ἔγχρ' ὀξυόεντι
 αὐχέν' ὑπὸ στεφάνης ἐυχάλκου, λῦσε δὲ γυῖα.
 Γλαῦκος δ' Ἴππολόχοιο παῖς, Λυκίων ἀγὸς ἀνδρῶν,
 Ἴφίνοον βάλε δουρὶ κατὰ κρατερὴν ὕσμινην 15
 Δεξιάδην, Ἴππων ἐπιάλμενον ὠκείων,
 ὦμον· ὁ δ' ἐξ Ἴππων χαμάδις πέσε, λύντο δὲ γυῖα.
 τοὺς δ' ὥς οὖν ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,
 Ἀργεῖους ὀλέκοντας ἐνὶ κρατερῇ ὕσμινῃ,
 βῆ ῥα κατ' Οὐλύμποιο καρήνων ἀΐξασα
 Ἴλιον εἰς ἱερήν. τῇ δ' ἀντίος ὦρνυτ' Ἀπόλλων 20
 Περγάμου ἐκκατιδών, Τρώεσσι δὲ βούλετο νίκην.
 ἀλλήλοισι δὲ τῷ γε συναντέσθην παρὰ φηγῶ·
 τὴν πρότερος προσέειπεν ἄναξ Διὸς υἱὸς Ἀπόλλων·
 “τίπτε σὺ δὴ αὖ μεμανῖα, Διὸς θύγατερ μεγάλιοι,
 ἧλθες ἀπ' Οὐλύμποιο, μέγας δέ σε θυμὸς ἀνῆκεν; 25
 ἦ ἴνα δὴ Δαναοῖσι μάχης ἑτεραλκεία νίκην

ἐπεὶ κεκάμωσιν as in A 168. Aristarchos seems to have preferred the former, as Ariston. says ἐν τισι γράφεται ἐπὶ τὴν· ἐὰν δὲ οὕτως ἔχῃ, προεκτετέον ὑφ' ἐν, κεκάμωσι, ὡς λελάχωσι.

6. πόντον ἐλαύνοντες, here only for the frequent phrase (in Od.) ἄλα τύπτοντες. Schol. A mentions a variant ἐρέσσοντες.

9. For the title κορυνήτης see line 138, and for the difficulties involved in the legend, 149.

10. βοῶπις is used of a mortal as in I 144, where see the note.

12. στεφάνῃ seems to be merely one of the numerous synonyms for the helmet: see K 30, ἐπὶ στεφάνῃν κεφαλῇφιν ἀείρας θήκατο χαλκείην. It can hardly mean any special part, as here it covers the neck, while in A 96 it goes over the forehead. There is no archaeological evidence of anything that can be called the “brim” of the helmet. For λῦσε Ar. read λύντο, as in 16.

15. ἐπιάλμενον, compare E 46; the aor. part. here is a reason against regarding ἐπιβησόμενον there as a future; it can only mean, “just mounted” on his chariot.

17. The Argives appear to be routed after their success in E with very little trouble; but this is no doubt in order

to avoid the monotony of fighting. The ἀριστεία of Diomedes, having been fully developed, is now dropped. The turning of the battle—which here has no great effect upon the story—is told in a condensed form; 17-18 = E 711-12, 19 = B 167, 21 = Δ 508.

22. φηγῶ, the oak tree near the Skaian gate, see on E 693.

25. θυμὸς ἀνῆκεν: this phrase, which is peculiar to the Iliad, occurs only here and Φ 395 without an infinitive expressing the aim. The passage in Φ seems to be a reminiscence of the present lines.

26. The epithet ἑτεραλκῆς occurs only with νίκη, except in O 738, where we have ἑτεραλκεία δῆμον. The idea in all cases seems to be “a victory giving might to the other side,” i.e. turning the tide of battle, ὅταν οἱ νικῶντες νικῶνται, ἢ ὅταν οἱ πρῶτον νικηθέντες νικήσωσιν, Schol. A; in O the δῆμος is a reserve to change the tide of war. It is easy to see how from this meaning is derived the use of ἑτεραλκῆς in later Greek (Herod.) in the sense of *anceps pugna*, a battle where the tide keeps turning. This however cannot be deduced from either of the alternatives which have been proposed—(1) “decisive” victory, giving might to one only of the two parties; (2) victory “of other strength,” i.e. won by divine interfer-

δῶς, ἐπεὶ οὐ τι Τρῶας ἀπολλυμένους ἐλεαίρεις.
 ἀλλ' εἴ μοί τι πίθοιο, τό κεν πολὺ κέρδιον εἴη·
 νῦν μὲν παύσωμεν πόλεμον καὶ δηιοτῆτα
 σήμερον· ὕστερον αὐτε μαχήσονται, εἰς ὃ κε τέκμων
 Ἰλίου εὕρωσιν, ἐπεὶ ὥς φίλον ἔπλετο θυμῷ
 ἱμῖν ἀθανάτησι, διαπραθέειν τόδε ἄστυ."

τὸν δ' αὐτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 "ὦδ' ἔστω, ἐκάεργε· τὰ γὰρ φρονέουσα καὶ αὐτὴ
 ἦλθον ἀπ' Οὐλύμποιο μετὰ Τρῶας καὶ Ἀχαιούς.
 ἀλλ' ἄγε, πῶς μέμονας πόλεμον καταπαυσέμεν ἀνδρῶν;"
 τὴν δ' αὐτε προσέειπεν ἄναξ Διὸς υἱὸς Ἀπόλλων·
 "Ἐκτορος ὄρσωμεν κρατερὸν μένος ἵπποδάμοιο,
 ἦν τινά που Δαναῶν προκαλέσσεται οἰόθεν οἶος

30

ence (Mr. Monro; in O 738 "a people to gain fresh help from"). We may compare for the sense of *ἕτερος* in composition *Zeus ἑτερορρεπής*, Aesch. *Supp.* 408; *ἑτερόρροτος* = "ambiguous, uneven," and the only other compound of *ἕτερος* in Homer (in a rather late passage, however) *ἑτερήμερος*, "changing from day to day," λ 303. Compare also Aesch. *Pers.* 950.

28. This line is a simple but good instance of the way in which the conditional sentence has been formed from two originally independent paratactic clauses. The optative in what we now call the "protasis" has its original meaning of a *wish*; the apodosis is added to shew the result of the wish, with *κεν* to refer back, "in that case." Thus the line really means "Ah would that thou mightest hearken to me! Then it would be far better" (L. Lange, EI, p. 52); and we might even put a colon instead of a comma after *πίθοιο*.

30. *τέκμων*, properly a thing established; hence, as in A 526, the determination, settling of a resolve; or, as here, a fixed goal, a limit of destiny. This is illustrated by l. 70 below, "Zeus settles an appointed time, against which you are to take Troy or yourselves be vanquished." Hence, as Buttmann remarks, comes the later sense of "foretelling by a sign"; for one who foretells an event by personal divine knowledge, like Kirke (κ 563, λ 111), "appoints," "destines" it to mortals; to a god the two are identical. In N 20 Poseidon ἔκετο *τέκμων*, *Αἰγύς*, i.e. "the goal which he had set for his journey"; II 472 τοῦ

εὔρετο *τέκμων*, "attained the end at which he aimed." The only question which can arise on the present passage is whether *τέκμων* means "the limit set by fate for Ilios," or "the goal set for themselves by the Greeks with regard to Ilios." Ameis, on the analogy of II 472, accepts the latter interpretation. There however the verb is *εὔρετο* in the middle, which makes some difference (*v.* however δ 374), while here it is in the active; and the similarity of l. 70 seems decisive in favour of the former: "let them fight on" (the fut. gives the sense "for all I care") "till they find out by experience the limit set by fate for Ilios." So I 48, 418.

32. For *ἀθανάτησι* Aristophanes read *ἀμφοτέρησι*, Zenod. *ἀθανάτοισι*.

36. For *μέμονα* with fut. infin. cf. B 544, ο 522, etc. The pres. and aor. infinitives are however rather more common.

39. *οἰόθεν οἶος*, which recurs l. 226, is, with *αἰνῶθεν αἰνῶς*, 97, a phrase peculiar to this book, and hard to explain. Of *αἰνῶθεν αἰνῶς* we can only say that it is a case of emphasis produced by the familiar resource of reduplication, as in *μέγας μεγαλωστί*, *ὄψιμον ὄψιτέλεστον*: no one has succeeded in explaining why the local suffix *-θεν*, with its very definite signification, should be used for the purpose. In *οἰόθεν οἶος* the meaning seems to be "man to man," and the repetition will then have a ground beyond mere emphasis. Bentley suggested *οἶον*, Döderlein *οἶφ* (with *μαχέσασθαι*); and either of these would make the phrase a little more intelligible. The closest analogy is perhaps to be

ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηιοτήτι· 40
 οἱ δέ κ' ἀγασσάμενοι χαλκοκνήμιδες Ἀχαιοὶ
 οἶον ἐπόρσειαν πολεμίζειν Ἑκτορι δίῳ."
 ὧς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
 τῶν δ' Ἑλενος, Πριάμοιο φίλος παῖς, σύνθετο θυμῷ
 βουλὴν, ἣ ῥα θεοῖσιν ἐφήνδανε μητιόωσιν. 45
 στή δὲ παρ' Ἑκτορ' ἰὼν καὶ μιν πρὸς μῦθον ἔειπεν·
 "Ἑκτορ υἱὲ Πριάμοιο, Διὶ μῆτιν ἀτάλαντε,
 ἦ ῥά νύ μοί τι πίθοιο; κασίγνητος δέ τοί εἰμι·
 ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιούς,
 αὐτὸς δὲ προκάλεσσαι Ἀχαιῶν ὅς τις ἄριστος 50
 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηιοτήτι·
 οὐ γάρ πώ τοι μοῖρα θανεῖν καὶ πότμον ἐπισπεῖν.
 ὧς γὰρ ἐγὼν ὅπ' ἄκουσα θεῶν αἰγιγενετάων."
 ὧς ἔφαθ', Ἑκτωρ δ' αὖτε χάρη μέγα μῦθον ἀκούσας,
 καὶ ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας, 55
 μέσσον δουρὸς ἐλών· τοὶ δ' ἰδρύνθησαν ἅπαντες.
 κὰδ δ' Ἀγαμέμνων εἷσεν ἐνκνήμιδας Ἀχαιούς.
 κὰδ δ' ἄρ' Ἀθηναίη τε καὶ ἀργυρότοξος Ἀπόλλων
 ἐξέστην ὄρνισιν ἑοικότες αἰγυπιοῖσιν
 φηγῷ ἐφ' ὑψηλῇ πατρὸς Διὸς αἰγυόχοιο, 60

found in αὐτὸς ἀφ' αὐτοῦ, αὐτὸς καθ' αὐτόν. Phrases like ἄλλοθεν ἄλλος, B 75, have only a superficial resemblance, as in them each word has its distinct and separate meaning.

41. ἀγασσάμενοι, either "admiring" his chivalry, or "jealous" of their honour (cf. Ψ 639 ἀγασσάμενοι περὶ νίκης—a doubtful line however), "grudging" him the advantage. Observe the change of mood in ἐπόρσειαν, these two lines being added independently, and expressing the remoter result.

44. θυμῷ, i.e. not by the outer ear, but by his power as a soothsayer, Z 76.

48. For a wish expressed by the (potential) optative in a question cf. Δ 93. The clause is virtually a protasis of which the apodosis is here the imper. κάθισον, as in Δ τλαίης κεν (L. Lange, EI, p. 75).

53. This line was athetized by Ar. on the ground that Helenos had understood the counsel of the gods only διὰ τῆς μαντικῆς. This is a frivolous objection; prophets have always been accustomed themselves to describe the divine ad-

monitions as a voice speaking to them, even when the outer world gives a different name to the communication. The previous line, though not rejected by Ar., is open to far graver objection. For it corresponds to nothing in the words of Athene or Apollo above, and seems quite inconsistent with Hector's words in 77, to say nothing of his behaviour in 216.

54-6 = Γ 76-8. The joy of Hector is rather less appropriate here than in Γ.

59. There can be no doubt that the gods are supposed by the poet to take the forms of birds. Some have understood ἑοικότες to mean "after the manner," not "in the likeness," of birds; a translation which might be supported by B 337. But there is certainly no gain of dignity in supposing the gods to sit in human form at the top of a high tree. A similar transformation of Athene into a swallow takes place in χ 240. The explanation of one Scholiast, ὡς ἐφίξει ὄρνεον φυνῷ, οὕτω καὶ αὐτοὶ ῥαδίως ἐκαθέστησαν, is hardly likely to gain much acceptance.

ἀνδράσι τερπόμενοι· τῶν δὲ στίχες εἴατο πυκναί,
 ἀσπίσι καὶ κορύθεσσι καὶ ἔγχεσι πεφρικυῖαι.
 οἷη δὲ Ζεφύριοι ἐχεύατο πόντον ἐπὶ φρίξ
 ὀρνυμένοιο νέον, μελάνει δέ τε πόντος ὑπ' αὐτῆς,
 τοῖαι ἄρα στίχες εἴατ' Ἀχαιῶν τε Τρώων τε
 ἐν πεδίῳ. Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπεν·
 “κέκλυτέ μεν, Τρῶες καὶ ἐνκνήμιδες Ἀχαιοί,
 ὄφρ' εἴπω, τὰ με θυμὸς ἐνὶ στήθεσσι κελεύει.
 ὅρκια μὲν Κρονίδης ὑψίζυγος οὐκ ἐτέλεσσαν,
 ἀλλὰ κακὰ φρονέων τεκμαίρεται ἀμφοτέροισιν,
 εἰς ὃ κεν ἡ ὑμεῖς Τροίην εὐπυργον ἔλῃτε,
 ἡ αὐτοὶ παρὰ νηυσὶ δαμείετε ποντοπόροισιν.
 ὑμῖν μὲν γὰρ ἔασιν ἀριστῆες Παναχαιῶν·
 τῶν νῦν ὃν τινα θυμὸς ἐμοὶ μαχέσασθαι ἀνώγει,
 δεῦρ' ἵτω ἐκ πάντων πρόμος ἔμμεναι Ἐκτορι δίῳ.

65

70

75

63. φρίξ, lit. “shudder,” the ripple before a rising wind. Cf. φρίξ μέλαινα δ 402, Φ 126, and for the gen. Ζεφύριοι, ὑπὸ φρικὸς Βορέω Ψ 692.

64. Aristarchos read πόντον ὑπ' αὐτῇ, taking μελάνει as transitive. There was another reading πόντος ὑπ' αὐτὸν (sc. Ζέφυρον). The reading of the text seems to be eclectic, but it is strongly supported by μ 406, ἤχλυσε δὲ πόντος ὑπ' αὐτῆς. Ar. was no doubt led to read πόντον by the fact that verbs in -άνω and -αίνω are almost always transitive in Homer. We have however in Τ 42 κυδάνω intr. by the side of the trans. use in Ξ 73, and so ἰζάνω is intrans. except in Ψ 258. Curtius (*Vb.* i. 265) remarks moreover that μελάνω appears to be formed as a denominative from the noun-stem μελαν-, in which case the analogy of verbs where -αν- is a formative of the present stem would not hold; but it may come directly from the root; cf. μολ-ώνω by μόλος, which are doubtless connected (*Et.* no. 551).

69-72. These lines, which must refer to the violation of the truce in Δ, are rejected by a large proportion of critics, and seem intolerable in the present place (see the introduction to this book). For the meaning of τεκμαίρεται εἰς ὃ κε, see on l. 30. It is not at all necessary to supply κακὰ after τεκμαίρεται: the object of the verb, as there indicated, is the whole relative clause εἰς ὃ κε, etc., “appoints us a limit, viz. until.”

72. The MSS all give δαμείετε. Some

have taken this to be an opt., but there is no analogy whatever for such a form. The best attested form of the subj. is δαμήετε, which is restored by Bekker and La Roche. A full statement of the general question between εἰ and ἡ is given by Mr. Monro, *H. G.* p. 316, App. C. Christ however holds that the forms with εἰ really represent an old subjunctive in -ιω, analogous to the Doric and Sanskrit futures κρυψίω *bhōtsjamī* (*Rhein. Mus.* xxxvi. 28). He has however to alter the MS. reading in many passages where it gives ἡ before ε and η. In the conflict of traditional testimony it can only be said that his view is sufficiently probable to justify us in retaining the MS. reading here. See on εἷη in 340.

73. The MSS. give μὲν, for which Ar. read δ' ἐν. There can be little doubt that μὲν was the original reading, only changed to δ' ἐν after the interpolation of 69-72.

74. For νῦν ὃν τινα Didymus mentions a variant εἰ καὶ τινα. ἀνώγει, so MSS.; La Roche reads ἀνώγη: he points out that the use of the subjunctive is invariable after ὅς τις, where used, as here, to express a supposition: A 230, N 234 and often (except apparently β 114). In such a point the MS. reading is of no authority.

75. The Alexandrian critics took offence at Hector applying to himself the epithet δῖος. It will however be felt by any one who is in sympathy with the

ὦδε δὲ μυθέομαι, Ζεὺς δ' ἄμμ' ἐπὶ μάρτυρος ἔστω·
 εἰ μὲν κεν ἐμὲ κείνος ἔλῃ ταναήκει χαλκῷ,
 τεύχεα συλήσας φερέτω κοίλας ἐπὶ νῆας,
 σῶμα δὲ οἵκαδ' ἐμὸν δόμεναι πάλιν, ὅφρα πυρός με
 Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα. 80
 εἰ δέ κ' ἐγὼ τὸν ἔλω, δῶν δέ μοι εὖχος Ἀπόλλων,
 τεύχεα συλήσας οἴσω προτὶ Ἴλιον ἱρὴν
 καὶ κρεμόω προτὶ νηὸν Ἀπόλλωνος ἐκάτοιο,
 τὸν δὲ νέκυν ἐπὶ νῆας εὐστέλμους ἀποδώσω,
 ὅφρα ἔταρχύσωσι κάρη κομόωντες Ἀχαιοὶ 85
 σῆμά τέ οἱ χεύωσιν ἐπὶ πλατεὶ Ἑλλησπόντῳ·
 καὶ ποτέ τις εἴπησι καὶ ὀψιγόνων ἀνθρώπων,
 νηὶ πολυκλήιδι πλέων ἐπὶ οἴνοπα πόντον·
 ἄνδρὸς μὲν τόδε σῆμα πάλαι κατατεθνηῶτος,
 ὃν ποτ' ἀριστεύοντα κατέκτανε φαίδιμος Ἔκτωρ.
 ὥς ποτέ τις ἑρέει· τὸ δ' ἐμὸν κλέος οὐ ποτ' ὀλεῖται."
 ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ·
 αἶδεσθεν μὲν ἀνήνασθαι, δεῖσαν δ' ὑποδέχθαι. — *note repetition*
 ὄψ' ἐ δὲ δὴ Μενέλαος ἀνίστατο καὶ μετέειπεν

heroic age that this is no more than a somewhat naïve touch of self-consciousness such as is quite characteristic of Hector. *δῖος* indeed is in Homer little more than an epithet of ordinary courtesy. Hentze however remarks that the only other instance in Homer where a speaker alluding to himself by his own name adds a laudatory epithet is in *Θ* 22, where Zeus calls himself Ζῆν' ὑπατον μῆστωρα. We may compare Vergil's "Sum pius Aeneas."

76. ἐπὶ μάρτυρος, so A, as two words: cf. B 302 for the form μάρτυρος. The other MSS. give ἐπιμάρτυρος, which may be defended by the analogy of ἐπιβούκολος, ὑφηνόχος, etc.: see Z 19. The sense is the same in either case.

79. δόμεναι: for the infin. used for the imper. of the third person see on Γ 285, Z 92; H. G. § 241.

85. ταρχύσωσι, cf. II 456, 674. The word is connected with τάρχος, and probably with τέρσεν, *torreo* (Curtius, *Et.* p. 729), and must therefore mean something more than simple burying. Helbig (*Hom. Epos*, pp. 42, 43) suggests with great probability that it alludes to some process of partial mummification, such as seems to have been used on the bodies found at Mykenai; most likely

by the use of honey as a preservative. This was known in Babylon in early times, and was used when Agesilaos the Spartan king died in Egypt. The custom of placing pots of honey on the bier (see Ψ 170) may be a relic of this forgotten usage.

87. For καὶ ποτέ τις εἴπησι followed by ὥς ποτέ τις ἑρέει cf. Z 459. The difference between subj. and future is only that the former expresses a confident assurance in the speaker's mind, connected with the suppositions he has been making; while the future simply makes an assertion independently of the manner in which the speaker regards it as connected with himself. It is well known that there are several ancient grave-mounds on the shore of the Hellespont (examined by Dr. Schliemann, see his *Ilios*); these no doubt suggested the speech of Hector.

94. ὄψ' ἐ δὲ δὴ is the regular complement of the formal line 92 in books H-I, where the two go together six times; and so twice in the *Odyssey* (η 155, υ 321), but not elsewhere in Homer. Indeed the word ὄψ' occurs eighteen times in these three books and the *Odyssey*, against three times in the rest of the *Iliad* (once each in Δ, Π, Φ).

νέικει ὀνειδίζων, μέγα δὲ στεναχίζετο θυμῷ·
 “ὦ μοι, ἀπειλητῆρες, Ἀχαιῖδες, οὐκ ἐτ’ Ἀχαιοί·
 ἦ μὲν δὴ λῶβη τάδε γ’ ἔσsetαι αἰνόθεν αἰνώως,
 εἰ μὴ τις Δαναῶν νῦν Ἑκτορος ἀντίος εἷσιν.
 ἀλλ’ ὑμεῖς μὲν πάντες ὕδωρ καὶ γαῖα γένοισθε,
 ἦμενοι αὖθι ἕκαστοι ἀκηριοί, ἀκλεές αὐτῶς·
 τῷδε δ’ ἐγὼν αὐτὸς θωρήξομαι· αὐτὰρ ὑπερθεῖν
 νίκης πείρατ’ ἔχονται ἐν ἀθανάτοισι θεοῖσιν.”

95

100

ὥς ἄρα φωνήσας κατεδύσετο τεύχεα καλὰ.
 ἔνθα κέ τοι, Μενέλαε, φάνη βιότοιο τελευτῇ
 Ἑκτορος ἐν παλάμῃσιν, ἐπεὶ πολὺ φέρτερος ἦεν,
 εἰ μὴ ἀναΐξαντες ἔλον βασιλῆες Ἀχαιῶν·
 αὐτὸς τ’ Ἀτρεΐδης εὐρὺν κρείων Ἀγαμέμνων

105

95. For νέικει ὀνειδίζων there was a variant, perhaps conjectural but very plausible, νέικε, which Didymus mentions as occurring in “some of the notes” (ἐν τισι τῶν ὑπομνημάτων) of Aristarchos. It will stand for νέικεε, added asyndetically as a continuation of μετέειπεν. (For these “notes,” which were regarded as of inferior authority to the συγγράμματα or dissertations, see Ludwig, p. 24.)

96. See B 235. This quotation from Thersites intensifies the singular contrast between the whole of the present address and the tone of courteous regret which is elsewhere so characteristic of the attitude of Menelaos towards the Greeks. For αἰνόθεν αἰνώως see on line 39.

99. The line is a curse, “May you rot away to the elements of which you were made.” The legend that man was formed out of water and clay is very common; e.g. in Hesiod, *Opp.* 61, when Zeus creates Pandora, he commands Hephaistos γαῖαν ὕδει φύρειν; and the same idea occurs in the lines quoted by Schol. A from Xenophanes, which are to be read

πάντες γὰρ γαίης τε καὶ ὕδατος ἐκγενόμεσθα·
 ἐκ γαίης γὰρ πάντα, καὶ εἰς γῆν πάντα
 τελευτᾷ.

100. ἀκλεές, neuter, adverbially. Others write ἀκλέες, nom. plur. by hyphaeresis for ἀκλεές, which perhaps has sufficient analogy to support it. See H. G. § 105, 4; Buttmann, *Lexil.* 296.

101. τῷδε, dative as with μάχεσθαι, etc.

102. πείρατα: it is hard to say whether

in this and similar phrases the word has an abstract sense, “the issues of battle,” or a physical, “the rope-ends” (see μ 51, 162); the contending armies being regarded as puppets pulled this way and that by the powers above, who thus become “wire-pullers” in the most modern sense. The latter explanation, which was adopted by Ar. (Schol. N 359), though at variance with the general Homeric conception of the gods, who do not usually need such grossly corporeal means of influence, seems to be indicated by phrases like κατ’ ἴσα μάχην ἐτάνυσσε Κρονίων A 336, εἰ δὲ θεὸς περ ἴσον τείνειεν πολέμου τέλος T 101, ἔριδα κρατερὴν ἐτάνυσσε Κρονίων II 662, αἰνοτάτην ἔριδα πολέμοιο τάνυσσαν Z 389: as well as in the very difficult lines

τοὶ δ’ ἔριδος κρατερῆς καὶ ὁμοίου πολέμοιο
 πείραρ ἐπαλλάξαντες ἐπ’ ἀμφοτέροισι τάνυσσαν,

N 358-9. We may perhaps compare the symbolical action of the Ephesians, when they connected the temple of their goddess by a rope with the city walls to enable her to help the defenders (Herod. i. 26), and of Polykrates who dedicated Rheneia to Apollo by binding it to Delos with a chain. The phrases in question are therefore perhaps to be regarded as conventional survivals from a more primitive stage of religious belief which did not die out till a later period from the region of popular superstition.

104. βιότοιο τελευτῇ, γράφεται καὶ θανάτοιο τελευτῇ, Did. (Vergil’s “mortis metae,” *Aen.* xii. 546).

δεξιτερῆς ἔλε χειρός, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

“ ἀφραίνεις, Μενέλαε διοτρεφές, οὐδέ τί σε χρὴ
ταύτης ἀφροσύνης· ἀνὰ δὲ σχέο κηδόμενός περ, 110
μηδ' ἔθελ' ἐξ ἔριδος σεῦ ἀμείνوني φωτὶ μάχεσθαι,

Ἐκτορι Πριαμίδῃ, τόν τε στυγέουσι καὶ ἄλλοι.
καὶ δ' Ἀχιλεὺς τούτῳ γε μάχῃ ἐνι κυδιανείρῃ
ἔρριγ' ἀντιβολῆσαι, ὃ περ σέο πολλὸν ἀμείνων.
ἀλλὰ σὺ μὲν νῦν ἵξεν ἰὼν μετὰ ἔθνος ἐταίρων, 115
τούτῳ δὲ πρόμον ἄλλον ἀναστήσουσιν Ἀχαιοί.

εἴ περ ἀδειῆς τ' ἐστὶ καὶ εἰ μόθου ἔστ' ἀκόρητος,
φημί μιν ἀσπασίως γόνυ κάμψειν, αἶ κε φύγησιν *idiomatic*
δήλου ἐκ πολέμοιο καὶ αἰνῆς δημοτῆτος.”

ὧς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἥρως, 120
αἵσιμα παρειπών· ὃ δ' ἐπείθετο. τοῦ μὲν ἔπειτα

γηθόσσυνοι θεράποντες ἀπ' ὧμων τεύχε' ἔλουντο·

Νέστωρ δ' Ἀργείοισιν ἀνίστατο καὶ μετέειπεν·

“ ὦ πόποι, ἦ μέγα πένθος Ἀχαιίδα γαίαν ἰκάνει·

ἦ κε μέγ' οἰμῶξειε γέρων ἱππηλάτα Πηλεὺς, — *a familiar quat* 125
ἐσθλὸς Μυρμιδόνων βουληφόρος ἡδ' ἀγορητής,
ὅς ποτέ μ' εἰρόμενος μέγ' ἐγήθεεν ὃ ἐνὶ οἴκῳ,

108. For δεξιτερῆς . . . χειρός Bentley would read δεξιτερῇν χεῖρα, on account of *Fépos*: cf. Ξ 137, Ω 671, α 121, etc.

109. This use of *χρῆ* with the gen. is elsewhere confined to the *Odyssey*. The form regularly used in this construction in the *Iliad* is *χρεώ*. For ἀνὰ δ' ἵσχεο Herodianus and apparently Ar. read ἀνὰ δὲ σχέο or ἀν δὲ σχέο.

111. ἐξ ἔριδος, “virtually ‘to fight a match,’” lit. to fight a battle arising from mere rivalry: cf. δ 343 ἐξ ἔριδος Φιλομηλεῖδῃ ἐπάλασεν ἀναστάς, A 8 ἐριδι ξυνέηκε μάχεσθαι.

113-14. We have no incident in the *Iliad* to which these lines can refer; indeed they contradict I 352. They can only be explained as a rhetorical exaggeration used at the moment for a special purpose. Ar. appears, according to Didymos, to have read τούτῳ γε and ἀντιμολῆσαι, and to have suggested δ καὶ μέγα φέρτατός ἐστιν in place of δ περ σέο πολλὸν ἀμείνων, which he considered rude to Menelaos.

117. The short α of ἀδειῆς is against the usage of the Homeric poems, which have retained the original δF of δFέος and its compounds. As an emendation

Ahrens has suggested εἰ πέρ τ' ἀδFειῆς καὶ αἰεῖ: others have preferred to regard 117-119 as an interpolation, the last couplet being made up of reminiscences of T 72-3 and E 409. The repetition δηλου . . . δημοτῆτος occurs only here and 174; it is especially disagreeable in view of the fact that δημοτῆς regularly means the general engagement, not a single combat. See on I 20. For γόνυ κάμπτειν “to take rest,” cf. also ε 453. The phrase is common in tragedy.

120. See on Z 61.

125. When Gelon demanded the command of the Greek army from the embassy who had come to ask his help against the Persians, Syagros the Spartan envoy replied “ἦ κε μέγ' οἰμῶξειεν ὁ Πελοπίδης Ἀγαμέμνων, πυθόμενος Σπαρτιάτας τὴν ἡγεμονίην ἀπαραιρῆσθαι ὑπὸ Γέλωνός τε καὶ Σπυρκοσίῳ.” This is evidently an adaptation of the present line, and is an interesting proof of the date to which the consciousness survived that a short vowel, at least before a liquid, could be lengthened by the ictus alone. For the visit of Nestor to Peleus, when enlisting the Greek army, see A 765 sqq.

127. Zenod. appears to have read ὅς

πάντων Ἀργείων ἐρέων γενεήν τε τόκον τε.
 τοὺς νῦν εἰ πτώσσοντας ὑφ' Ἑκτορι πάντας ἀκούσαι,
 πολλά κεν ἀθανάτοισι φίλας ἀνὰ χεῖρας ἀείραι 130
 θυμὸν ἀπὸ μελέων δύναι δόμον Ἄιδος εἶσω.
 αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,
 ἦβῶμ', ὥς ὅτ' ἐπ' ὠκυρόφῳ Κελάδοντι μάχοντο
 ἀγρόμενοι Πύλιοί τε καὶ Ἀρκάδες ἐγχεσίμωροι, 135
 Φειᾶς παρ τείχεσσιν, Ἰαρδάνου ἀμφὶ ῥέεθρα.
 τοῖσι δ' Ἐρευθαλίων πρόμος ἴστατο, ἰσόθεος φῶς,
 τεύχε' ἔχων ὅμοισιν Ἀρηιθόιο ἀνακτος,
 δίου Ἀρηιθόου, τὸν ἐπὶ κλησιν κορυνήτην
 ἄνδρες κίκλησκον καλλιζωνοὶ τε γυναῖκες,
 οὔνεκ' ἄρ' οὐ τόξοισι μαχέσκετο δουρί τε μακρῷ, 140
 ἀλλὰ σιδηρεῖη κορύνῃ ῥήγνυσκε φάλαγγας.
 τὸν Λυκόοργος ἔπεφνε δόλῳ, οὗ τι κράτει γε,
 στενωπῷ ἐν ὁδῷ, ὅθ' ἄρ' οὐ κορύνῃ οἱ ὄλεθρον

ποτε μειρόμενος μεγάλ' ἔστανε, taking μειρόμενος as "being parted from his son." But, as Didymos points out, such a sense of μεῖρεσθαι is not Homeric. The reading, if admissible, would have the advantage of avoiding the awkward repetition of *ειρόμενος* . . . ἐρέων, but would lose the essential contrast between *οἰμώξευε* and *ἐγήθεε* (see Ludwig, i. 275; Aristonikos on I 616).

128. *τόκον*, "birth," i.e. parentage: apparently a more special term than *γενεή*, family. The word recurs in this phrase again in O 141, o 175, and in both it may have the same meaning, though there is a possible alternative, "offspring." This does not suit the present passage, though the Scholiasts put it forward (*πατέρα καὶ παῖδα*, Schol. A), and it was the prevalent meaning in later Greek (e.g. *Ὀδύππου τόκος*, Aesch. *Sept.* 372, 407). The only remaining instances of the word in Homer are T 119, P 5, both times in the physical sense of "childbearing." Cf. T 203, *ἔδμεν δ' ἀλλήλων γενεήν, ἔδμεν τε τοκῆας*.

129. This is the only case in Homer of the construction of *ἀκούειν* with acc. and participle, so common in later Greek. *πεύθομαι* is used in the same way only in δ 732.

130. In his "corrected commentaries" (*ἐν τοῖς ἐξητασμένοις*, see Ludwig i. 19, Lehrs p. 22) Ar. read *βαρείας χεῖρας*, "hands heavy with age."

135. This passage can hardly be reconciled with geographical facts. Φειά is no doubt the same as *Φεαί* (o 297) in Elis; but there is nothing known of a Keladon or Iardanos anywhere near that town, nor, it would seem, are there any rivers that could correspond. Strabo wrote *Ἀκίδοντι* for *Κελάδοντι*, *Χάας* for Φειᾶς. Pausanias, v. 5, 9, identifies the Iardanos with the Akidas, on the authority of "a certain Ephesian." Ar. took *κελάδοντι* as an attribute of the Iardanos. The authorities and their various elucidations will be found in Ebeling's *Lexicon*, s.v. *Κελάδων*; it is clear that nothing short of the excision of 135 as copied from γ 292 with a reminiscence of o 297 (Christ), or a general assertion of an interpolator's incapacity (Köchly), will obviate the inconsistency. The cicerones of Olympia identified one of the scenes on the chest of Kypselos with this battle (Paus. v. 18, 6).

142. This Lykurgos is included in the list of early Arkadian kings given by Pausanias (viii. 4, 10), who further mentions the "narrow way" which was pointed out as the scene of the death of Areithoos, and was even adorned with his tomb (viii. 11, 4). This is no doubt however founded upon the Epic, rather than upon genuine local tradition. The *στενωπὸς ὁδός* evidently implies a pass so narrow as not to allow the *κορυνήτης* room to swing his club.

χραῖσμε σιδηρεΐη· πρὶν γὰρ Λυκόοργος ὑποφθὰς
 δουρὶ μέσον περόνησεν, ὃ δ' ὑπτίος οὔδεις ἐρείσθη· 145
 τεύχεα δ' ἐξενάριξε, τά οἱ πόρε χάλκεος Ἄρης.
 καὶ τὰ μὲν αὐτὸς ἔπειτα φόρει μετὰ μῶλον Ἄρης·
 αὐτὰρ ἐπεὶ Λυκόοργος ἐνὶ μεγάροισιν ἐγήρα,
 δῶκε δ' Ἐρευθαλίῳ φίλῳ θεράποντι φορῆναι.
 τοῦ ὃ γε τεύχε' ἔχων προκαλίζετο πάντας ἀρίστους· 150
 οἱ δὲ μάλ' ἐτρόμεον καὶ ἐδείδισαν οὐδέ τις ἔτλη·
 ἀλλ' ἐμὲ θυμὸς ἀνῆκε πολυτλήμων πολεμίζειν
 θάρσει ^ἡφ, γενεῇ δὲ νεώτατος ἔσκον ἀπάντων.
 καὶ μαχόμεν οἱ ἐγώ, δῶκεν δέ μοι εὖχος Ἀθήνη.
 τὸν δὴ μήκιστον καὶ κάρτιστον κτάνον ἄνδρα· 155
 πολλὸς γάρ τις ἔκειτο παρήορος ἔνθα καὶ ἔνθα.
 εἴθ' ὥς ἡβώοιμι, βίη δέ μοι ἔμπεδος εἴη·
 τῷ κε τάχ' ἀντήσσει μάχης κορυθαίολος Ἔκτωρ.
 ὑμέων δ' οἷ περ ἔασιν ἀριστῆες Παναχαιῶν,
 οὐδ' οἱ προφρονέως μέμαθ' Ἐκτορος ἀντίον ἐλθεῖν." 160

149. It is clear that if the now aged Nestor took the armour in question in his early youth (153) from the man who had it from Lykurgos in *his* old age, the Areithoos from whom Lykurgos took it cannot by any reasonable chronology have left a son young enough to be fighting in the tenth year of the siege of Troy; yet in l. 10 this would seem to be implied. Moreover the Areithoos of l. 8 lived in Arne in Boeotia, whereas Areithoos here seems to be an Arkadian. The only way in which the two passages can be brought into harmony is by supposing that *ὄν* in l. 9 refers to "King Areithoos" of the line above, so that "Areithoos the Mace-man" had a son, "King Areithoos," who, we must suppose, migrated from Arkadia to Boeotia; and that Menesthios is grandson of Areithoos I. and son of Areithoos II. This explanation is however very forced, and leads rather to the conclusion that the author of the present passage was as vague about his legendary history as about his geography. We shall elsewhere (A 670) see reasons for believing that a speech by Nestor about his youthful prowess offered a convenient opportunity for later interpolation.

153. *φ*, i.e. in *my* hardihood: see A 393. This is obviously better than the two ways in which *φ* can be taken to be

the pronoun of the third person: (1) to fight against his bravery; (2) in the courage of *it*, viz. of my spirit. No parallel can be adduced for either of these; for (1) the nearest is the use of *βίη* in the sense of "a strong man," for (2) the use of the quasi-personal epithet *μεγαλήτωρ* with *θυμός*. Zenod. is said to have read *θάρσει ἐμῷ*, but to judge from his usual practice this is probably a mistake, and means that he explained *θάρσει φ* to mean *θάρσει ἐμῷ*.

156. *παρήορος* seems to mean "sprawling," having passed through the sense of "dangling loosely" from that of "hung on at the side," which we have in the case of the trace-horse. Cf. Aesch. *Prom.* 363, *ἀχρεῖον καὶ παράορον δέμας*. So in Ψ 603 it means "loose, uncontrolled," in mind. For *πολλός* in the sense of "big" cf. A 307, Ψ 245, Σ 493, etc.: *μέγας καὶ πολλὸς ἐγένεο*, Herod. 7, 14; *πολλὴ μὲν ἐν βροτοῖσι . . . Κύπρις*, Eur. *Hippol.* 1, cf. 443; and often. The combination *πολλός τις* is common in Herod., but is not elsewhere found in Homer.

160. With this use of *οἱ* of the second person cf. T 324, *ὃ δέ . . . πολεμίζω*. The use does not seem natural to us, and is made even less so by *ἔασιν* in the previous line, where we should have looked for *ἑστέ*.

- ὥς νείκεσσε' ὁ γέρων, οἱ δ' ἐννέα πάντες ἀνέσταν.
 ὦρτο πολὺν πρῶτος μὲν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 τῷ δ' ἐπὶ Τυδείδῃς ὦρτο κρατερὸς Διομήδης,
 τοῖσι δ' ἐπ' Αἴαντες θούρην ἐπιειμένοι ἀλκὴν,
 τοῖσι δ' ἐπ' Ἴδομενεὺς καὶ ὀπάων Ἴδομενῆος 165
 Μηριόνης, ἀτάλαντος Ἐνυαλίῳ ἀνδρεΐφοντῃ,
 τοῖσι δ' ἐπ' Εὐρύπυλος, Ἐυαίμονος ἀγλαὸς υἱός,
 ἂν δὲ Θόας Ἀνδραϊμονίδης καὶ δῖος Ὀδυσσεύς·
 πάντες ἄρ' οἳ γ' ἔθελον πολεμίζειν Ἑκτορι δῖῳ.
 τοῖς δ' αὖτις μετέειπε Γερήνιος ἱππότης Νέστωρ· 170
 “ κλήρῳ νῦν πεπάλασθε διαμπερές, ὅς κε λάχῃσιν·
 οὗτος γὰρ δὴ ὀνήσει ἐκνήμιδας Ἀχαιοὺς,
 καὶ δ' αὐτὸς ὃν θυμὸν ὀνήσεται, αἶ κε φύγῃσιν
 δηίου ἐκ πολέμοιο καὶ αἰνῆς δημοτῆτος.”
 ὥς ἔφαθ', οἱ δὲ κλήρον ἐσημήναντο ἕκαστος, 175
 ἐν δ' ἔβαλον κυνέῃ Ἀγαμέμνονος Ἀτρεΐδαιο.
 λαοὶ δ' ἡρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
 ὦδε δέ τις εἵπεσκεν ἰδὼν εἰς οὐρανὸν εὐρύν·
 “ Ζεῦ πάτερ, ἧ Αἴαντα λαχεῖν ἧ Τυδέος υἱὸν
 ἧ αὐτὸν βασιλῆα πολυχρύσιοι Μυκῆνης.” 180
 ὥς ἄρ' ἔφαν, πάλλιν δὲ Γερήνιος ἱππότης Νέστωρ,
 ἐκ δ' ἔθορε κλήρος κυνέης, ὃν ἄρ' ἤθελον αὐτοῖ,
 Αἴαντος. κῆρυξ δὲ φέρων ἀν' ὄμιλον ἀπάντη
 δεῖξ' ἐνδέξια πᾶσιν ἀριστήεσσιν Ἀχαιῶν·
 οἱ δ' οὐ γινώσκοντες ἀπηνῆναντο ἕκαστος. 185

171. The form *πεπάλασθε* (and *πεπαλάσθαι* in ι 331) can hardly be right. If they are derived from *παλάσσω* to scatter, sprinkle, the form should be *πεπάλαχθε*, which was read by some here, but expressly repudiated by Aristarchos. There is no other instance of the use of *παλάσσομαι* to mean “drawing lots”; whereas *πάλλομαι* does occur in that sense (O 191, Ω 400), and has a reduplicated aor. *ἀμπεπαλῶν*. We should therefore read *πεπάλεσθε* here and *πεπαλέσθαι* in ι with Döderlein and Nauck; unless indeed we are prepared to follow Ahrens in regarding the text-form as an aorist with an α- stem, on the analogy of *εἶπα*, *ἤνεκα*, which certainly seems insufficient. *ὅς κε λάχῃσιν* looks like the use of *ὅς* to introduce an indirect question. But this is against all the history and use of the pronoun: the sentence

really means, not “draw lots to see who shall be chosen,” but “draw lots (for one man), and he shall be chosen.” Practically of course the meaning is the same, as the idea of a question is inherent in the drawing of lots; but theoretically the distinction must be carefully observed. Cf. B 365 (Delbrück, *Etym. Forsch.* i. 41).

177. See Γ 318: the same variant *θεοῖς*, *ιδέ* occurs here also.

179. On the form of the prayer see B 413, Γ 285.

184. *ἐνδέξια*, A 597. Some have seen in the use of the word an allusion to the sacred nature of an appeal by lot; but it may be no more than a graphic touch. It is evident that the marking in 175 did not imply any writing, as no one understands any mark but his own.

ἀλλ' ὅτε δὴ τὸν ἵκανε φέρων ἀν' ὄμιλον ἀπάντη,
 ὃς μιν ἐπιγράψας κυνέη βάλε, φαίδιμος Αἴας,
 ἦ τοι ὑπέσχεθε χεῖρ', ὃ δ' ἄρ' ἔμβαλεν ἄγχι παραστάς,
 γνῶ δὲ κλήρου σῆμα ἰδὼν, γήθησε δὲ θυμῷ.
 τὸν μὲν παρ πόδ' ἔδον χαμάδις βάλε φώνησέν τε· 190
 “ὦ φίλοι, ἦ τοι κλήρος ἐμός, χαίρω δὲ καὶ αὐτὸς
 θυμῷ, ἐπεὶ δοκέω νικησέμεν” Ἐκτορα δῖον.
 ἀλλ' ἄγετ', ὅφρ' ἂν ἐγὼ πολεμήμια τεύχεα δύω,
 τόφρ' ὑμεῖς εὐχεσθε Διὶ Κρονίῳ ἀνακτι
 σιγῇ ἐφ' ὑμείων, ἵνα μὴ Τρῳῆς γε πύθωνται, 195
 ἥε καὶ ἀμφαδίην, ἐπεὶ οὐ τίνα δείδιμεν ἔμπης·
 οὐ γάρ τις με βίη γε ἐκὼν ἀέκοντα δίηται,
 οὐδέ τι ἰδρεῖη, ἐπεὶ οὐδ' ἐμὲ νῆιδά γ' οὕτως
 ἔλπομαι ἐν Σαλαμῖνι γενέσθαι τε τραφέμεν τε.”
 ὧς ἔφαθ', οἱ δ' εὐχοντο Διὶ Κρονίῳ ἀνακτι· 200
 ὧδε δέ τις εἵπεςκεν ἰδὼν εἰς οὐρανὸν εὐρύν·
 “Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε μέγιστε,
 δὸς νίκην Αἴαντι καὶ ἀγλαὸν εὖχος ἀρέσθαι·
 εἰ δὲ καὶ Ἐκτορά περ φιλέεις καὶ κήδεαι αὐτοῦ,
 ἴσῃν ἀμφοτέροισι βίην καὶ κῦδος ὅπασσον.” 205
 ὧς ἄρ' ἔφαν, Αἴας δὲ κορύσσετο νώροπι χαλκῷ.
 αὐτὰρ ἐπεὶ δὴ πάντα περὶ χροῖ ἔσσαιτο τεύχεα,

186-9. Observe the rapid changes of subject in these lines: ἵκανε, the herald; βάλε and ὑπέσχεθε, Aias; ἔμβαλεν, the herald; γνῶ, Aias.

192. δοκέω, to think, with infin., seems to occur only here in Homer; but σ 382 shews the transitional stage, “to seem to oneself.” δύω in the next line is of course an aorist.

195. ἐφ' ὑμείων, as T 255 ἐπ' αὐτόφιν εἶατο σιγῇ. The idea seems to be, “Do not let the Trojans hear your words, lest they may endeavour to counteract your petitions by prayers of their own”; this he immediately revokes by the καὶ in 196, virtually = “nay.” There was a widely-spread primitive idea that every local or national god could be approached only by a particular form of words, which was therefore carefully concealed from an enemy. Thus the title by which the god of Rome was to be addressed was concealed, as a state-secret of the highest importance. 195-199 were athetized by Zenod., Aristophanes, and Ar. on the ground that “they are not consistent in

the character of Aias, and that he raises objections to himself (ἀνθυποφέρει ἑαυτῷ) absurdly”; a judgment which does not commend itself.

197. For ἐκὼν Ar. read ἐλὼν; but ἐκὼν and ἀέκων are sometimes joined more from a desire to emphasizing the second than in strict logic; the phrase indeed may fairly be compared to αἰνέθεν αἰνῶς and οἴθεν οἶος. The collocation recurs in a somewhat different sense, Δ 43: cf. οὐκ ἐθέλων ἐθελοῦση, ε 155, and γ 272, Aesch. P. V. 19, etc., for somewhat similar reduplications. For the subj. δίηται cf. the instances in H. G. § 276 a.

198. ἰδρεῖη as II 359, ἰδρεῖη πολέμοιο. Aristophanes seems to have read οὐδὲ μὲν ἰδ. The best MSS. give οὐδὲ τ' αἰδρεῖη. οὕτως, Döderlein conj. αὐτως, which is certainly more Homeric, “a mere dolt.”

199. For τραφέμεν, intrans., B 661. ἔλπομαι, ironical, precisely as we say “I hope I am not so stupid.”

207. For τεύχεα the MSS. give τεύχη

σέυατ' ἔπειθ' οἷός τε πελώριος ἔρχεται Ἄρης,
 ὅς τ' εἰσιν πολεμόνδε μετ' ἀνέρας, οὓς τε Κρονίων
 θυμοβόρου ἔριδος μένει ξυνέηκε μάχεσθαι. 210
 τοῖος ἄρ' Αἴας ὦρτο πελώριος, ἔρκος Ἀχαιῶν,
 μειδιῶν βλοσυροῖσι προσώπασι, νέρθε δὲ ποσσὶν
 ἦε μακρὰ βιβιάς, κραδάων δολιχόσκιον ἔγχος.
 τὸν δὲ καὶ Ἀργεῖοι μὲν ἐγήθειον εἰσορόωντες,
 Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον, 215
 "Ἐκτορί τ' αὐτῷ θυμὸς ἐνὶ στήθεσσι πάτασεν·
 ἀλλ' οὐ πῶς ἔτι εἶχεν ὑποτρέσαι οὐδ' ἀναδύναι
 ἄψ λαῶν ἐς ὄμιλον, ἐπεὶ προκαλέσσατο χάρμη.
 Αἴας δ' ἐγγύθεν ἦλθε φέρων σάκος ἥτε πύργον,
 χάλκεον ἑπταβόειον, ὃ οἱ Τυχίος κάμε τεύχων, 220
 σκυτοτόμων ὄχ' ἄριστος, "Υλῇ ἐνὶ οἰκίᾳ ναίων. *Τα*
 ὅς οἱ ἐποίησεν σάκος αἰόλον ἑπταβόειον
 ταύρων ζατρεφέων, ἐπὶ δ' ὄγδοον ἤλασε χαλκόν.
 τὸ πρόσθε στέρνοιο φέρων Τελαμώνιος Αἴας

(A has εα written over η). Elsewhere they vary between the two forms, but εα is most in accordance with the tradition. (La Roche, H. U. 14, 6.)

212. βλοσυροῖσι, "fierce," a sort of *οσμηγορον* with μειδιῶν, like δακρυβεν γελάσασα, Z 484. Curtius and others explain βλοσυρός as "big, burly," deriving it directly from *βλαθ* = *vardh* to grow, cf. βλωθρός "tall" (Gr. Et. no. 658). But "fierce" is the universal meaning of the word elsewhere in Homer (O 608, A 36) and Hesiod (*Scut. Her.* 147, 175, 250), and generally in later Greek. Plato however uses it to mean "burly," "bluff." In προσώπασι Fick would see a relic of a genuine Aeolism, πρὸς ὀπασσι: but "smiling at his eyes" would be a strange expression, and Fick does not suggest any other interpretation. προσώπατα occurs σ 192. νέρθε, as opposed to the face. So we have πόδες καὶ χεῖρες ὑπερθεν.

214. μέν, so Ar.: MSS. μέγ'. There is little to choose between the two.

219. The "tower-like" shield of Aias is his constant attribute: it is the favourite type of the coins of his island of Salamis, and his son Eurysakes is named from it. Cf. A 526. The description, ἥτε πύργος, seems to suggest that, instead of being round or oval, it was oblong, like the *scutum* of the Roman legionary. This shape was not known

in classical Greece, but it is attested for the prae-Dorian times by the representations of warriors on the archaic intaglios found by Dr. Schliemann at Mycenae (see J. H. S. iv. 283).

220. χάλκεον ἑπταβόειον, explained in 223. The seven layers of hide were probably fastened on to a wooden frame; the layer of metal was nailed on the top of them. Observe the obvious allusion in Τυχίος . . . τεύχων, and cf. Τέκτων Ἀρμονίδης E 59; and for the use of κάμε, B 101.

221. "Υλῇ, in Boeotia, B 500, where the first syllable is long (*in arsi*), E 708. It has been suggested that this may be the town of the same name in Cyprus; but Homer never shews such knowledge of distant countries as would be implied in his naming a mere artificer in Cyprus. Kinyras, the only Cyprian he mentions by name, was, as we know, a legendary and semi-divine character there (A 20); so that the breastplate which he gives to Agamemnon is another matter.

222. αἰόλον, "sparkling" with the light upon the metal surface. This is the only tenable meaning of the word; Buttman's explanation "easily moved" (*Lexil.* p. 65) is in the last resource based upon a mistaken notion as to the *μίτρη* (see E 707). "Agile" is the last epithet to be applied to this shield of Aias.

στῇ ῥα μάλ' Ἑκτορος ἐγγύς, ἀπειλήσας δὲ προσηύδα· 225

“ Ἑκτορ, νῦν μὲν δὴ σάφα εἴσεται οἴοθεν οἶος,

οἶοι καὶ Δαναοῖσιν ἀριστῆες μετέασιν,

καὶ μετ' Ἀχιλλῆα ῥῆξήνορα θυμολέοντα.

ἀλλ' ὁ μὲν ἐν νήεσσι κορωνίσιν ποντοπόροισιν

κεῖτ' ἀπομηνύσας Ἀγαμέμνονι ποιμένι λαῶν· 230

ἡμεῖς δ' εἰμὲν τοιοῖοι, οἳ ἂν σέθεν ἀντιάσαιμεν,

καὶ πολέες. ἀλλ' ἄρχε μάχης ἡδὲ πτολέμοιο.”

τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἑκτωρ·

“ Αἴαν διογενὲς Τελαμώνιε, κοίρανε λαῶν,

μή τί μεν ἤυτε παιδὸς ἀφαιροῦ πειρήτιζε 235

ἢ γυναικός, ἣ οὐκ οἶδεν πολεμήσια ἔργα·

αὐτὰρ ἐγὼν ἐν οἶδα μάχας τ' ἀνδροκτασίας τε·

οἶδ' ἐπὶ δεξιᾷ, οἶδ' ἐπ' ἀριστερὰ νωμῆσαι βῶν

ἄζαλέην, τό μοι ἐστι ταλαύρινον πολεμίζειν·

226. οἴοθεν οἶος, “man to man” (as 39), by experience in single combat; an ironical repetition of Hector's own words.

230. ἀπομηνύσας, giving his wrath full vent; see on B 772.

231. τοιοῖοι οἳ, cf. P 164; the οἳ is expegetic of τοιοῖοι, not correlative; we might have had τοιοῖοι ἀντιάσαι, as in β 60. Heyne and others would reject 229-232, with little reason. Indeed the last line is evidently alluded to in 235.

235. The usual course in a single combat was to draw lots for the first cast; see Γ 324-5. Αἴας, in telling Hector to begin, assumes a certain superiority, as though condescending to give his enemy every advantage, as in the old story, “Messieurs les Anglais, tirez les premiers.” Similarly in Φ 440 Poseidon, as the older and wiser, tells Apollo to take the first shot. This is why Hector feels himself treated like a child. πειρήτιζε, i.e. try if you can frighten me: cf. T 200.

238. The form βῶν is unique. It has been supposed to be a contraction for βοείην, but this is quite incredible, and is not supported by the analogy of βῶσαντι in M 337. It is the accusative of βοῦς, which is twice used to mean “a shield” simply (τυκτῆρι βοεσσὶ M 105, βῶας αἶας M 137). The exact form of the word is however doubtful. There was a variant βῶ for βῶα, but as the Homeric form must have been βῶφα this does not deserve much consideration. Aristophanes read βῶν. We have how-

ever some (very slight) testimony indicating that βῶς was a form in actual use, in Hesych., βῶν ἀσπίδα, Ἀργεῖοι: and Priscian, vi. 69, “et Aeolis et Doris βῶς dicunt pro βοῦς,” cf. Lat. *bōs*, and Aeol. *bōn* for *oñ*. Hinrichs (*Hom. El.* p. 98) thinks that βῶν may represent βοφ-ν, but J. Schmidt has pointed out that it may be a very ancient form answering exactly to the Skt. *gām*, acc. of *gāus*. (see H. G. § 97).

239. The sense of ταλαύρινον and the construction of τό both admit of doubt, and hence several alternative explanations of this line have been offered. The common solution (that of Aristarchos) is that τὸ is the relative agreeing in sense with βῶν, as though σάκος had been used instead: just as we have τό following αἰχμή in Δ 238; cf. also Φ 167, μ 74. Then ταλαύρινον will mean “of tough hide,” from ταλα(φ)ος enduring, and the translation will be “which is a sturdy weapon for me to fight with.” The title of Ares, ταλαύρινος πολεμιστής (E 289, etc.) will then mean “the warrior with shield of sturdy hide.” This is possible in itself; but as the adjective recurs only in these phrases, it is hardly possible here to separate ταλ. from πολεμίζειν. If these two then be joined, we may take τό either as an acc., “therefore it is in my power,” or as a nominative representing the whole of the preceding sentence, “that is to me.” With the last alternative again we may either take ταλαύρινος in the sense given above, “that is to me (in my eyes) to fight as

οἶδα δ' ἐπαῖξαι μόθον ἵππων ὠκείων,
οἶδα δ' ἐνὶ σταδίῃ δηῖω μέλπεσθαι Ἄρηι.
ἀλλ' οὐ γάρ σ' ἐθέλω βαλέειν τοιοῦτον ἔοντα
λάβρῃ ὀπιπεύσας, ἀλλ' ἀμφαδόν, αἶ κε τύχωμι." 240

ἦ ῥα καὶ ἀμπεπαλὼν προῖει δολιχόσκιον ἔγχος,
καὶ βάλεν Αἴαντος δεινὸν σάκος ἑπταβόειον 245
ἀκρότατον κατὰ χαλκόν, ὃς ὄγδοος ἦεν ἐπ' αὐτῷ.
ἐξ δὲ διὰ πτύχας ἦλθε δαῖζων χαλκὸς ἀτειρής,
ἐν τῇ δ' ἐβδομάτῃ ῥινῷ σχέτο. δεῦτερος αὖτε
Αἴας διογενὴς προῖει δολιχόσκιον ἔγχος,
καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' εἴσην. 250
διὰ μὲν ἀσπίδος ἦλθε φαεινὴς ὄβριμον ἔγχος,
καὶ διὰ θώρηκος πολυδαίδαλου ἡρήρειστο·
ἀντικρὺς δὲ παρὰ λαπάρην διάμησε χιτῶνα
ἔγχος· ὃ δ' ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν.
τῷ δ' ἐκσπασσαμένῳ δολίχ' ἔγχεα χερσὶν ἅμ' ἅμφω 255
σύν ῥ' ἔπεσον λείουσιν ἐοικότες ὠμοφάγοισιν
ἢ συστὶ κάπροισιν, τῶν τε σθένος οὐκ ἀλαπαδνόν.
Πριαμίδης μὲν ἔπειτα μέσον σάκος οὔτασε δουρί,
οὐδ' ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμή·

a warrior with shield of sturdy hide"; or we may derive the adjective directly from root τ(α)λα, and divide it *ταλα-φρινο-*s, "shield-bearing"; "that is what I call fighting as a shield-bearer." And this appears to be the best explanation (so Hentze). It still remains a question whether *ταλαῦρινον* is masculine, in a construction of accusative with infin., or a neuter used adverbially. The phrase *ταλαῦρινος πολεμιστής* appears to be in favour of the former alternative.

240. *ἐπαῖξαι*, to charge, as *ἐπαῖξασκε κατὰ μόθον* Σ 159, "Ἑκτορ ἐπαῖσων Ψ 64. Fighting in the chariot is here opposed to *σταδίῃ*, battle on foot.

241. *μέλπεσθαι*, to dance the war-dance to Ares. So when Meriones "dodges" to avoid a spear, Aineias calls him an *ὄρχηστής*, II 617. The allusion is evidently to the primitive war-dances in which all savage peoples delight, the warriors going through a whole battle-scene in dumb-show. Hector means, "I can dance the war-dance not only in mimicry at a feast of Ares, but in grim reality on the battlefield." The custom, as we know, survived till historical times in Greece, under the name of *πυρρίχη*.

242. Hector breaks off, that he may not be suspected of talking only to gain time and spy out a weak spot. As Hentze remarks, οὐ γάρ . . . *τύχωμι* is really a parenthesis between *ἀλλά* and the act of throwing, which forms a practical "principal sentence." Cf. Φ 487-489.

244. A large part of the description of the fight is told in the same words as the duel between Paris and Menelaos: 244 = Γ 355, 250-4 = Γ 356-360, 256-7 = Ε 782-3, 259 = Γ 348, 264-5 = Φ 403-4.

247. *διά*, in the sense of "passing through and out of," regularly takes the gen. (see H. G. § 216); here, where the idea "out of" is not in place, it has the acc.

255. *ἐκσπασσαμένῳ*, i.e. out of the shields in which they were fixed. Some of the old critics seem to have held that *ἔγχεα* must here mean *ξίφη*, in order to give the participle its usual meaning, "drawing" a sword. It was probably on this ground that Zenod. rejected 255-257 (and probably 258).

259. The reading of the MSS. here, as in Γ 348 (*q. v.*), is *χαλκόν*.

- Αἶας δ' ἄσπίδα νύξεν ἐπάλμενος, ἥ δὲ διαπρὸς 260
 ἦλυθεν ἐγγχείη, στυφέλιξε δέ μιν μεμαῶτα,
 τμήδην δ' αὐχέν' ἐπήλθε, μέλαν δ' ἀνεκῆκειν αἷμα.
 ἀλλ' οὐδ' ὥς ἀπέληγε μάχης κορυθαίολος Ἑκτωρ,
 ἀλλ' ἀναχασσάμενος λίθον εἴλετο χειρὶ παχείῃ
 κείμενον ἐν πεδίῳ μέλανα, τρηχύν τε μέγαν τε· 265
 τῷ βάλεν Αἴαντος δεινὸν σάκος ἐπταβόειον
 μέσσον ἐπομφάλιον, περιήχησεν δ' ἄρα χαλκός.
 δεύτερος αὐτ' Αἶας πολὺν μείζονα λαὸν αἰέρας
 ἦκ' ἐπιδιδήσας, ἐπέρισε δὲ ἴν' ἀπέλεθρον,
 εἶσω δ' ἄσπιδ' ἔαξε βαλὼν μυλοειδέϊ πέτρῳ, 270
 βλάψε δέ οἱ φίλα γούναθ'· ὁ δ' ὕπτιος ἐξετανύσθη
 ἄσπιδ' ἐνιχριμφθείς· τὸν δ' αἰψ' ὤρθωσεν Ἀπόλλων.
 καὶ νύ κε δὴ ξιφέεσσ' αὐτοσχεδὸν οὐτάζοντο,
 εἰ μὴ κήρυκες, Διὸς ἄγγελοι ἦδὲ καὶ ἀνδρῶν, 275
 ἦλθον, ὁ μὲν Τρώων, ὁ δ' Ἀχαιῶν χαλκοχιτώνων,
 Ταλθύβιός τε καὶ Ἰδαῖος, πεπνυμένω ἄμφω.
 μέσσω δ' ἀμφοτέρων σκῆπτρα σχέθον, εἰπέ τε μῦθον
 κῆρυξ Ἰδαῖος, πεπνυμένα μῆδεα εἰδώς·
 “μηκέτι, παῖδε φίλω, πολεμίζετε μηδὲ μάχεσθον·
 ἀμφοτέρω γὰρ σφῶι φιλεῖ νεφεληγερέτα Ζεὺς, 280
 ἄμφω δ' αἰχμητά· τό γε δὴ καὶ ἴδμεν ἅπαντες.
 νῦν δ' ἤδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι.”
 τὸν δ' ἀπαμειβόμενος προσέφη Τελαμώνιος Αἶας·
 “Ἰδαῖ, Ἑκτορα ταῦτα κελεύετε μυθήσασθαι·
 αὐτὸς γὰρ χάρμη προκαλέσσατο πάντας ἀρίστους· 285
 ἀρχέτω· αὐτὰρ ἐγὼ μάλα πείσομαι, ἥ περ ἂν οὗτος.”
 τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἑκτωρ·
 “Αἴαν, ἐπεὶ τοι δῶκε θεὸς μέγεθός τε βίην τε

267. ἐπομφάλιον, ἐπὶ τῷ ὀμφαλῷ. See note on μεταμάζιον, E 19.

269. ἴν' ἀπέλεθρον, see E 245. ἐπέρισε, E 856. Here it seems to mean “pressed into the spear immeasurable strength.”

270. μυλοειδέϊ, like the upper stone of the ancient quern or handmill, such as is turned by the maids in η 104, etc. So μυλάκεσσι, M 161.

272. ἄσπιδ' ἐνιχριμφθείς, so Ar.: MSS. ἀσπίδι ἐγχριμφθείς. This word seems to mean “pressed into” his shield by the force of the blow, which drives the shield hard upon him. Apollo is

watching the fight from the oak-tree, l. 60.

273. οὐτάζοντο, the imperf. means “they would have been *for* wounding each other.”

275. Observe the “chiastic” arrangement, Τρώων — Ἀχαιῶν, Ταλθύβιος — Ἰδαῖος.

277. σχέθον, Bentley σχέθε, on account of the F of *Feíte*. So also Christ.

286. ἥ περ ἂν οὗτος, supply ἀρῆν.

288. The combat has been ἐξ ἐριδος only, a mere trial of skill. Thus Hector means, “Since you have proved yourself a match for me, we need go no

καὶ πινυτήν, περὶ δ' ἔγχει Ἀχαιῶν φέρτατός ἐσσι,
 νῦν μὲν παυσώμεσθα μάχης καὶ δημοτῆτος 290
 σήμερον· ὕστερον αὖτε μαχησόμεθ', εἰς ὃ κε δαίμων
 ἄμμε διακρίνη, δῶν δ' ἐτέροισί γε νίκην·
 νῦξ δ' ἤδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι·
 ὥς σύ τ' εὐφρήνης πάντας παρὰ νηυσὶν Ἀχαιοῦς,
 σούς τε μάλιστα ἔτας καὶ ἐταίρους, οἳ τοι ἔασιν· 295
 αὐτὰρ ἐγὼ κατὰ ἄστν μέγα Πριάμοιο ἄνακτος
 Τρώας εὐφρανέω καὶ Τρωάδας ἐλκεσιπέπλους,
 αἳ τέ μοι εὐχόμεναι θεῶν δύσονται ἀγῶνα.
 δῶρα δ' ἄγ' ἀλλήλοισι περικλυτὰ δώομεν ἄμφω,
 ὅφρα τις ὧδ' εἴπῃσιν Ἀχαιῶν τε Τρώων τε· 30
 ' ἡμὲν ἐμαρνάσθην ἔριδος πέρι θυμοβόροιο,
 ἦδ' αὖτ' ἐν φιλότῃ διέτμαγεν ἀρθμήσαντε.'"
 ὥς ἄρα φωνήσας δῶκε ξίφος ἀργυρόηλον
 σὺν κολεῷ τε φέρων καὶ ἐντμήτῳ τελαμῶνι· 305
 Αἴας δὲ ζωστήρα δίδου φοίνικι φαεινόν.
 τῷ δὲ διακρινθέντε ὁ μὲν μετὰ λαὸν Ἀχαιῶν
 ἦι, ὁ δ' ἐς Τρώων ὄμαδον κίε. τοὶ δὲ χάρησαν,
 ὥς εἶδον ζῶν τε καὶ ἀρτεμέα προσιόντα,
 Αἴαντος προφυγόντα μένος καὶ χεῖρας ἀάπτους·

further." This chivalrous acknowledgment of an enemy's prowess is rare in Homer, and recalls rather the stories of mediaeval knight-hood.

289. *περί*, "exceedingly."

291-2 are no doubt interpolated here from 377-8, where they are quite in place. *ἐτέροισι* evidently implies a general combat between the two armies, and is not consistent with the single combat, which is never put forward as intended to have any decisive result upon the course of the war. Nor is there, either before or afterwards, any suggestion that the duel is to be renewed. 293 also was justly athetized by Aristarchos, as a weak repetition from 282. The speech runs quite smoothly when the three lines are omitted.

294. *ὥς σύ τε*, as though a second clause with *καὶ ἐγώ* subordinate to *ὥς* were to be added; instead of which we have in 296 an independent sentence with the fut. in place of the subj.

295. Athetized by Ar. on the ground that by the special reference to *ἔται* (cf. Z 239) and *ἐταῖροι* it unduly limits the more general *πάντας Ἀχαιοῦς*.

298. *μοι* seems to be a *dativus ethicus* belonging to the whole sentence, "on my account." *εὐχόμεναι*, with thanksgivings; so *εὐχῶμαι*, v 357. *θεῶν ἀγῶνα*, the holy assemblage of worshippers. Some take *εὐχόμεναι μοι* together, and understand it of quasi-divine honours paid to Hector, who *θεὸς ὡς τέλει δῆμῳ*: but it is surely not allowable to press a rhetorical expression into its literal sense in the very place where mention of the *θεῶν ἀγῶν* makes such a meaning obviously impious. There was a variant *θύονται* for *δύσονται*, apparently in the sense "do sacrifice to the assembled gods." But such a construction is quite impossible; though *θεῶν ἀγῶν* certainly has this sense in Σ 376.

302. *ἀρθμήσαντε* "reconciled," only here; cf. *ἀρθμοί*, π 427.

305. *δῶδου*, by the side of *δῶκε*, marks the second gift as simultaneous with the first; see H. G. § 71, 1. According to the later legends, both these gifts proved ill-omened to the recipients, Hector being dragged behind the chariot of Achilles by the belt of Aias, who in turn slew himself with the sword of Hector; for

καί ῥ' ἦγον προτὶ ἄστν, ἀελπτέοντες σόον εἶναι. 310
 Αἴαντ' αὐθ' ἐτέρωθεν ἐνκνήμιδες Ἀχαιοὶ
 εἰς Ἀγαμέμνονα δῖον ἄγον, κεχαρηότα νίκη.

οἱ δ' ὅτε δὴ κλισίῃσιν ἐν Ἀτρεΐδαι γενοντο,
 τοῖσι δὲ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων 315
 ἄρσενά πενταέτηρον ὑπερμενεί Κρονίωνι.

τὸν δέρον ἀμφί θ' ἔπον, καὶ μιν διέχευαν ἅπαντα,
 μίστυλλον τ' ἄρ' ἐπισταμένως πεῖράν τ' ὀβελοῖσιν,
 ὥπτησάν τε περιφραδέως ἐρύσαντό τε πάντα.
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἰσῆς. 320

νώτοισιν δ' Αἴαντα διηνεκέεσσι γέραιεν
 ἥρως Ἀτρεΐδης, εὐρὺ κρείων Ἀγαμέμνων.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖς ὁ γέρων πάμπρωτος ὑφαίνειν ἤρχετο μῆτιν
 Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνεται βουλή. 325
 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·

“ Ἀτρεΐδη τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν,
 πολλοὶ γὰρ τεθνᾶσι κάρη κομόωντες Ἀχαιοί,
 τῶν νῦν αἶμα κελαινὸν εὐρροον ἀμφὶ Σκάμανδρον
 ἐσκέδασ' ὀξὺς Ἄρης, ψυχαὶ δ' Αἰδόσδε κατήλθον. 330
 τῷ σε χρὴ πόλεμον μὲν ἄμ' ἡοὶ παῦσαι Ἀχαιῶν,
 αὐτοὶ δ' ἀγρόμενοι κυκλήσομεν ἐνθάδε νεκροὺς
 βουσι καὶ ἡμιόνοισιν· ἀτὰρ κατακόμεν αὐτοὺς
 [τυτθὸν ἀποπρὸ νεῶν, ὥς κ' ὅστέα παισὶν ἕκαστος

ἐχθρῶν ἄδωρα δῶρα, κοῦκ ὀνήσιμα: see Soph. *Aj.* 1029.

310. ἀελπτέοντες, still despairing of his safety, not yet able to believe that he was indeed alive.

313. With this line begins the second and probably later part of the book; see introduction. A large portion of it consists of lines which are found in other parts of the *Iliad*, and, in two or three cases, in the *Odyssey*. 313 = I 669, 314-5 = B 402-3, 316 = τ 421, 317-320 = A 465-8, 321 = ξ 437, 322 = A 102, 323 = A 469, 323-6 = I 92-5, 326 = A 73.

316. ἀμφὶ ἔπον, handled, “treated” it, *i.e.* cut off the superfluous parts, in order to make it ready for roasting. διέχευαν, divided into joints; μίστυλλον, cut into slices.

321. So Herodotos enumerates among the privileges of the Spartan kings (vi.

56), τῶν θνόμενων ἀπάντων τὰ δέρματά τε καὶ τὰ νῶτα λαμβάνειν σφεας. Cf. Verg. *Aen.* viii. 183, “vescitur Aeneas . . . perpetui tergo bovis.”

332. κυκλήσομεν on the analogy of κατακόμεν must be aor. subj.; “let us wheel hither,” *i.e.* bring on waggons. The use of oxen to draw waggons occurs in Homer only here and in Ω 782. They are yoked to the plough, K 352, N 703.

334-5 were athetized by Ar. on the sufficient ground that the making of a τύμβος ἀκριτος was inconsistent with taking home the bones: a practice which we do not elsewhere find in the Homeric age, though it is alluded to by Aesch. *Aj.* 435-444. The use of ἕκαστος too is strange; the natural meaning would be, “that every man may carry his own bones back.” As it stands, we must take it to mean “that every man may

idiom

οἰκαδ' ἄγῃ, ὅτ' ἂν αὐτε νεώμεθα πατρίδα γαίαν.]
 τύμβον δ' ἀμφὶ πυρὴν ἓνα χεύομεν ἐξαγαγόντες
 ἄκριτον ἐκ πεδίου· ποτὶ δ' αὐτὸν δείμομεν ὦκα
 πύργους ὑψηλοὺς, εἴλαρ νηῶν τε καὶ αὐτῶν,
 ἐν δ' αὐτοῖσι πύλας ποιήσομεν εὖ ἀραρυίας,
 ὄφρα δι' αὐτῶν ἱππηλασίῃ ὁδὸς εἴη·
 ἔκτοσθεν δὲ βαθείαν ὀρύξομεν ἐγγύθι τάφρον,
 ἥ χ' ἱπποὺς καὶ λαὸν ἐρυκάκοι ἀμφὶς ἐοῦσα,

335

340

take somebody's bones back to the children of their owner."

336. **ἐξαγόντες**, a difficult expression. Ar. explained it "marching out," a sense in which the word occurs in Xen. and later Greek; for the Homeric use he compared **ἐσάγουσα** (Z 252), explained to mean "entering in," but this is not satisfactory. **ἐξάγειν** is used by Thuc. in the sense of "extending" the circuit of a circumvallation (i. 93, ὁ περίβολος ἐξήχθη), and though the word is more naturally used of "drawing" a line of walls than of "raising" a mound, still this is the most plausible explanation. Others again explain "bringing earth from the plain." It would be most natural to understand "bringing the corpses out of the plain," but this has already been mentioned in 332.

337. **ἄκριτον**, one for all alike. The idea seems to have been to combine utility with piety by making the burial mound serve as part of the circuit of the walls. The mound is however never mentioned afterwards as part of the works of defence.

339. **πύλας** does not necessarily mean more than one gate, in which sense Ar. took it. But it is probable that the poet regarded the wall as having several gates; see note on M 120.

340. **εἴη** MSS.: **εἴη** G. Hermann. There is a certain case of this form of the subj. in **μετείω** Ψ 47, and possible cases in I 245, Σ 88, ο 448 (for **ἐλθῇ**), ρ 586. The following remarks may be made upon the point:—(1) The form **εἴη** would necessarily imply a subj. termination -**ω**, such as is postulated by Christ, v. on I. 72. **ἔ(σ)η** could never give **εἴη**, or (which La Roche would require) **ἥη**; there is no analogy with the vocalic stems **θη-στη-** and the like. (2) If a form **εἴη** existed, it would be almost certain to be corrupted into the ordinary **εἴη**. (3) The use of the opt. after a principal tense is far commoner than we

should expect. But the instances commonly given require important limitation. In ρ 243 **ὥς ἐλθοι** after an imperative expresses a *wish*, and here the opt. is in place. In A 344 the reading is wrong. In ρ 250 we may read **ἄλφῃ**. In no other case do we find the pure opt. in final sentences after principal tenses, and the opt. with **ἂν** and **κεν**, though not uncommon, is entirely confined to the Odyssey. (See Weber, *Entwicklungsgesch. der Absichtssätze*, pp. 43-45.) These considerations seem decisive in favour of the subj. here, if Christ's suggestion can be accepted, and on this etymologists have yet to decide. If not, the only resource is either to suppose that in 439 where the opt. is in place, we have piece of older poetry, which has been worked into the story by composition. Nestor's speech out of it, while leaving one refractory word in the original form, or else to consider **εἴη** as a false archaism on the mistaken analogy of **θείη** and similar subjunctives. It is curious that another question between **η** and **η** arises in the same line, as there was a variant **ἱππηλασίῃ** (Schol. B), where the word was taken as a substantive—a reading which deserves consideration. For the ordinary reading, where it is an adj., compare **ἱππῆλατος**, δ 607.

342. **ἥ κε . . . ἐρυκάκοι**: here, in the relative sentence with **κε**, the opt. is quite in order; see the numerous instances in H. G. §§ 304-306. **ἀμφὶς ἐοῦσα** appears to mean "surrounding the camp"; but this sense of surrounding *completely* properly belongs only to **περί**: **ἀμφὶ** and **ἀμφίς** mean properly "on both sides"; then they come to signify "on different sides," and so can be used to indicate surrounding, not by a continuous line, but by individual points—a distinction corresponding to that between *umher* and *herum* in German. The **δεσμοὶ ἀμφὶς ἔχοντες** in θ 340 seem however to shew that **ἀμφίς**

μή ποτ' ἐπιβρίση πόλεμος Τρώων ἀγερώχων."

ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνησαν βασιλῆες.

Τρώων αὐτ' ἀγορὴ γένητ' Ἰλίου ἐν πόλει ἄκρη,

345

δεινὴ τετρηχυῖα, παρὰ Πριάμοιο θύρῃσιν.

τοῖσιν δ' Ἀντήνωρ πεπνυμένος ἦρχ' ἀγορεύειν.

"κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἡδ' ἐπίκουροι,

ὄφρ' εἴπω, τά με θυμὸς ἐνὶ στήθεσσι κελεύει.

350

δεῦτ' ἄγετ', Ἀργεῖν' Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ

δώμεν Ἀτρεΐδῃσιν ἄγειν· νῦν δ' ὄρκια πιστὰ

ψευσάμενοι μαχόμεσθα· τῷ οὐ νύ τι κέρδιον ἡμῖν

[ἔλπομαι ἐκτελέεσθαι, ἵνα μὴ ῥέξομεν ὦδε.]"

ἦ τοι ὅ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη

355

δῖος Ἀλέξανδρος, Ἑλένης πόσις ἡνκόμοιο,

ὃς μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·

"Ἀντήνωρ, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις·

οἶσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.

εἰ δ' ἔτεδν δὴ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις,

360

ἐξ ἄρα δὴ τοι ἔπειτα θεοὶ φρένας ὤλεσαν αὐτοί.

αὐτὰρ ἐγὼ Τρῶεσσι μεθ' ἵπποδάμοις ἀγορεύσω.

ἀντικρὺς δ' ἀπόφημι, γυναῖκα μὲν οὐκ ἀποδώσω,

κτήματα δ', ὅσσ' ἀγόμεν' ἐξ Ἀργεος ἡμέτερον δῶ,

πάντ' ἐθέλω δόμεναι καὶ ἔτ' οἴκοθεν ἄλλ' ἐπιθεῖναι."

ἦ τοι ὅ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη

365

Δαρδανίδης Πριάμος, θεόφιν μῆστωρ ἀτάλαντος,

ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·

came ultimately to be identical with *περὶ*, though perhaps only at a late date. I do not find any other instance however in Homer. In Γ 115 *ἀμφὶς* is clearly "on both sides" of each heap, not "all around." Perhaps therefore we ought to take it to mean here "apart from" the wall; the trench is generally conceived as being some distance away from the wall itself, and *ἐγγύθι* shews at all events that they were not to be in immediate contact, like the modern moat with a rampart.

Half of the following passage (344-405) is made up of lines found in other parts of the *Iliad*.

346. *τετρηχυῖα*, see on B 95; and for the assembly at the gates of Priam's palace, B 788.

352. *ψευσάμενοι* is not elsewhere found in H. with an accusative. Hence some

take *ὄρκια* to be an "accus. of relation," "having been false in the matter of the oath."

353. This line was evidently added in order to supply a verb to the phrase *οὐ νύ τι κέρδιον ἡμῖν*, which does not need one. The clause *ἵνα μὴ ῥέξομεν ὦδε* cannot be translated so as to make good sense: it looks as though it were meant for "unless we do thus." But for such a sense the Greek language affords no support. Aristarchos, while obelizing the line, read *ἵν' ἂν* for *ἵνα*, which does not help matters.

357. *φίλα*, pleasing (not "friendly").

362. *ἀπόφημι*, to declare outright: cf. I 422.

363. "*Ἀργεος*, here in the general sense of the Peloponnesos: Helen of course had been brought from Sparta. *οἴκοθεν*, from my own store.

“ κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἡδ’ ἐπίκουροι,
 ὄφρ’ εἴπω, τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 νῦν μὲν δόρπον ἔλεσθε κατὰ πτόλιν, ὥς τὸ πάρος περ, 370
 καὶ φυλακῆς μνήσασθε καὶ ἐγρήγορθε ἕκαστος·
 ἡῶθεν δ’ Ἰδαῖος ἔτω κοίλας ἐπὶ νῆας
 εἰπέμεν Ἀτρεΐδης Ἀγαμέμνονι καὶ Μενελάῳ
 μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νείκος ὄρωρεν·
 καὶ δὲ τόδ’ εἰπέμεναι πυκινὸν ἔπος, αἶ κ’ ἐθέλωσιν 375
 παύσασθαι πολέμοιο δυσηχέος, εἰς ὃ κε νεκροὺς
 κήομεν· ὕστερον αὖτε μαχησόμεθ’, εἰς ὃ κε δαίμων
 ἄμμε διακρίνη, δῶη δ’ ἐτέροισί γε νίκην.”

ὥς ἔφαθ’, οἱ δ’ ἄρα τοῦ μάλα μὲν κλύον ἡδὲ πίθοντο,
 [δόρπον ἔπειθ’ εἶλοντο κατὰ στρατὸν ἐν τελέεσσιν.] 380

ἡῶθεν δ’ Ἰδαῖος ἔβη κοίλας ἐπὶ νῆας.
 τοὺς δ’ εὖρ’ εἰν ἀγορῇ Δαναούς, θεράποντας Ἄρηος,
 νηὶ πάρα πρυμνῇ Ἀγαμέμνονος· αὐτὰρ ὁ τοῖσιν
 στὰς ἐν μέσσοισιν μετεφώνεεν ἡπύτα κῆρυξ·

“ Ἀτρεΐδῃ τε καὶ ἄλλοι ἀριστῆες Παναχαϊῶν, 385

ἡνώγει Πρίαμός τε καὶ ἄλλοι Τρῶες ἀγανοὶ
 εἰπέμεν, αἶ κέ περ ὕμμι φίλον καὶ ἡδὺ γένοιτο,
 μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νείκος ὄρωρεν·

κτῆματα μὲν, ὅς’ Ἀλέξανδρος κοίλῃς ἐνὶ νηυσὶν
 ἡγάγετο Τροίηνδ’—ὥς πρὶν ὠφελλ’ ἀπολέσθαι—, 390

πάντ’ ἐθέλει δόμεναι καὶ ἔτ’ οἴκοθεν ἄλλ’ ἐπιθεῖναι,

κουριδίην δ’ ἄλοχον Μενελάου κυδαλίμοιο

οὗ φησιν δώσειν· ἢ μὴν Τρῶές γε κέλονται.

368-9 are omitted by A.

371. There seems to be no reason for this advice here: the line is probably interpolated, owing to the similarity of the preceding line, from Σ 299, where it is appropriate, as the Trojans are camping in the plain near the Greek camp.

375. ἔπος, “proposal,” which however is expressed not in a direct form, but politely as a supposition; as though “make to them this proposition; we suppose they will be willing,” etc. It is not necessary to supply any apodosis to αἶ κε. εἰπέμεναι represents the 3d person imperative, see on 79.

380. Wrongly interpolated from Σ 298; here the phrase κατὰ στρ. ἐν τελέεσσιν is quite inappropriate; cf. 371. The best MSS. omit it in the text.

381. ἡῶθεν, next day; the Trojan assembly must, like the Greek council, have been held late at night. The Greek assembly, it may be presumed, is being held to carry into effect the decision of the preceding council. But the want of clearness in marking the passage of the night is quite unlike the real Epic style.

383. According to A 806 it was the ship of Odysseus, not of Agamemnon, which marked the place of assembly.

387. εἶ κε . . . γένοιτο is not part of the message, but apparently a courteous introduction by Idaios himself; Mr. Monro compares “an it please you.”

393. ἢ μὴν, virtually “although”: this clause shews how such a conjunctive sense may arise in simple particles introducing a paratactic clause, where the concessive quality is given only

καὶ δὲ τόδ' ἠνώγεον εἰπεῖν ἔπος, αἶ κ' ἐθέλῃτε
παύσασθαι πολέμοιο δυσηχέος, εἰς ὃ κε νεκροὺς 395
κόμεν· ὕστερον αὖτε μαχησόμεθ', εἰς ὃ κε δαίμων
ἄμμε διακρίνη, δῶν δ' ἐτέροισί γε νίκην."

ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
ὀψὲ δὲ δὴ μετέειπε βοῶν ἀγαθὸς Διομήδης·
"μήτ' ἄρ τις νῦν κτήματ' Ἀλεξάνδροιο δεχέσθω 400
μήθ' Ἑλένην· γνωτὸν δέ, καὶ ὃς μάλα νήπιός ἐστιν,
ὥς ἤδη Τρώεσσιν ὀλέθρου πείρατ' ἐφήπται.)"

ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἐπίαχον νῆες Ἀχαιῶν,
μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμοιο.
καὶ τότ' ἄρ' Ἰδαῖον προσέφη κρείων Ἀγαμέμνων· 405
"Ἰδαῖ, ἦ τοι μῦθον Ἀχαιῶν αὐτὸς ἀκούεις,
ὥς τοι ὑποκρίνονται· ἐμοὶ δ' ἐπιαυδάνει οὕτως.
ἀμφὶ δὲ νεκροῖσιν κατακαίμεν οὐ τι μεγαίρω·
οὐ γάρ τις φειδῶ νεκῶν κατατεθνηῶτων
γίγνεται, ἐπεὶ κε θάνωσι, πυρὸς μειλισσόμεν ὦκα. 410
ὄρκια δὲ Ζεὺς ἴστω, ἐρίγδουπος πόσις Ἥρης."

ὥς εἰπὼν τὸ σκῆπτρον ἀνέσχεθε πᾶσι θεοῖσιν,
cf. in the text. ἄψορρον δ' Ἰδαῖος ἔβη προτὶ Ἴλιον ἱρήν.
οἱ δ' ἔατ' εἰν ἀγορῇ Τρώες καὶ Δαρδανίωνες

by the context. Τρώες, Antenor seems to be regarded as the leader of a popular party. Cf. Γ 149, 454. For μῆν some MSS. read μιν.

394. ἠνώγεον, so MSS.: Spitzner and most subsequent edd. read ἠνώγει(ν). In form it must be the imperf. of a secondary present ἀνωγέω (like γεγωνέω by the side of γέγονα), of which however there is no further evidence. Bentley's ἠνωγον (as I 578, etc.) is therefore preferable, as an aorist; see note on A 313, and for another view H. G. § 27. It may be observed that the change to the 3d plur. is natural, in order to shew that the subject is not the same as that of οὐ φησιν.

400. Ἀλεξάνδροιο, ablative gen. "from A.": cf. A 596.

402. ὀλέθρου πείρατα, "issues of destruction": though the metaphor of the end of a rope is suggested by ἐφήπται. See 102, B 15.

408. There is a slight pause after νεκροῖσιν, "as concerning the dead."

409. The sense seems to be "there is

no grudging concerning dead corpses, as to giving them the consolation of fire speedily." The last clause would in Attic be introduced by μή οὐ. Mr. Monro (H. G. § 234 *fin.*) regards the infin. as "equivalent in sense to the genitive depending on a noun"; "there is no grudging about the appeasing." It seems simpler to regard it as a case of epexegetis, where the original dative sense of the infin. is still felt, "for the appeasing by fire." For οὐ φειδῶ with gen. compare X 243-4, μηδέ τι δούρων ἔστω φειδωλή. πυρός, as in πυρὸς λελαχεῖν, πρήσσει (B 415, q.v.), etc.

411. ὄρκια, the oath of truce. It is not clear why Idaios lifts his sceptre to *all* the gods, when only Zeus, the presiding deity of oaths, is named: see K 328, where the sceptre is again used as the instrument of the oath as in A 234.

412. τό as the article with σκῆπτρον looks like a later use. Mr. Pratt (in MS.) suggests δ.

414. Δαρδανίωες only here and Θ 154; it is of course a patronymic; cf. νῆες Ἀχαιῶν.

cf. δακτύλῳ δ' ἱερῶν φέρων
Hesiod.

πάντες ὁμηγερέες, ποτιδέγμενοι ὀππότε ἄρ' ἔλθοι 415
 Ἴδαϊος· ὁ δ' ἄρ' ἦλθε καὶ ἀγγελίην ἀπέειπεν
 στὰς ἐν μέσσοισιν. τοὶ δ' ὠπλίζοντο μάλ' ὦκα,
 ἀμφότερον, νέκυάς τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην.
 Ἀργεῖοι δ' ἐτέρωθεν ἐυσσέλμων ἀπὸ νηῶν
 ὠτρύνοντο νέκυσ τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην. 420
 ἥελιος μὲν ἔπειτα νέον προσέβαλλεν ἀρούρας,
 ἐξ ἀκαλαρρείταιο βαθυρρόου Ὠκεανοῖο
 οὐρανὸν εἰσανιών· οἱ δ' ἦντεον ἀλλήλοισιν.
 ἔνθα διαγνῶναι χαλεπῶς ἦν ἄνδρα ἕκαστον·
 ἀλλ' ὕδατι νίζοντες ἀπο βρότον αἱματόεντα, 425
 δάκρυα θερμὰ χέοντες, ἀμαξάων ἐπάειραν.
 οὐδ' εἶα κλαίειν Πρίαμος μέγας· οἱ δὲ σιωπῇ
 νεκροὺς πυρκαϊῆς ἐπενήνεον ἀχνύμενοι κῆρ,
 ἐν δὲ πυρὶ πρήσαντες ἔβαν προτὶ Ἴλιον ἱρήν.
 ὥς δ' αὐτως ἐτέρωθεν ἐνκνήμιδες Ἀχαιοὶ 430
 νεκροὺς πυρκαϊῆς ἐπενήνεον ἀχνύμενοι κῆρ,
 ἐν δὲ πυρὶ πρήσαντες ἔβαν κοίλας ἐπὶ νῆας.
 ἦμος δ' οὗτ' ἄρ' πω ἠώς, ἔτι δ' ἀμφιλύκη νύξ,

415. **ποτιδέγμενοι**: Cobet (M. C. 360) conj. **ποτιδέχμενοι**, which is accepted by Christ. See B 794. **ἄρ' εἰς**

416. **ἀπέειπεν**, "declared," as I 309, 431, Ψ 361, and elsewhere; cf. **ἀπόφημι** in 362. In A 515 and other places it means "refuse."

418. There is a slight change of construction in **ἕτεροι δὲ μεθ' ὕλην**, as though another **ἕτεροι** had introduced the preceding clause.

420. **ὠτρύνοντο νέκυσ**, so Ar.: MSS. **ὠτρυνον νέκυσ**, but the active **ὠτρύνειν** is always transitive. **νέκυσ**, acc. pl. as ω 417: see H. G. § 100 for other instances. But the line is judged spurious by van Herwerden, Christ, and Nauck; no doubt rightly.

421-2 = τ 433-4. It may be observed that the lines appear to have been adopted in the *Odyssey* from this passage, not *vice versa*; as the omission there of the clause **οὐρανὸν εἰσανιών** makes the second line very awkward.

423. **ἦντεον** can hardly be a correct form; we should rather read **ἦνταον**.

424. **χαλεπῶς ἦν**: for the use of the adverb instead of the adj. with **εἶμι** see H. G. § 162, 4, a. **ἀλλά** in the next line means "but yet by washing them

they could discern; and so," etc. There is no reason to limit the shedding of tears to the Trojans, as some have done. Priam forbids them to *cry aloud*, which was the habit of a non-Greek people, see Ω 721: hence the silence of the Greeks does not need mention.

428. **ἐπενήνεον** only here, and **παρηνήνεον** in Od. It is a reduplicated intensive of **νέω**, **νηέω**. For the long syllable Curtius (*Vb.* ii. 153, 390) compares **δαι-δάλλ-ω**, **κω-κύ-ω**, etc. Bekker however conj. **ἐπενήεον**, which is probably right.

431-2 can hardly be considered genuine if 420 is to be condemned. Nauck and Christ however raise no objection to this couplet.

433. In the compound **ἀμφιλύκη** **ἀμφι** seems to give the idea of doubtfulness, hesitation between two sides, just as in our "twilight," where **twi-** "is used in the sense rather of 'double' or 'half.' The ideas of double and half are liable to confusion; cf. A.S. *twesón*, doubt, from the hovering between two opinions," Skeat, *Dict. s.v.* This sense is common in later Greek compounds, **ἀμφιλογος**, **ἀμφιγνοεῖν**, etc., but there is no other instance in Homer. With this line

*cf. Sh. "what is the night
 accompanied with
 morning which is
 which?"*

τῆμος ἄρ' ἀμφὶ πυρὴν κριτὸς ἔγρετο λαὸς Ἀχαιῶν,
 τύμβον δ' ἀμφ' αὐτὴν ἕνα ποίεον ἔξαγαγόντες 435
 ἄκριτον ἐκ πεδίου, ποτὶ δ' αὐτὸν τείχος ἔδειμαν
 πύργους θ' ὑψηλοὺς, εἴλαρ νηῶν τε καὶ αὐτῶν.
 ἐν δ' αὐτοῖσι πύλας ἐνεποίεον εὖ ἀραρυίας,
 ὄφρα δι' αὐτῶν ἱππηλασίη ὁδὸς εἴη·
 ἔκτοσθεν δὲ βαθείαν ἐπ' αὐτῷ τάφρον ὄρυξαν 440
 εὐρείαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξαν.

ὧς οἱ μὲν πονέοντο κάρη κομόωντες Ἀχαιοί·
 οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἀστεροπητῇ
 θηεῦντο μέγα ἔργον Ἀχαιῶν χαλκοχιτώνων.
 τοῖσι δὲ μύθων ἦρχε Ποσειδάων ἐνοσίχθων· 445
 “ Ζεῦ πάτερ, ἣ ρά τίς ἐστι βροτῶν ἐπ' ἀπείρονα γαίαν,
 ὅς τις ἔτ' ἀθανάτοισι νόον καὶ μῆτιν ἐνίψει ;
 οὐχ ὀράας, ὅτι δὴ αὐτε κάρη κομόωντες Ἀχαιοὶ
 τείχος ἔτειχίσσαντο νεῶν ὕπερ, ἀμφὶ δὲ τάφρον
 ἤλασαν, οὐδὲ θεοῖσι δόσαν κλειτὰς ἐκατόμβας ; 450
 τοῦ δ' ἣ τοι κλέος ἔσται, ὅσον τ' ἐπικίδναιται ἡώς·
 τοῦ δ' ἐπιλήσονται, τὸ ἐγὼ καὶ Φοῖβος Ἀπόλλων
 ἥρω Λαομέδοντι πολίσσαμεν ἀθλήσαντε.”

τὸν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·

another day must begin, but the mention of the night is even more imperatively demanded here than in 381.

434. ἔγρετο MSS., was awaked or aroused (ἐγείρω); ἔγρετο La Roche and others, from ἀγείρω, “gathered”; and this is perhaps preferable. The same question arises on Ω 789.

435-440 = 336-341.

443-464 were rejected as an interpolation by Zenod., Aristophanes, and Aristarchos, on the ground that the same question arises in the beginning of M with no allusion to this passage. In this they are followed by most editors; and if we accept M 1-34 as genuine there can be no doubt that their judgment is right. If however that passage be rejected, as seems to be necessary, there is no decisive argument against the episode here; though it is a suspicious fact that out of the twenty-two lines the following appear more or less in other places: 443 = Δ 1, 445-6 = E 420-1, 449-50 = M 5-6, 454 = A 517, 455 = Θ 201, 460 = B 140, 462 = M 31, 464 = E 274, etc.; or nearly half.

445. Poseidon is not generally found in Olympus unless specially summoned, cf. T 13-14.

447. ἐνίψει, will declare his intentions to the gods in order to ask their approbation. This fut. of ἐνέπω recurs only in β 137, λ 148. For the ι from root σπ see Curt. *El.* p. 467, no. 632; the correctness of the form is shewn by the use in Pindar of ἐνίπτω, which is apparently a later deduction from the Homeric word.

451. ὅσον sc. γῆν, so Ar. and A, with the Ambrosian palimpsest: ὅσον is the reading of Zenod. and the vulgate. So also 458.

452. τὸ ἐγὼ, so Ar.: A and other MSS. τὸ τ' ἐγὼ. The hiatus is harsh immediately after the main caesura.

453. See Φ 446 (where Poseidon alone builds the wall), Pind. O. viii. 31: the story seems to be later than the older parts of the Iliad (cf. however Z 438). ἀθλήσαντε, so best MSS. (Ar. -σαντες), with much toil; cf. O 30, the only other instance in H. πολίσσαμεν, “built,” cf. πεπόλιστο T 217. For ἥρω most MSS. read ἥρωι as a dactyl. So θ 483.

- “ὦ πόποι, ἐννοσίγαι’ εὐρυσθενές, οἷον ἔειπες. 455
 ἄλλος κέν τις τοῦτο θεῶν δείσειε νόημα,
 ὃς σέο πολλὸν ἀφαιρότερος χεῖράς τε μένος τε·
 σὸν δ’ ἦ τοι κλέος ἔσται, ὅσον τ’ ἐπικίδναται ἡώς.
 ἄγρει μάν, ὅτ’ ἂν αὐτε κάρη κομόωντες Ἀχαιοὶ 460
 οἴχωνται σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν,
 τείχος ἀναρρήξας τὸ μὲν εἰς ἅλα πᾶν καταχευαί,
 αὗτις δ’ ἡῖονα μεγάλην ψαμάθοισι καλύνφαι,
 ὥς κέν τοι μέγα τείχος ἀμαλδύνηται Ἀχαιῶν.”
 ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
 δύσετο δ’ ἥελιος, τετέλεστο δὲ ἔργον Ἀχαιῶν, 465
 βουφόμεον δὲ κατὰ κλισίας καὶ δόρπον ἔλοντο.
 νῆες δ’ ἐκ Λήμνοιο παρέστασαν οἶνον ἄγουσαι
 πολλαί, τὰς προέηκεν Ἴησονίδης Εὐνῆος,
 τὸν ῥ’ ἔτεχ’ Ὀψιπύλη ὑπ’ Ἰήσони ποιμένι λαῶν.
 χωρὶς δ’ Ἀτρεΐδης Ἀγαμέμνονι καὶ Μενελάῳ 470
 δῶκεν Ἴησονίδης ἀγέμεν μέθυ, χίλια μέτρα.
 ἔνθεν ἄρ’ οἰνίζοντο κάρη κομόωντες Ἀχαιοί,
 ἄλλοι μὲν χαλκῷ, ἄλλοι δ’ αἰθωνι σιδήρῳ,
 ἄλλοι δὲ ῥινοῖς, ἄλλοι δ’ αὐτῇσι βόεσσιν,
 ἄλλοι δ’ ἀνδραπόδεσσι· τίθεντο δὲ δαῖτα θάλειαν. 475
 παννύχιοι μὲν ἔπειτα κάρη κομόωντες Ἀχαιοὶ
 δαίνυντο, Τρῶες δὲ κατὰ πτόλιν ἡδ’ ἐπίκουροι·
 παννύχιος δὲ σφιν κακὰ μῆδετο μητιέτα Ζεὺς

463. ἀμαλδύνηται: this verb recurs only in the same connexion M 18, 32. Curtius (*Et.* p. 230, no. 255, b) connects it with βραδύς, Skt. *mṛdu-s* for *mardus*, Ksl. *mladū*, tender.

464. For this line as a sign of interpolation see E 431.

467. παρέστασαν, so MSS.: Bentley, followed by Cobet (M. C. p. 296), read *παρέσταν*, and the use of the aorist, “arrived” then and there, not “had come,” gives additional point to the narrative, besides saving the F of *Φοῖνος*.

468. This is one of the few allusions in Homer to the legend of the Argonauts. The others are in Φ 40, Ψ 746, and μ 69-72. Lemnos is mentioned also in B 722, Θ 230. The Minyan colony there seems to be regarded as preserving a friendly neutrality towards the Greeks. In I 72 the supply of wine is said to come from Thrace.

470. χωρὶς, specially.

471. μέτρα, as Ψ 268, β 355, implying some recognized quantity.

472. ἔνθεν ἄρ’, ἐνθ’ ἄρα, Cobet (M. C. 296), to save the digamma.

474. αὐτῇσι, “whole” or “live,” as opposed to the hides.

475. Rejected by Zenod., Aristoph., and Ar., on the ground that ἀνδραπόδων is a later word, unknown to Homer. The heteroclite dat. ἀνδραπόδεσσι does not recur in Greek: it seems to suggest the derivation from ἀνδρὸς ποῦς, which is however very doubtful. Zenod. ἀνδραπόδοισι. Ar. also objected to the (fifth) repetition of ἄλλοι.

478. There is no reason for confining σφιν to the Greeks alone; Zeus gives both sides alike ominous warning of the coming battles.

478. quoted by some commentators as an example of trading in blood, instead of money.

σμερδαλέα κτυπέων. τοὺς δὲ χλωρὸν δέος ἤρειν,
οἶνον δ' ἐκ δεπάων χαμάδις χέον, οὐδέ τις ἔτλη
πρὶν πῖεῖν, πρὶν λείψαι ὑπερμενεί Κρονίωνι.
κοιμήσαντ' ἄρ' ἔπειτα καὶ ὕπνου δῶρον ἔλοντο.

480

481. For πρὶν πῖεῖν Ar. read πῖέμεναι.

482. See I 713, τ 427. δῶρον seems to mean "the gift (of the gods) con-

sisting in sleep." Ovid. translates by "carpebant munera somni," *Fasti*, iii. 185.

of Milton. The gift of sleep, / He said
that sleep the only thing the gods gave
the Greeks without a price
Λωρεν δέος - note application of physical
descent to mental state

and has
a senatorial dignity

auditus interea domus

vocat divom pater atque hominum

sat of bow. bow

ΙΛΙΑΔΟΣ Θ.

κόλος μάχη.

Ἦώς μὲν κροκόπεπλος ἐκιδνατο πᾶσαν ἐπ' αἶαν,
 Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο τερπικέραυνος
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμπιοιο.
 αὐτὸς δέ σφ' ἀγόρευε, θεοὶ δ' ὑπὸ πάντες ἄκουον·

Θ

The plan of this book is simple. Zeus, in accordance with the promise given to Thetis in Book I., forbids the gods to take any part in the war, in order that the Trojans may gain the upper hand. The Greeks are accordingly defeated, by means of a divine panic; and after a short rally, in which the archery of Teukros plays a chief part, are again driven back to the ships. Hera and Athene, attempting to go to their assistance, are stopped by command of Zeus, and Hector and the Trojans, flushed with success, bivouac on the plain, in full hopes of capturing the Greek camp next day. The narrative is clear and consistent with itself; the chief difficulties with regard to the book consist in the question of its position in the scheme of the poem as a whole.

Grote held that Θ was a part of the original "Achilleis," and followed immediately on A, the intervening books being an interpolated "Ilias." There can be no doubt that the beginning of the book stands in close relation with the end of A; and the idea that the prohibition to the gods should follow the promise to Thetis is probably correct. But there is a great objection to the supposition that the book as a whole occupied a place in any original scheme of an Iliad. This lies in the fact that so large a number of lines is found in other passages as to give to considerable portions all the appearance of centos made up

from other books previously existing. This is especially noticeable in the transition from the opening scene in Olympos to the actual fighting; see note on line 28. From 28 to 72 every line, except 33-37 and half of 51, occurs elsewhere; and in the rest of the book, excluding repetitions of messages and other lines within the book itself, no less than 203 lines out of 461 occur elsewhere in the Iliad and Odyssey. It may be added that the sudden changes in the fortune of war, without adequate cause in the defeat of individual Greek heroes, are hardly worthy of the best Epic economy.

There is a sufficient motive for the interpolation of this book in the desire to fit Book IX., which, as we shall see, is almost undoubtedly of later origin, into its place in the story; for it presupposes a defeat of the Greeks.

Here, as elsewhere in passages of probably later origin, there are possibly fragments of old poetry worked in; this is perhaps the case with the *ἀριστέα* of Teukros, which is quite in the Homeric spirit, and contains very few lines which reappear anywhere else. From 266 to 329 there are only ten lines which recur outside this book, and of these several are quite formal. Christ thinks that the opening passage, 1-27, is also older than the rest. This is possible, but these lines do not fit in between A and A in their present form.

In spite of this apparent want of originality in the composition of the

“ κέκλυτέ μεν, πάντες τε θεοὶ πᾶσαι τε θέαιναι, 5
 [ὄφρ' εἴπω, τά με θυμὸς ἐνὶ στήθεσσι κελεύει.]
 μήτε τις οὖν θήλεια θεὸς τό γε μήτε τις ἄρσην
 πειράτω διακέρσαι ἐμὸν ἔπος, ἀλλ' ἅμα πάντες
 αἰνεῖτ', ὄφρα τάχιστα τελευτήσω τάδε ἔργα.
 ὃν δ' ἂν ἐγὼν ἀπάνευθε θεῶν ἐθέλοντα νοήσω 10
 ἐλθόντ' ἢ Τρώεσσιν ἀρηγέμεν ἢ Δαναοῖσιν,
 πληγαῖς οὐ κατὰ κόσμον ἐλεύσεται Οὐλυμπόνδε·
 ἢ μιν ἐλὼν ῥίψω ἐς Τάρταρον ἡρόεντα,
 τῇλε μάλ', ἥχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον,
 ἔνθα σιδήρειαί τε πύλαι καὶ χάλκεος οὐδός, 15
 τόσσον ἔνερθ' Ἀΐδεω, ὅσον οὐρανός ἐστ' ἀπὸ γαίης·
 γνῶσέτ' ἔπειθ', ὅσον εἰμὶ θεῶν κάρτιστος ἀπάντων.
 εἰ δ' ἄγε πειρήσασθε, θεοί, ἵνα εἴδετε πάντες,
 σειρήν χρυσεῖην ἐξ οὐρανόθεν κρεμάσαντες·

book, it has undoubtedly great spirit and movement. If such a fancy may be permitted, one might almost say that it is such a work as might be expected from the author of Book IX.; one who was a rhetorician of the highest order rather than an Epic poet in the proper sense, trusting for effect rather to his speeches than his narrative, and depending to a certain extent upon intimate familiarity with the older poetry in order to produce so much of a story as was necessary to form a basis for his own splendid work. In any case we must not ascribe to him several passages of some length which, on any theory of the origin of the book, can hardly be considered as anything but poor interpolations; see 28-40, 184-212, 524-541.

1. This line was placed by Zenodotos after 52.

4. ὑπό, simply “thereat.” It does not necessarily imply the idea of subjection, but is commonly used of any phenomenon following in connexion with another.

5. θέαιναι, a form which recurs, only in this particular phrase, in Θ 20, θ 341.

6 is omitted by the two best MSS., AD.

7. For θεός Aristophanes read θεῶν. τό γε anticipates διακέρσαι, “this, namely to thwart.” For the verb cf. O. 467 μάχης ἐπὶ μήδεα κείρει δαιμόνων, and ἐνικλᾶν Θ 408.

12. πληγαῖς, sc. with lightning, as 455, O 17. For οὐ κατὰ κόσμον cf. B

214 and 264. Οὐλυμπόνδε, i.e. far away from the battlefield, cf. 456.

13. The following passage seems to have been in the mind of the author of Hesiod's *Theogony*, where we find several similar lines: thus *Theog.* 720, Τάρταρος ἡρόεις is τόσσον ἔνερθ' ὑπὸ γῆς ὅσον οὐρανός ἐστ' ἀπὸ γαίης: 726, τὸν περὶ χάλκεον ἔρκος ἐλήλαται: 732, πύλας δ' ἐπέθηκε Ποσειδῶν χάλκεας: 811, ἔνθα δὲ μαρμάρει τε πύλαι καὶ χάλκεος οὐδός.

14. The βέρεθρον reminds us of the famous βάραθρον at Athens. The word is used again of the cave of Skylla in μ 94.

18. I have followed Nikanor (with L. Lange and Döderlein) in putting a comma after πάντες and a colon at the end of the next line, so that κρεμάσαντες goes closely with πειρήσασθε, “fasten a rope, and try me.” With the ordinary punctuation, in which there is a colon after πάντες and no stop after κρεμάσαντες, it is necessary to assume a rather harsh change of construction, “the participle being regarded as half independent, and the imperative being added in 20 as though another finite verb had preceded.” (So Ameis.)

19. It is curious that this line, which evidently alludes to a mere trial of strength by pulling at a rope, ἐκυσσίνδα, should have been made the base of all sorts of mystical interpretations and esoteric myths from the earliest times. Thus in Plato we find, *Theaet.* 153 c, τὴν χρυσὴν σείραν ὡς οὐδὲν ἄλλο ἢ τὸν ἥλιον Ὅμηρος λέγει. Eur. *Or.* 982,

made no end of fun of it. a late critic said
 ἦμος ἠσέβησαν, εἰς ἡλίου γόργον.

πάντες δ' ἐξάπτεσθε θεοὶ πᾶσαι τε θέαιναι·
 ἀλλ' οὐκ ἂν ἐρύσαιτ' ἐξ οὐρανόθεν πεδίοιςδε
 Ζῆν' ὑπατον μήστωρ', οὐδ' εἰ μάλα πολλὰ κάμοιτε.
 ἀλλ' ὅτε δὴ καὶ ἐγὼ πρόφρων ἐθέλοιμι ἐρύσσαι,
 αὐτῇ κεν γαίῃ ἐρύσαιμ' αὐτῇ τε θαλάσῃ·
 σειρὴν μὲν κεν ἔπειτα περὶ ῥίον Οὐλύμποιο
 δησαίμην, τὰ δέ κ' αὐτε μετήορα πάντα γένοιτο.
 τόσσον ἐγὼ περὶ τ' εἰμὶ θεῶν περὶ τ' εἰμ' ἀνθρώπων."

ὧς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ
 μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσεν.
 ὁψέ δὲ δὴ μετέειπε θεὰ γλαυκῶπις Ἀθήνη·

“ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων,
 εἴ νυ καὶ ἡμεῖς ἴδμεν, ὅ τοι σθένος οὐκ ἐπικτόν·
 ἀλλ' ἔμπης Δαναῶν ὀλοφυρόμεθ' αἰχμητῶν,
 οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλονται.
 ἀλλ' ἢ τοι πολέμου μὲν ἀφεξόμεθ', ὥς σὺ κελεύεις,
 βουλὴν δ' Ἀργείοις ὑποθησόμεθ', ἢ τις ὀνήσει,
 [ὥς μὴ πάντες ὄλονται ὀδυσσαμένοιο τεοῖο.]”

τὴν δ' ἐπιμειδήσας προσέφη νεφεληγερέτα Ζεὺς·

τὰν οὐρανοῦ μέσον χθονὸς τε τεταμέναν
 αἰωρήμασι πέτραις ἀλύσει χρυσέαισι. The
 neo-Platonists took up the idea, and from
 them it was handed on to the Alchemists
 of the middle ages, in whose mystical
 cosmogony the *auræa catena* Homeri
 signified the whole chain of existences up
 to the *quinta essentia universalis*. The
 rope is here of gold simply because it is
 divine.

23. Ameis points out that the δὴ
 shews that *ὅτε* is here strictly temporal,
 and not merely conditional; “as soon
 as I determined to pull.” For ἐθέλοιμι
 Aristarchos read ἐθέλωμι, which is perhaps
 less appropriate, as the case is purely
 imaginary; see note on A 549. πρό-
 φρων, in good earnest.

24. For the use of the “comitative”
 dative with αὐτός see H. G. § 144. The
 object of ἐρύσαιμι is “you.”

25. The exact idea of this line is un-
 certain. It may mean that Zeus is in
 heaven, holding one end of the rope,
 and that he fastens the other end to
 Olympus as a part of the earth. This
 seems to have been the view of Aristar-
 chos. The alternative is to suppose
 that for the moment the poet forgets
 that Olympus is part of the earth, and
 conceives Zeus as fastening to a peak of

it his own end of the rope, and so leaving
 earth and sea suspended. This seems
 more natural, but contradicts the canon
 of Aristarchos, that in Homer Olympus
 is always the mountain in Macedonia,
 not another name for the sky. Lehrs,
Arist. p. 168.

28. The following passage, down to
 40, was athetized by Aristarchos, on the
 grounds that it is wholly composed of
 lines from other places, and that it
 entirely destroys the effect of the master-
 ful words of Zeus. Few will be disposed
 to doubt the validity of these reasons
 for condemnation. 31 is the same as a
 45, etc., 32-37 = 463-468, 39-40 = X
 183-185. The lines seem to have been
 added by some one who thought that
 excuse was needed for the moral support
 so freely given to the Greeks by Athene,
 K 507, Δ 438, O 668, P 552, etc.

32. ἐπικτόν, cf. E 892, and for οἶτον
 ἀναπλήσαι Δ 170.

37. τεοῖο is a quite impossible form,
 recurring only in the equally spurious
 line 468. Rohde and others have pro-
 posed to read τεοῖο for σείο, which may
 be defended on the analogy of τεός
 (τεφός) for σός: v. H. G. § 98. Zenod.
 omitted the line altogether.

“ θάρσει, τριτογένεια, φίλον τέκος· οὐ νύ τι θυμῷ
πρόφρονι μυθόμαι, ἐθέλω δέ τοι ἥπιος εἶναι.” 40

ὥς εἰπὼν ὑπ’ ὄχεσφι τιτύσκετο χαλκόποδ’ ἵππω
ὠκυπέτα, χρυσέησιν ἐθείρησιν κομόωντε,
χρυσὸν δ’ αὐτὸς ἔδυνε περὶ χροῖ, γέντο δ’ ἰμάσθλην
χρυσεῖην ἐντυκτον, ἐοῦ δ’ ἐπεβήσετο δίφρου.
μάστιξεν δ’ ἐλάαν· τῷ δ’ οὐκ ἀέκοντε πετέσθην 45
μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.

Ἰδην δ’ ἵκανεν πολυπίδακα, μητέρα θηρῶν,
Γάργαρον· ἔνθα δέ οἱ τέμενος βωμός τε θυήεις.
ἐνθ’ ἵππους ἔστησε πατὴρ ἀνδρῶν τε θεῶν τε
λύσας ἐξ ὀχέων, κατὰ δ’ ἡέρα πουλὺν ἔχευεν· 50
αὐτὸς δ’ ἐν κορυφῇσι καθέζετο κύδει γαίων,
εἰσορώων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν.

οἱ δ’ ἄρα δεῖπνον ἔλοντο κάρη κομόωντες Ἀχαιοὶ
ρίμφα κατὰ κλισίας, ἀπὸ δ’ αὐτοῦ θωρήσσοντο.
Τρώες δ’ αὖθ’ ἐτέρωθεν ἀνὰ πτόλιν ὠπλίζοντο, 55
παυρότεροι, μέμασαν δὲ καὶ ὥς ὑσμῖνι μάχεσθαι,
χρειοὶ ἀναγκαίῃ, πρό τε παίδων καὶ πρὸ γυναικῶν.
πᾶσαι δ’ ὠίγνυντο πύλαι, ἐκ δ’ ἔσσυτο λαός,

πεζοὶ θ’ ἱππῆές τε· πολὺς δ’ ὀρυμαγδὸς ὀρώρειν.
οἱ δ’ ὅτε δὴ ῥ’ ἐς χῶρον ἓνα ξυνιόντες ἵκοντο, 60
σύν ῥ’ ἔβαλλον ῥινούς, σὺν δ’ ἔγχεα καὶ μέν’ ἀνδρῶν
χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι

39. τριτογένεια, see Δ 515. πρόφρονι θυμῷ, “in full earnest,” which entirely contradicts the former speech of Zeus.

43. χρυσόν, his panoply, made, like other divine gear, of the noblest metal. Cf. E 729, etc. γέντο, a rather difficult form. According to Fick it is for γένθοτο from root *gandh*, *ghand*, of *χανδ-άνειν*, *pre-hend-o*, etc. It recurs in N 241, Σ 476. According to Hesychius however the word is Cyprian and the root is *γμ*: γέννου Κύπριοι καὶ λαβὴ καὶ κάθιζε: ἀπό-γεμει ἀφελκε and ὕγγεμος συλλαβή, where *ὕν* is the known Cyprian form for *σύν*. The ordinary theory that it represents *ἐλετο*, *ν* standing for *λ* as in Dor. *ἦνθε* for *ἦλθε*, is untenable, as there is no certain analogy for the representation of *F* by *γ*, even if *ἐλεῖν* was ever *Feleῖν*, which is very doubtful.

47. Gargaros seems to be regarded as a part of Ida, cf. Σ 292. According to Kallimachos the peaks of Ida were Gar-

garos, Lektos, and Phalakre. For the expression μητέρα θηρῶν cf. B 696, I 479, Δ 222.

49-50 = E 775-6, except that here the best MSS. give κατὰ for περὶ.

51. κύδει γαίων, see A 405, E 906.

53. The δεῖπνον is here, as in A 86 (*q.v.*), in anticipation of a long day's fighting, taken before the start from the camp.

55. It may be noticed that ὀπλίζεσθαι in Homer means “to prepare” in a general way, cf. H 417, etc. The use of the verb as identical with θωρήσσεσθαι seems to be a later specialisation; besides the present passage it occurs in Homer only in ω 495, the latest part of all the poems. So the use of ὀπλα to mean armour occurs only in K 254, 272, Σ 614, T 21.

57. χρειοί, cf. A 341. 58-9 = B 809 810, *q.v.*; 60-65 = Δ 446-51.

αὐτὸ δεῖπνον
ἐγένετο

ἔπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὀρώρειν.
 ἔνθα δ' ἄμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα.

ὄφρα μὲν ἡὼς ἦν καὶ ἀέξετο ἱερὸν ἦμαρ,
 τόφρα μάλ' ἀμφοτέρων βέλε' ἦπτετο, πίπτε δὲ λαός·
 ἦμος δ' ἥελιος μέσον οὐρανὸν ἀμφιβεβήκειν,
 καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα,
 ἐν δ' ἐτίθει δύο κῆρε τανηλεγέος θανάτιοι,
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·
 ἔλκε δὲ μέσσα λαβὼν· ῥέπε δ' αἰσιμον ἦμαρ Ἀχαιῶν.
 [αἱ μὲν Ἀχαιῶν κῆρες ἐπὶ χθονὶ πουλυβοτείρῃ
 ἐξέσθην, Τρώων δὲ πρὸς οὐρανὸν εὐρὺν ἄερθεν.]
 αὐτὸς δ' ἐξ Ἰδης μεγάλ' ἔκτυπε, δαιόμενον δὲ
 ἦκε σέλας μετὰ λαὸν Ἀχαιῶν· οἱ δὲ ἰδόντες
 θάμβησαν, καὶ πάντας ὑπὸ χλωρὸν δέος εἶλεν.
 ἔνθ' οὐτ' Ἴδομενεὺς τλὴ μίμνειν οὐτ' Ἀγαμέμνων,
 οὔτε δὴ Αἴαντες μενέτην, θεράποντες Ἄρηος·
 Νέστωρ οἷος ἔμιμνε Γερήνιος, οὔρος Ἀχαιῶν,
 οὐ τι ἐκὼν, ἀλλ' ἵππος ἐτείρετο, τὸν βάλεν ἰφῶ

66. ἱερὸν ἦμαρ, so κνέφας ἱερὸν A 194, etc. The epithet expresses the natural feeling of man towards phenomena which he sees to be beyond his own power, and which he instinctively tends to worship as actual superior beings.

68. ἀμφιβεβήκειν, stood with both feet upon the midst of heaven, as a warrior stands with both feet over a fallen comrade. Cf. δ 400, and in a metaphorical sense Z 355.

69. ἐτίταινε, drew out at full length, so as to leave the scale-pans clear; ἔλκε (72), lifted off the ground. The exact relation which this balancing of fates, and the general power of destiny, bear to the omnipotence of Zeus, is a question which has greatly exercised the minds of students. It is perhaps enough to say that such problems would have been perfectly unintelligible to the men of Homer's time; in a primitive state of thought man does not seek for a rational consistency in his abstract ideas. Such conceptions of fate and of supreme divinity as he has, have in all probability been evolved in his mind by two quite different processes, and he sees no necessity to reconcile them. The appeal to the scales recurs in the same

words in X 209-210, when the death of Hector is at hand. In that passage it seems to be much more in place, as the fates are really fatal; whereas here the only result of the ordeal is a temporary repulse of the Greeks, which before long is decisively reversed. τανηλεγέος occurs also in the parallel line X 210, and often in the Odyssey, always in the same phrase. The oldest derivation seems to be the best, παρατεταμένην ἔχοντας τὴν ἀλγηδὸνα, Hesych., "bringing long woe," from ταναὸς and ἄλγος. See Merry on β 100.

73. This couplet was athetized by Aristarchos, and seems quite indefensible. The dual ἐξέσθην must be meant to stand for the plural; there is no reason why Zeus should have taken two fates for each side. Matters are not mended by the alternative ἐξεσθεν mentioned by Schol. A (Didymos?). The lines seem to be a gloss on 72.

75. A free use of thunder and lightning is characteristic of this book; see 133, 170, 405.

81. Aristarchos, "in some of the commentaries," read ἐδάμνατο, which seems rather more appropriate to the effect of an immediately fatal wound.

δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠνυκόμοιο,
 ἄκρην κακὴν κορυφήν, ὅθι τε πρῶται τρίχες ἵππων
 κρانیφ' ἐμπεφύασι, μάλιστα δὲ καίριόν ἐστιν.
 ἀλγήσας δ' ἀνέπαλτο, βέλος δ' εἰς ἐγκέφαλον δῦ,
 σὺν δ' ἵππους ἐτάραξε κυλινδόμενος περὶ χαλκῷ.
 ὄφρ' ὁ γέρων ἵπποιο παρηγορίας ἀπέταμνε
 φασγάνῳ αἰσίων, τόφρ' Ἑκτορος ὠκέες ἵπποι
 ἦλθον ἀν' ἰωχμὸν θρασὺν ἠνίοχον φορέοντες
 Ἑκτορα. καὶ νῦν κεν ἔνθ' ὁ γέρων ἀπὸ θυμὸν ὄλεσεν, 90
 εἰ μὴ ἄρ' ὀξὺν νόησε βοὴν ἀγαθὸς Διομήδης.
 σμερδαλέον δ' ἐβόησεν ἐποτρύνων Ὀδυσῆα·
 “διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεύ,
 πῇ φεύγεις μετὰ νῶτα βαλὼν, κακὸς ὥς ἐν ὀμίλῃ;
 μή τίς τοι φεύγοντι μεταφρένῳ ἐν δόρυ πήξῃ. 95
 ἀλλὰ μὲν, ὄφρα γέροντος ἀπώσομεν ἄγριον ἄνδρα.”
 ὧς ἔφατ', οὐδ' ἐσάκουσε πολύτλας δῖος Ὀδυσσεύς,
 ἀλλὰ παρήϊξεν κοίλας ἐπὶ νῆας Ἀχαιῶν.
 Τυδεΐδης δ' αὐτὸς περ ἐὼν προμάχοισιν ἐμίχθη,

84. For καίριον see on Δ 185.

86. περὶ χαλκῷ, a bold phrase, “with-
ing about the point of the arrow.”
Similar expressions occur in N 441,
570, Φ 577, Ψ 30, λ 424, μ 395; but in
all of these the victim is pierced through
the middle of the body, which makes
the expression more natural.

87. The παρήγορος or extra trace-horse
is mentioned by Homer only here and
in II 152, cf. δ 590 τρεῖς ἵππους καὶ
δίφρον.

89. ἠνίοχος is here used in the general
sense of rider in the chariot, not as dis-
tinguishing the driver from the παρα-
βάτης: so in T 401 ἠνιοχῆα means the
fighter. From 121 we see that as a
matter of fact Hector is not conceived as
driving his own chariot. So also P 427.
It may be noticed that θρασύς is an epi-
thet peculiarly appropriated to Hector:
it is used eight times of him in Homer,
and only four times of all other heroes
together.

94. μετὰ νῶτα βαλὼν, generally
rendered “turning thy back,” a strange
use. It is perhaps allowable to under-
stand the shield as the direct object of
βαλὼν, “throwing thy shield behind thy
back,” as we know was actually done in
retreat, e.g. by Aias in Δ 545, ἐπιθεν δὲ
σάκος βάλεν ἐπαβόειον. The taunt in

95 thus gains in sarcastic bitterness,
“take very good care of your back.”
Such an expression as μετὰ νῶτα βαλεῖν
describing a well-known manoeuvre might
easily pass into a technical phrase in
which it was needless to name the shield.
In X 283 however the words of l. 95 are
used merely to express the inherent dis-
grace of a wound in the back; cf. also
N 289.

97. It was debated by the old critics
whether ἐσάκουσε meant that Odysseus
did not *hearken*, or only that he did not
hear what was said. The former was the
view of Aristarchos, but the latter is
supported by the fact that Homer never
represents any of the leading Greek
heroes as a downright coward. The com-
pound does not recur in H., and both
senses are found in Trag. The fact that
the flight here is caused by the act of
Zeus would hardly exonerate Odysseus
under the circumstances, as Diomedes
is able to resist the panic for a while
under the action of a special incentive.

99. αὐτός, i.e. μόνος, as B 233, N 729.
The phrase προμάχοισιν ἐμίχθη seems
out of place here, as it is regularly used of
a hero who comes forward from the rear
to take his place among the champions
of his own side; but now there are no
Greek πρόμαχοι at all, as all have fled.

στή δὲ πρόσθ' ἵππων Νηληιάδαο γέροντος,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“ὦ γέρον, ἦ μάλα δὴ σε νέοι τείρουσι μαχηταί,
σὴ δὲ βίη λέλυται, χαλεπὸν δέ σε γῆρας ὀπάξει·
ἡπεδανὸς δέ νύ τοι θεράπων, βραδέες δέ τοι ἵπποι·

ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσσο, ὄφρα ἴδῃαι
οἶοι Τρώιοι ἵπποι, ἐπιστάμενοι πεδίοιο

κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκέμεν ἡδὲ φέβεσθαι,
οὓς ποτ' ἀπ' Αἰνείαν ἐλόμην, μῆστωρα φόβοιο.

τούτω μὲν θεράποντε κομείτων, τώδε δὲ νῶι
Τρῶσιν ἐφ' ἵπποδάμοις ἰθύνομεν, ὄφρα καὶ Ἐκτωρ
εἴσεται, εἰ καὶ ἐμὸν δόρυ μαίνεται ἐν παλάμῃσιν.”

ὧς ἔφατ', οὐδ' ἀπίθησε Γερήνιος ἱππότης Νέστωρ.

Νεστορέας μὲν ἔπειθ' ἵππους θεράποντε κομείτην,
ἴφθιμος Σθένελός τε καὶ Εὐρυμέδων ἀγαπήνωρ·

τῷ δ' εἰς ἀμφοτέρω Διομήδεος ἄρματα βήτην.

Νέστωρ δ' ἐν χεῖρεσσι λάβ' ἡνία σιγαλόεντα,
μάστιξεν δ' ἵππους· τάχα δ' Ἐκτορος ἄγχι γένοντο.

τοῦ δ' ἰθὺς μεμαῶτος ἀκόντισε Τυδέος υἱός·

καὶ τοῦ μὲν ῥ' ἀφάμαρτεν, ὁ δ' ἡνίοχον θεράποντα,
υἱὸν ὑπερθύμου Θηβαίου Ἥνιοπῆα,

ἵππων ἡνί' ἔχοντα βάλε στήθεος παρὰ μαζόν.

ἤριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι

ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.

Ἐκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἡνιόχοιο·

103. γῆρας ὀπάξει, as Δ 321. Here as elsewhere the MSS. vary between ὀπάξει ἐπέλγει and ἰκάνει.

104. For the horses of Nestor, which seem to have been as famous for their slowness as those of Diomedes for their speed, see Ψ 309.

105-107. See E 221-223; and for the phrase μῆστωρα or μῆστωρε φόβοιο, E 272. Here, as there, MS. evidence is in favour of the latter reading, though the consensus is not universal.

108 was athetized by Aristarchos, according to Aristonikos, on the following grounds:—ὅτι ἀτοπον προστιθέναι τὴν ἱστορίαν τῷ εἰδῶτι καὶ ὁ καιρὸς δεῖται συντομίας· καὶ ὅτι τὸ ποτέ χρονικὴν ἔχει ἐμφασιν, τῆς ἀφαιρέσεως γεγονίας τῇ πρὸ ταύτης ἡμέρᾳ. These arguments hardly seem sufficient.

109. As usual τούτω is used of the more distant, τώδε of the nearer to the

speaker, of two objects. θεράποντες, Eurymedon (Δ 620) and Sthenelos.

111. For the use of the future instead of the subj. in final clauses see H. G. § 326, 3. For εἰ, which has by far the best MS. authority, most editors read ἤ. But this use of ἤ to introduce a dependent interrogation is not well supported. See H. G. § 338, note.

114. ἴφθιμος, so two of the best MSS., AD; the rest give ἴφθιμοι. Cf. Ψ 511, ἴφθιμος Σθένελος.

116. Here and in 137 the MSS. vary between σιγαλόεντα and φοινικέοντα. For the latter cf. Δ 141 and ψ 201, which shew that the art of staining leather purple was well known.

122. ὑπερώησαν, “swerved aside thereat,” on missing the guiding hand; as Ψ 433 (ἵπποι) ἠρώησαν ὀπίσω. For the verb ἐρώω see on B 179.

124. πύκασε, “covered up,” veiled

τὸν μὲν ἔπειτ' εἶασε, καὶ ἀχνύμενός περ ἑταίρου, 125
 κείσθαι, ὃ δ' ἡνίοχον μέθεπε θρασύν. οὐδ' ἄρ' ἔτι δὴν
 ἵππῳ δευέσθην σημάντορος· αἶψα γὰρ εὗρεν
 Ἴφιτίδην Ἀρχεπτόλεμον θρασύν, ὃν ῥα τόθ' ἵππων
 ὠκυπόδων ἐπέβησε, δίδου δέ οἱ ἡνία χερσίν.

ἔνθα κε λοιγὸς ἔην καὶ ἀμήχανα ἔργα γένοντο, 130
 καὶ νῦ κε σήκασθεν κατὰ Ἴλιον ἡύτε ἄρνες,
 εἰ μὴ ἄρ' ὁξὺ νόησε πατήρ ἀνδρῶν τε θεῶν τε.
 βροντήσας δ' ἄρα δεινὸν ἀφήκ' ἀργήτα κεραυνόν,
 καδ δὲ πρόσθ' ἵππων Διομήδεος ἦκε χαμᾶζε·

δεινὴ δὲ φλόξ ὤρτο θεοῖο καιομένοιο, 135
 τῷ δ' ἵππῳ δείσαντε καταπτῆτην ὑπ' ὄχρεσφιν.

Νέστορα δ' ἐκ χειρῶν φύγον ἡνία σιγαλόεντα·
 δεῖσε δ' ὃ γ' ἐν θυμῷ, Διομήδεα δὲ προσέειπεν·
 “Τυδεΐδη, ἄγε δὴ αὐτε φόβονδ' ἔχε μώνυχας ἵππους.
 ἦ οὐ γινώσκεις, ὅ τοι ἐκ Διὸς οὐχ ἔπειτ' ἀλκή; 140
 νῦν μὲν γὰρ τούτῳ Κρονίδης Ζεὺς κύδος ὀπάξει,
 σήμερον· ὕστερον αὐτε καὶ ἡμῖν, αἷ κ' ἐθέλησιν,
 δώσει· ἀνὴρ δὲ κεν οὗ τι Διὸς νόον εἰρύσσαιτο,

his mind; in this metaphorical sense only in the present phrase, which recurs also in 316 and P 83. Cf. *ἔρος φρένας ἀμφεκάλυψεν* Γ 442, etc.

126. μέθεπεν, “drove in quest of”; the construction is the same as in E 329, *Τυδεΐδην μέθεπεν κρατερώνυχας ἵππους*, the direct object *ἵππους* being omitted here, as continually with *ἔχειν* when meaning “to drive.” *ἐφέπειν* is used in a similar way, II 724, 732, Ω 326. That the idea of “handling” horses (see note on Z 321) passes naturally into that of “driving” them is shewn—if proof be needed—by the special application of the word *ménage* (our *manage*) from *manus*. The common explanations, “to follow with the eyes, to seek or strive after” (L. and S.), or “busied himself about,” or simply “went after,” cannot be derived from the other uses of the root *ép*, which never means simply “to go.” Much less does *ἐπομαι* mean “to follow at a distance”: it always is used of accompanying, and the middle is kept quite distinct in use from the active.

130. ἀμήχανα, fatal, irremediable, lit. “admitting of no *μήχος*” to evade them, see I 249.

131. Cf. Z 73. Schol. V says that

this line was continued *ἐν τισι τῶν παλαιῶν* by the following:—

Τρῶες ὑπ' Ἀργείων, ἔλιπον δὲ κεν Ἑκτορα δῖον

χαλκῷ δρωθέντα, δάμασσε δὲ μιν Διομήδης.

The sudden turn in the battle is quite out of proportion to what has gone before; there is no indication of any general rally on the Greek side, and the idea that Diomedes could unaided have caused a general rout of the enemy seems to be a mere outbidding of his exploits in the fifth book, even where he has divine assistance. These objections could to some extent be evaded by supposing 131 to be an interpolation.

135. For the smell of sulphur accompanying a lightning flash see E 415. *actively going*

136. For the form *καταπτῆτην* see B 312.

139. φόβονδ' ἔχε, lit. “drive towards flight.” Cf. E 252 *φόβονδ' ἀγόρευε*, and *πεδλόνδ' ἔχον* Γ 263.

141. ὀπάξει is of course the transitive form of *ἐπεται* above, “makes to accompany.”

143. εἰρύσσαιτο, a singular use of this verb, obviously different from that in A 216, where it means “to obey, observe.” It appears to be rather analogous

οὐδέ μάλ' ἴφθιμος, ἐπεὶ ἡ πολὺν φέρτερός ἐστιν."
 τὸν δ' ἡμείβετ' ἔπειτα βοὴν ἀγαθὸς Διομήδης. 145
 "ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες·
 ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἰκάνει.
 "Ἐκτωρ γάρ ποτε φήσει ἐνὶ Τρώεσσ' ἀγορεύων·
 'Τυδεΐδης ὑπ' ἐμείο φοβεύμενος ἴκετο νῆας.'
 ὥς ποτ' ἀπειλήσει· τότε μοι χάνοι εὐρέϊα χθών." 150
 τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ·
 "ὦ μοι, Τυδέος νιὲ δαΐφρονος, οἷον ἔειπες.
 εἴ περ γάρ σ' "Ἐκτωρ γε κακὸν καὶ ἀνάλκιδα φήσει,
 ἀλλ' οὐ πείσονται Τρῶες καὶ Δαρδανίωνες 155
 καὶ Τρώων ἄλοχοι μεγαθύμων ἀσπιστάων,
 τῶν ἐν κονίησι βάλες θαλεροὺς παρακοίτας."
 ὥς ἄρα φωνήσας φύγαδ' ἔτραπε μώνυχας ἵππους
 αὐτὶς ἀν' ἰωχμόν· ἐπὶ δὲ Τρῶές τε καὶ "Ἐκτωρ
 ἡχῇ θεσπεσίῃ βέλεα στονόεντα χέοντο.
 τῷ δ' ἐπὶ μακρὸν ἄνσε μέγας κορυθαίολος "Ἐκτωρ. 160
 "Τυδεΐδη, περὶ μὲν σε τίον Δαναοὶ ταχύπῳλοι
 ἔδρη τε κρέασίν τε ἰδὲ πλείους δεπάεσσιν·
 νῦν δέ σ' ἀτιμήσουσι· γυναικὸς ἄρ' ἀντὶ τέτυξο.
 ἔρρε, κακὴ γλήνη, ἐπεὶ οὐκ εἴξαντος ἐμείο

to B 859, ἐρύσσατο κῆμα, warded off fate, meaning here, "no man can defend himself from the designs of Zeus." But the other forms in ἐλ- always mean either "observe" in the sense of obeying, or "guard, protect," as II 542, Ἰ 93, X 303, etc. In π 463 εἰρύσεται means "watch" in a hostile sense. The same divergence of meaning is seen in the use of φυλάσσω and φυλάσσομαι, by which the Scholiasts explain the present word.

147. It is most natural to take τόδε as agreeing with ἄχος, "this is the sore grief." It is however possible to understand it as an accusative anticipating the content of the following clause, "It is in respect of this that great grief comes upon me, namely, that," etc. For this use of the pronoun cf. τό γε E 827, and τὸ δέ Z 523.

148. The future φήσει is found only here and in 153.

150. ἀπειλήσει, here in the primitive sense, "declare loudly," cf. Ψ 863, 872, and θ 383 ἀπειλήσας βητάρμονας εἶναι ἀρίστους. The word is possibly connected with ἡπύω, but this is doubtful. For the last half of the line see Δ 182.

153. εἴ περ φήσει admits Diomedes' view of Hector's action as right, "though Hector will indeed say."

157. φύγαδ' ἔτραπε, like φόβονδ' ἔχε above (139).

161. Hector loses no time in justifying the opinion of Nestor and Diomedes. For the chief seat and other marks of distinction see Δ 260, H 321, M 310, with the notes on those passages.

163. ἄρα with τέτυξο, "you are *after all*," as often. ἀντί, lit. in the place of a woman, i.e. no better than one. It may also mean "as good as," i.e. no worse than, I 116, Φ 75, θ 546; it merely indicates *equality*.

164. γλήνη, "plaything," doll, puppet. The word recurs in Ξ 494, ι 390, in the sense of the pupil of the eye (so also Soph. O. T. 1277); and the cognate γλήνεα is found in Ω 192, meaning trinkets (compare τρίγληνος Ξ 183, "with three drops," of earrings; Helbig, H. E. 185). The word seems to come from the root γαλ directly, and to mean "something bright." In the present passage it has been taken to mean "girl" by a process the inverse of that

πύργων ἡμετέρων ἐπιβήσεται, οὐδὲ γυναῖκας
ἄξεις ἐν νήεσσι· πάρος τοι δαίμονα δώσω.” 165

ὣς φάτο, Τυδείδης δὲ διάνδιχα μερμήριξεν,
ἵππους τε στρέφαι καὶ ἐναντίβιον μαχέσασθαι.
τρὶς μὲν μερμήριξε κατὰ φρένα καὶ κατὰ θυμόν,
τρὶς δ' ἄρ' ἀπ' Ἰδαίων ὀρέων κτύπε μητίετα Ζεὺς 170
σήμα τιθεὶς Τρώεσσι, μάχης ἑτεραλκέα νίκην.
Ἔκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὔσας·

“Τρώες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς·
γινώσκω δ', ὅτι μοι πρόφρων κατένευσε Κρονίων 175
νίκην καὶ μέγα κῦδος, ἀτὰρ Δαναοῖσί γε πῆμα·
νήπιοι, οἳ ἄρα δὴ τάδε τείχεα μηχανόοντο
ἀβλήχρ' οὐδενόσωρα· τὰ δ' οὐ μένος ἀμὸν ἐρύξει·
ἵπποι δὲ ῥέα τάφρον ὑπερθορέονται ὀρυκτὴν.
ἀλλ' ὅτε κεν δὴ νηυσὶν ἔπι γλαφυρῇσι γένωμαι, 180
μνημοσύνη τις ἔπειτα πυρὸς δηλίοιο γενέσθω,
ὥς πυρὶ νῆας ἐνιπρήσω, κτείνω δὲ καὶ αὐτοὺς
[Ἀργεῖους παρὰ νηυσὶν, ἀτυζομένους ὑπὸ καπνοῦ.]”

by which *κόρη* comes to mean the pupil of the eye. But it implies no more than “you pretty toy,” *οὐκ* of course goes with *ἐπιβήσεται*, not with *εἰξαντος*.

166. *δαίμονα δώσω*, “I will deal thee fate,” a strange expression, not elsewhere found. Cf. *δόμην θάνατον* I 571, and the phrase *δαίμονος αἶσα*. Zenod. read *πότμον ἐφήσω*, a more likely phrase. Aristarchos and Aristophanes athetized 164-166, partly on account of this, partly because they considered the lines “poor and unsuited to the characters of the speakers.” Against this may be set Bergk’s remark that the speech of Hector without these lines is very weak and jejune.

167. *διάνδιχα μερμήριξεν*, followed by the statement of only one of the alternatives which present themselves, is exactly paralleled by our colloquial “had half a mind to turn his horses and to fight.” See on A 189, where the same phrase is found.

171. For the phrase *μάχης ἑτεραλκέα νίκην* see H 26. According to Nikanor, the comma must be put after *Τρώεσσιν*, as is always printed, *ἐὰν γὰρ συνάπτωμεν, σολοικοφανὲς γίνεται*. I.e. he objects to taking *σήμα* as an accusative in apposition with the preceding line, “by way

of a sign,” and joining *τιθεὶς ἐτ. νίκην Τρώεσσιν*, “appointing for the Trojans a turning of the tide of battle.” This construction is perhaps possible, though not very Homeric; it may have been suggested by the fact that the common phrase is *σήματα φαίνων*, or the like. There is no difficulty in taking both *νίκην* and *σήμα* with *τιθεὶς* by a slight zeugma.

177. For *οἳ* Dion. Sidon. read *οἳ*, which is pleasing in itself, and agrees with the habit of making a decided pause after *νήπιος* used interjectionally, instead of connecting it closely with what follows. We have however *νήπιοι οἳ* in O 104 and α 8, so that the question is doubtful. *μηχανάσθαι* is elsewhere always followed by an adj. in the neuter plural, not by a substantive.

178. *ἀβλήχρ'*, E 337. *οὐδενόσωρα*, “not worth a thought”; *ἄπαξ λεγόμενον* in Greek till Oppian. Döderl. takes it to mean “recking of nothing,” impious, which may be right. Hes. explains *οὐδενὸς φυλακτικά*, guarding nothing. For the almost unique composition of the word see H. G. § 124 e.

181. *μνημοσύνη γενέσθω*, a sort of periphrastic passive to *μémνημαι*; cf. *φειδῶ γίνεται*, H 409.

183 is omitted by all the best MSS. ;

ὥς εἰπὼν ἵπποισιν ἐκέκλετο φώνησέν τε·
 “Ξάνθε τε καὶ σύ, Πόδαργε, καὶ Αἴθων Λάμπε τε δῖε, 185
 νῦν μοι τὴν κομιδὴν ἀποτίνετον, ἣν μάλα πολλὰν
 Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος,
 ὑμῖν παρ προτέροισι μελίσφρονα πυρὸν ἔθηκεν
 οἶνόν τ’ ἐγκεράσασα πιεῖν, ὅτε θυμὸς ἀνώγοι,
 ἢ ἐμοί, ὃς πέρ οἱ θαλερὸς πόσις εὐχομαι εἶναι. 190
 ἀλλ’ ἐφομαρτεῖτον καὶ σπεύδετον, ὄφρα λάβωμεν
 ἀσπίδα Νεστορέην, τῆς νῦν κλέος οὐρανὸν ἵκει,
 πᾶσαν χρυσεῖν ἔμεναι, κανόνας τε καὶ αὐτὴν,
 αὐτὰρ ἀπ’ ὧμοιιν Διομήδεος ἵπποδάμοιο
 δαιδάλεον θώρηκα, τὸν Ἡφαιστος κάμε τεύχων. 195
 εἰ τοῦτω κε λάβοιμεν, ἐελποίμην κεν Ἀχαιοὺς
 αὐτονυχὶ νηῶν ἐπιβησέμεν ὠκειάων.”

it is merely intended to introduce Ἀργεῖους as a gloss on αὐτοὺς.

184. The following passage down to 212 has given rise to many well-founded suspicions. 185 has been condemned for the very good reason that the use of four horses in a chariot is post-Homeric. 186-190 are confused and absurd, even if we cut out 189; 192-197 are exaggerated, and do not agree with the rest of the Iliad. 198-211 are weak in themselves, contradict the fine introduction to this book, and have no bearing whatever on the story; 212 is a familiar sign of interpolation. 213 follows naturally after 182.

185. The names of the horses are all taken from other passages, see II 149, Ψ 295, ψ 246. A four-horse chariot is alluded to only in O 680, ν 81, in similes, and perhaps in Δ 699, *g.v.*

186. Observe the dual ἀποτίνετον continued in 191. This may indicate that the preceding line is an interpolation; though it has been proposed to defend it on the ground that two is the ordinary number of horses (H. G. § 173). The construction changes in 188, as often; it begins as though ἔθηκεν alone were to follow, but the idea is expanded so that πυρὸν has to come in a rather awkward apposition with κομιδὴν.

189. This line was athetized by Aristoph. and Aristarchos, on the ground that it is absurd to make the horses drink wine. The line in this case will be a singularly unfortunate expedient on the part of an interpolator who was offended at Hector's being made to eat grain, as is the case if we omit it.

πυρὸς has to be ground before it can be the food of men, ν 109. The whole passage is too hopeless to be remedied by a single omission.

192. A famous shield of Nestor is as little known elsewhere to the Iliad as a divine breastplate of Diomedes. As the story now stands, the latter must have belonged to Glaukos, with whom Diomedes had exchanged armour, and could not have failed to obtain mention in Z 236; while there is no allusion to the former in the passage which refers to the arms which Nestor may be presumed to have taken from Ereuthalion, H 146-155. Besides, the effect anticipated from the capture of these two pieces of armour seems quite disproportionate. νῦν in 192 is a mere metrical makeshift: for the phrase see θ 74. The κανόνες of 193 are explained as being the handles by which the shield was held; *i.e.* bars crossing the inner concavity. I feel some doubt however as to whether these were really used in the Homeric shield; see N 407, and J. H. S. iv. 290. In any case only one of these handles can have been a rod, viz. the one which was grasped by the hand; that which held the arm must have been a ring, and can therefore hardly have been called κανὼν. The κανόνες may therefore have been rods to which the ends of the τελαμών were fastened, or perhaps more probably they are identical with the ράβδοι, radial stays running inside from the central ὀμφαλὸς to the rim and forming part of the framework of the shield.

196. Cf. E 273. As a matter of fact

ὧς ἔφατ' εὐχόμενος, νεμέσῃσε δὲ πότνια "Ἥρη,
 σείσατο δ' εἰνὶ θρόνῳ, ἔλελιξε δὲ μακρὸν "Ολυμπον,
 καὶ ῥα Ποσειδάωνα μέγαν θεὸν ἀντίον ἦῤα· 200
 "ὦ πόποι, ἐννοσίγαι' εὐρυσθενές, οὐδέ νυ σοὶ περ
 ὀλλυμένων Δαναῶν ὀλοφύρεται ἐν φρεσὶ θυμός.
 οἱ δέ τοι εἰς Ἑλίκην τε καὶ Αἰγὰς δῶρ' ἀνάγουσιν
 πολλὰ τε καὶ χαρίεντα· σὺ δέ σφισι βούλεο νίκην.
 εἷ περ γάρ κ' ἐθέλοισιν, ὅσοι Δαναοῖσιν ἄρωγοί, 205
 Τρῶας ἀπώσασθαι καὶ ἐρυκόμεν εὐρύοπα Ζῆν,
 αὐτοῦ κ' ἔνθ' ἀκάχοιτο καθήμενος οἶος ἐν Ἰδῇ."
 τὴν δὲ μέγ' ὀχθήσας προσέφη κρείων ἐννοσίχθων·
 "Ἥρη ἀπτοεπές, ποῖον τὸν μῦθον ἔειπες.
 οὐκ ἂν ἐγὼ γ' ἐθέλοισι Διὶ Κρονίῳ μάχεσθαι 210
 ἡμέας τοὺς ἄλλους, ἐπεὶ ἡ πολλὴ φέρτερός ἐστιν."
 ὧς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
 τῶν δ' ὅσον ἐκ νηῶν ἀπὸ πύργου τάφρὸς ἔεργεν,

Hector's desire is to *prevent* the embarkation of the Greeks by burning the ships; 182, 217.

199. This line seems to be a poor attempt to outbid the famous passage, A 530.

200. ἀντίον ἦῤα must here be taken to mean "addressed"; it is elsewhere used only of a reply to something previously said.

203. Helike and Aigai are two cities in Achaia, both chief seats of the worship of Poseidon; B 575.

204. βούλεο is generally taken as an imperative, but it may equally well be an imperfect, "you used to will them the victory." βούλεσθαι is the regular word for the wish of gods, which is equivalent to performance; H 21, P 331, Ψ 682. ἐθέλοισιν in the next line = "make up our minds," B 123.

206. Ζῆν, a somewhat doubtful form. Ar., followed by all our MSS., wrote Ζῆν', assuming a synaphea with the following line. There are some other traces of this in Homer, but they are all very doubtful, and the short form Ζῆν is defensible on analogy, though there is no direct evidence for it. It apparently represents the Skt. *Djām*, as βῶν represents *gām*, see H 238. Herodianus attests also a nom. Ζῆς, which might have an accusative Ζῆν on the analogy of nouns of the first declension. But the question is by no means certain; it is at

least a curious coincidence that in every case where the form Ζῆν occurs, the following word, at the beginning of the next line, should commence with a vowel (Ξ 265, Ω 331), see Hinrichs, *de Hom. El. Vest. Aeol.* p. 109; Curtius, *Et.* p. 616.

207. This is quite inconsistent with the introduction to the book. καθήμενος is virtually the principal verb, "he would sit alone, to his vexation." Zenod. read καθοῖτ' ἀκαχήμενος.

209. ἀπτοεπές used to be explained either as ἀπτότητος (undaunted) τοῖς ἔπεσιν or καταπτομένη τοῖς ἔπεσιν, neither of which will do. As the word stands it is better derived from root *jam* of *λάπτω*, *iacio*, in the sense of "hurling words about," reckless in speech (so Mr. Monro). But there is much plausibility in Wackernagel's suggestion *ἀεπτοεπές* (or perhaps rather *ἀαπτοεπές*), "unmanageable, uncontrollable, in language." Cf. the forms *ἀμετροεπής* B 212, *ἀμαρτοεπής* N 824; and for *ἀεπτος* see on A 567. Tradition varies between *ἀπτ-* and *ἀπτ-*.

213. The meaning of this line has puzzled commentators, ancient and modern. The text is the reading of Aristarchos; Zenodotos, as has been shewn by Ludwig, had *καὶ* for *ἀπὸ*, while some read *ἀπὸ τάφρου πύργος*. Aristarchos also varied between *ἐργε* and *ἐρυκε*. As to the meaning, πύργος must stand for the whole fortification of

πλήθεν ὁμῶς ἵππων τε καὶ ἀνδρῶν ἀσπιστάων
 εἰλομένων· εἴλει δὲ θοῶ ἀτάλαντος Ἄρηι
 Ἐκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκεν.
 καὶ νύ κ' ἐνέπρησεν πυρὶ κηλέφ νῆας εἰσας,
 εἰ μὴ ἐπὶ φρεσὶ θῆκ' Ἀγαμέμνονι πόντια Ἥρη
 αὐτῷ ποιπνύσαντι θοῶς ὀτρύναι Ἀχαιοὺς.
 βῆ δ' ἵεναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν
 πορφύρεον μέγα φᾶρος ἔχων ἐν χειρὶ παχείῃ,
 στή δ' ἐπ' Ὀδυσσῆος μεγακίτεϊ νηὶ μελαίνῃ,

215

220

the camp, as in M 333, *πάπτηνεν δ' ἀνὰ πύργον Ἀχαιῶν*, though in this sense the plural is most common. The real difficulty lies in the two prepositions *ἀπὸ* and *ἐκ*. The latter should mean "starting from," and therefore imply a space bounded on one side by the ships. But how could any space bounded by ships and foss be *ἀπὸ πύργου* when the wall is between them? If we could understand *πύργος* as indicating some point of the wall, as for instance the "common grave" at one end (H 337), *ἀπὸ* might indicate the portion of the space between ships and wall remote from this end; but there is no reason why one end only of the camp should be specified. The only other interpretation consistent with the words is, I think, that which joins *ἀπὸ* with the verb, and takes *πύργου τάφρος* together, "all that the moat of the wall encloses from (i.e. up to) the ships." This is consistent and intelligible, but the order of the words is very harsh. The explanation which is generally approved is that of La Roche, according to which *ἐκ* means "outside the ships," and the space indicated is that between the wall and the moat, the Greeks not being actually driven inside the wall in this day's fighting at all. But this use of *ἐκ* for *ἐκτός* can hardly be supported; it has to mean here "in a space separated from" the ships; whereas the use of *ἐκ*, unlike that of *ἀπὸ*, always implies one of two things, either motion out of a space, or position in a space "starting from," and therefore in continuous connexion with, a limit; both of which senses have to be excluded here. In other words, to give the required meaning we ought to have *ἀπὸ νηῶν ἐκ πύργου*. Of the passages quoted by La Roche for the use of *ἐκ* the only one which has a real similarity to the sense he wants is Ξ 130, where *ἐκ βελέων* means

"out of range." But analogy shews that this phrase means a space measured from the margin of the range of darts. It may further be urged that 217 and 220-222 shew that no stress can be meant to lie on the fact that the Greeks are not yet driven within the wall; rather they are at the very last line of defence which can save the ships. Although in many passages the moat and the wall are regarded as two lines with a considerable space between them, e.g. Σ 215, yet this is one of the points in which the poem shews decided unsteadiness of conception of the actual scene of conflict. The choice therefore seems to lie between the two explanations first given, unless we are prepared to adopt the reading of Zenodotos, or to make such a change as that suggested by Mr. Monro, *ἐπὶ πύργῳ τάφρος*, "the wall with its moat."

221. It is not quite clear whether Agamemnon holds the mantle in his hands in order to be the freer, like Odysseus in B 183, or to call attention to what he is doing; perhaps both ideas may be intended. It may be noticed that purple does not seem to be a distinctively royal colour in Homer, see θ 84, δ 115, etc.

222. *μεγακίτεϊ*, "with mighty hollow," capacious; so Φ 22, "with mighty maw," and of the sea "with mighty deeps," γ 153. Jordan proposes to derive the word from the ordinary sense of *κῆτος*, "monster," explaining *πόντος μεγακ.* as "teeming with great monsters," and *μεγακ. νηὶ* as "with a great monster" at the prow; for it was a common practice, as we see from the early vase-paintings, to make the prow of the ship in the form of a huge animal's snout, like a pig's, and to paint a great eye upon it (see B 637). But it is probable that the projecting "ram" was not a part of the oldest Greek ship; see Helbig, H. E. p. 56.

ἦ ῥ' ἐν μεσσάτῳ ἔσκε; γεγωνέμεν ἀμφοτέρωσε·
 [ἡμὲν ἐπ' Αἴαντος κλισίας Τελαμωνιάδαο
 ἦδ' ἐπ' Ἀχιλλῆος, τοί ῥ' ἔσχατα νῆας εἴσας 225
 εἴρυσαν, ἥρορὲ πῖσυνοι καὶ κάρτεϊ χειρῶν·]
 ἦυσεν δὲ διαπρύσιον Δαναοῖσι γεγωνός·
 “αἰδώς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί·
 πῇ ἔβαν εὐχωλαί, ὅτε δὴ φάμεν εἶναι ἄριστοι,
 ἃς ὁπότ' ἐν Λήμνῳ κενεαυχέες ἡγοράασθε, 230
 ἔσθοντες κρέα πολλὰ βοῶν ὀρθοκραιράων,
 πίνοντες κρητῆρας ἐπιστεφέας οἶνοιο,
 Τρώων ἄνθ' ἑκατόν τε διηκοσίων τε ἕκαστος
 στησέσθ' ἐν πολέμῳ· νῦν δ' οὐδ' ἐνὸς ἄξιοι εἶμεν
 Ἕκτορος, ὃς τάχα νῆας ἐνιπρήσει πυρὶ κηλέῳ. 235
 Ζεῦ πάτερ, ἦ ρά τιν' ἤδη ὑπερμενέων βασιλῆων
 τῇδ' ἄτῃ ἄσας καὶ μιν μέγα κύδος ἀπηύρας;
 οὐ μὲν δὴ ποτέ φημι τεὸν περικαλλέα βομόν

was
 223. μεσσάτῳ, only here and A 6.
 γεγωνέμεν οὐ ψιλῶς ἐστὶ φωνεῖν, ἀλλ'
 ἀκουστὸν φθέγγεσθαι, Schol. A, rightly.
 222-226 = A 5-9; the last three lines
 are omitted here by the best MSS. 227
 = A 275, 228 = E 787.

229. εὐχωλαί, “boastings,” not in a
 bad sense, which is only given by κενεαυ-
 χέες. For the phrase πῇ ἔβαν cf. E 472,
 Ω 201. The following relative clause is
 evidently imperfect, as there is a verb
 wanting either after ἃς or ὁπότ' according
 as we punctuate. If we put a comma
 after Λήμνῳ, we must assume an ellipse
 of ἦτε, as in our idiomatic “you boasted
 when in Lemnos.” It is common enough
 for the substantive verb to be omitted
 in relative clauses (H. G. § 271), and an
 instance after a temporal adverb will be
 found in κ 176, δφρ' ἐν νηὶ θοῇ βρώσις τε
 πόσις τε: but here the omission is harsh,
 because the subject of the verb is not
 expressed. Hence some join ὁπότ' with
 ἡγοράασθε, and hold that there is an
 anacoluthon, the verb governing ἃς being
 forgotten after the interposed relative
 clause. Christ thinks that the confused
 construction indicates an interpolation
 by a cyclic poet from a narrative in the
 Kypria, which may from the abstract we
 possess have given some such story of a
 feast on the journey to Troy. But this
 is hardly probable. There is an evident
 allusion to the famous wines of Lemnos;
 see H 467.

231 was athetized by Aristarchos on
 the ground that beef does not tend to
 make men boastful.

232. For ἐπιστεφέας see A 470.

234. στησέσθαι, with ἀντί, apparently
 “would weigh” as much as (see on
 163); ἄξιοι being also used in this
 literal meaning. So Schol. B. Schol.
 A explains ἀνθ' as ἀντα, hardly so
 well, on the question-begging ground
 that if it is for ἀντί it would have no
 accent.

235. Athetized by Aristarchos and
 Aristoph. on the ground that it quite
 spoils the rhetorical effect of the reproach;
 Agamemnon ought to say “we are no
 match even for the *weakest* Trojan.” It
 has all the appearance of a gloss. Aris-
 tarchos would have preferred to read
 Ἕκτορος ᾧ δὴ κύδος Ὀλύμπιος αὐτὸς ὁπάζει,
 but we are not told if this is a conjecture
 or not.

237. This throwing of the blame upon
 the δῖν of Zeus is a favourite resource of
 Agamemnon; see T 91, etc. The form
 ἄσας is in accordance with the best
 analogy, but the best MSS. read ἄσας.
 If we retain the trisyllable form we must
 read -τη α- as one syllable by synizesis,
 as the forms in αα never have both short,
 though one or other of the two is often
 so. The contracted form is supported
 by ἄσε λ 61, ἄσατο T 95.

νῆι πολυκλήιδι παρελθέμεν ἐνθάδε ἔρρων,
 ἀλλ' ἐπὶ πᾶσι βοῶν δημόν καὶ μηρί' ἔκηα, 240
 ἰέμενος Τροίην εὐτείχεον ἐξαλαπάξαι.
 ἀλλὰ, Ζεῦ, τόδε πέρ μοι ἐπικρήνηον ἐέλδωρ·
 αὐτοὺς δὴ περ ἕασον ὑπεκφυγέειν καὶ ἀλύξαι,
 μηδ' οὐτῶ Τρώεσσιν ἕα δάμνασθαι Ἀχαιοὺς."
 ὥς φάτο, τὸν δὲ πατὴρ ὀλοφύρατο δάκρυ χέοντα, 245
 νεῦσε δέ οἱ λαὸν σόον ἔμμεναι αὐδ' ἀπολέσθαι.
 αὐτίκα δ' αἰετὸν ἦκε, τελειότατον πετεηνῶν,
 νεβρὸν ἔχοντ' ὀνύχεσσι, τέκος ἐλάφοιο ταχείης·
 παρ δὲ Διὸς βωμῷ περικαλλεῖ κάββαλε νεβρόν,
 ἔνθα πανομφαίῳ Ζηνὶ ῥέζεσκον Ἀχαιοί. 250
 οἱ δ' ὥς οὖν εἶδονθ', ὃ τ' ἄρ' ἐκ Διὸς ἦλθεν ὄρνις,
 μᾶλλον ἐπὶ Τρώεσσι θόρον, μνήσαντο δὲ χάρμης.
 ἔνθ' οὐ τις πρότερος Δαναῶν πολλῶν περ ἐόντων
 εὔξατο Τυδεΐδαο πάρος σχέμεν ὠκέας ἵππους
 τάφρου τ' ἐξελάσαι καὶ ἐναντίβιον μαχέσασθαι, 255
 ἀλλὰ πολὺ πρῶτος Τρώων ἔλεν ἄνδρα κορυστήν,
 Φραδμονίδην Ἀγέλαον. ὁ μὲν φύγαδ' ἔτραπεν ἵππους·
 τῷ δὲ μεταστρεφθέντι μεταφρένῳ ἐν δόρυ πῆξεν
 ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.
 ἥριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 260
 τὸν δὲ μετ' Ἀτρεΐδαι Ἀγαμέμνων καὶ Μενέλαος,

239. The derivation and original sense of ἔρρειν are obscure. In Homer, as in Attic Greek, the verb is always used where the sense of going *in misfortune, under a curse*, and the like, is appropriate, if not necessary. Mr. Ridgeway however has remarked (*Journ. Phil.* xii. p. 32) that it seems to be used in an Elean inscription (Collitz, 1153) in the simple sense "to go, have recourse to," but the reading there is very doubtful. Cf. Σ 421, I 364. The sense "on my ill-omened journey hither" is obviously appropriate here.

243. αὐτοὺς, *i.e.* even if we fail of our purpose let us at least save our lives.

246. ἀπολέσθαι MSS., ἀπολεῖσθαι Ar., which is adopted by Naber and Christ on the analogy of ι 496, μ 230. But the best reading in the former passage is δλέσθαι not δλεῖσθαι; while in the latter φανείσθαι represents a future φανείται in the speaker's mind, which is not the case here.

247. τελειότατον, ἐπιτελεστικώτατον Schol., most sure to bring fulfilment.

250. πανομφαίῳ, *i.e.* to whom belong all omens by sounds or voices, such as Odysseus asks from Zeus in ν 100, φήμην τίς μοι φάσθω. The epithet only occurs here, and is certainly not very appropriate to the particular omen.

254. εὔξατο, could boast that he had driven his horses in front of Tydeides. This is the only case in Homer of πάρος with the genitive. It takes up πρότερος in the preceding line. La R. however prefers to connect Τυδεΐδαο with πρότερος, and πάρος with σχέμεν, to drive right onwards, a use for which there seems to be no analogy whatever. ἐξελάσαι in Attic would require ὥστε. μαχέσασθαι, aor., to take up the fight. πρῶτος, Tydeides, by a rather awkward change of subject.

258-260. E 40-42, etc.

261. τὸν δὲ μετ', sc. ἦλθον. 262-265 = H 164-167. It is curious that Odysseus

τοῖσι δ' ἐπ' Αἴαντες θούριν ἐπιειμένοι ἀλκὴν,
τοῖσι δ' ἐπ' Ἰδομενεὺς καὶ ὀπάων Ἰδομενῆος
Μηριόνης, ἀτάλαντος Ἐνναλίῳ ἀνδρεϊφόντῃ,
τοῖσι δ' ἐπ' Εὐρύπυλος Ἐναίμονος ἀγλαὸς υἱός. 265
Τεῦκρος δ' εἵνατος ἦλθε παλίντονα τόξα τιταίνων,
στή δ' ἄρ' ὑπ' Αἴαντος σάκεϊ Τελαμωνιάδαο.
ἐνθ' Αἴας μὲν ὑπεξέφερεν σάκος· αὐτὰρ ὃ γ' ἦρως
παπτήνας, ἐπεὶ ἄρ' τιw' οἰστεύσας ἐν ὀμίλῳ
βεβλήκειν, ὃ μὲν αὐθι πεσὼν ἀπὸ θυμὸν ὄλεσεν, 270
αὐτὰρ ὃ αὐτὶς ἰὼν, πᾶις ὥς ὑπὸ μητέρα, δύσκειν
εἰς Αἴανθ'· ὃ δέ μιν σάκεϊ κρύπτασκε φαεινῷ.
ἐνθα τίνα πρῶτον Τρώων ἔλε Τεῦκρος ἀμύμων;
Ὅρσίλοχον μὲν πρῶτα καὶ Ὅρμενον ἠδ' Ὁφελέστην
Δαίτορά τε Χρομίον τε καὶ ἀντίθεον Λυκοφόντην 275
καὶ Πολυαιμονίδην Ἀμοπάονα καὶ Μελάνιππον.
[πάντας ἐπασσυντέρους πέλασε χθονὶ πουλυβοτείρῃ.]
τὸν δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων
τόξου ἄπο κρατεροῦ Τρώων ὀλέκοντα φάλαγγας·
στή δὲ παρ' αὐτὸν ἰὼν καὶ μιν πρὸς μῦθον ἔειπεν· 280
“Τεῦκρε, φίλῃ κεφαλῇ, Τελαμώνιε, κοίρανε λαῶν,
βάλλ' οὕτως, αἶ κέν τι φόως Δαναοῖσι γένηαι
πατρί τε σῶ Τελαμῶνι, ὃ σ' ἔτρεφε τυτθὸν ἑόντα
καὶ σε νόθον περ ἑόντα κομίσσατο ὃ ἐνὶ οἴκῳ.”

is not named here. Of all the heroes repeated from the preceding book the greater Aias is the only one who does anything at all.

266. παλίντονα probably alludes to the form of the “Scythian” bow, with a double curve, “bent back” in the middle to form a handle. Or it may mean simply “elastic,” springing back when bent.

267. This mode of fighting is characteristically oriental. In the Assyrian sculptures, especially in sieges, we often find a warrior with a large shield and spear accompanied by an archer who crouches down and shoots from under the shield. The same practice is also found, though rarely, on the old Greek vases.

270. βεβλήκει, so best MSS.; Ar. βεβλήκοι, a very doubtful form (see H. G. § 83), and not necessary. With the next clause the construction changes, so that ἦρως in 268 is left as a *nominativus pendens*.

277 is omitted by the best MSS. It is from M 194, Π 418.

279. ἄπο, as Ω 605 πέφνευ ἀπ' ἀργυρέοιο βιοῖο.

281. φίλῃ κεφαλῇ, cf. Ψ 94, Σ 82, 114, O 39, and the allusion in Plato, *Phaedr.* 264 A, Φαῖδρε φίλῃ κεφαλῇ.

282. φόως, which generally means “safety, succour,” here, by a slight zeugma, includes the idea of “glory” to the father.

284. Athetized by Aristarchos and Aristophanes, and entirely rejected by Zenodotos, on the ground that the mention of Teukros' origin is out of place, and is of a nature rather to displease than to encourage. κομίσσατο, “took up,” is a slight *hysteron proteron* with τρέφε. According to the common tradition, Teukros was the son of Telamon by Hesione, daughter of Laomedon, who had been captured by Herakles when he took Troy, and given to Telamon; whence the name Teukros. But he is repeatedly called the κασιγνήτος of Aias

τὸν καὶ τηλοθ' ἐόντα ἐνκλείης ἐπίβησον. 285
 σοὶ δ' ἐγὼ ἐξερέω, ὥς καὶ τετελεσμένον ἔσται·
 αἶ κέν μοι δώῃ Ζεὺς τ' αἰγλόχος καὶ Ἀθήνη
 Ἴλιον ἐξαλαπάξαι, ἐνκτίμενον πτολίεθρον,
 πρῶτῳ τοι μετ' ἐμὲ πρεσβήιον ἐν χερὶ θήσω,
 ἢ τρίποδ' ἢ δύω ἵππους αὐτοῖσιν ὄχεσφιν 290
 ἢ ἐγυναῖχ', ἣ κέν τοι ὁμὸν λέχος εἰσαναβαίνοι."

τὸν δ' ἀπαμειβόμενος προσεφώνεε Τεῦκρος ἀμύμων·
 "Ἀτρεΐδῃ κῦδιστε, τί με σπεύδοντα καὶ αὐτὸν
 ὀτρύνεις; οὐ μὲν τοι, ὅση δύναμις γε πάρεστιν,
 παύομαι, ἀλλ' ἐξ οὗ προτὶ Ἴλιον ὠσάμεθ' αὐτούς, 295
 ἐκ τοῦ δὴ τόξοισι δεδεγμένος ἄνδρας ἐναίρω.
 ὀκτὼ δὲ προέηκα ταυνγλώχινας ὀιστούς,
 πάντες δ' ἐν χροῖ πῆχθεν ἀρηιθῶων αἰζιγῶν·
 τοῦτον δ' οὐ δύναμαι βαλέειν κύνα λυσσητήρα."
 ἦ ῥα καὶ ἄλλον ὀιστὸν ἀπὸ νευρῆφιν ἴαλλεν 300
 Ἔκτορος ἀντικρὺς, βαλέειν δέ ἐῴετο θυμός.
 καὶ τοῦ μὲν ῥ' ἀφάμαρθ', ὁ δ' ἀμύμονα Ποργυθίωνα,
 υἱὸν ἐὺν Πριάμοιο, κατὰ στήθος βάλεν ἰφ·
 τόν ῥ' ἐξ Αἰσύμηθεν ὀπυιομένη τέκε μήτηρ
 καλὴ Καστιάνειρα, δέμας ἐικυῖα θεῆσιν. 305
 μήκων δ' ὥς ἐτέρωσε κάρη βάλεν, ἣ τ' ἐνὶ κήπῳ,
 καρπῷ βριθομένη νοτίησί τε εἰαρινῇσιν·
 ὥς ἐτέρωσ' ἤμυσε κάρη πῆληκι βαρυνθέν.

(see M 371, *κασ. καὶ ὀπατρος*), a word which is commonly used of brothers uterine (see Δ 257, Ω 47), so that Aristarchos seems to have thought that the legend of Hesione was not known to Homer and that Teukros was regarded as a legitimate son. But Polydoros is the *κασιγνήτος* of Hector (Γ 419), though by a different mother (Φ 91). The mother of Aias was Eëriboia.

285. *ἐπίβησον*, cf. B 234, ψ 13, 52, χ 424.

289. *πρεσβήιον*, here only in the sense of "prize to the first man," (see note on *πρέσβα*, Δ 59); a form recalling the later *πρωτεῖον*, *δευτερεῖον*, etc.

290. *ἵππῳ* Zenod. and Aristoph.; the reading is perhaps to be preferred to *ἵππους* of Aristarchos and all MSS. but one (Townl.), which would be likely to be introduced in order to avoid the hiatus.

291. *εἰσαναβαίνοι*: for the opt. after the future cf. H 342.

296. *δεδεγμένος*, Herodianus *δεδεχμένος*. See on Δ 107.

297. *ταυνγλώχινας*, with "thin," or perhaps "straight," barbs; see on Γ 228.

299. The comparison of Hector to a mad dog or man is rather favourite; see I 239, 305.

304. *ἐξ Αἰσύμηθεν* (or *Αἰσύμηθεν*, as Zenod., Aristoph., and Aristarchos wrote) of course goes with *ὀπυιομένη*, "taken as a wife from A."

305. Athenaeus, xiv. 632 F, quotes this line in the form *καλὴ Κασσιέπεια*, *θεοῖς δέμας εἰκυῖα*.

306. *ἦ τ' ἐνὶ κήπῳ*, sc. *ἐστίν*. This is the simple explanation; though Lehrs considers it weak, and prefers to supply *κάρη βάλλει* from the preceding clause, comparing II 406, where *ἔλκει* has to be supplied after *ὥς ὅτε τις φῶς*. This famous simile is imitated by Vergil, *Aen.* ix. 436, "Lassove papavera collo Demisere caput, pluvia cum forte gravantur."

Τεύκρος δ' ἄλλον οἰστὸν ἀπὸ νευρῆφιν ἵαλλεν
 Ἔκτορος ἀντικρὺς, βαλέειν δέ ἐ ἔτο θυμὸς. 310
 ἀλλ' ὃ γε καὶ τόθ' ἄμαρτε· παρέσφηλεν γὰρ Ἀπόλλων·
 ἀλλ' Ἀρχεπτόλεμον, θρασὺν Ἐκτορος ἡνιοχῆα,
 ἰέμενον πολεμόνδε βάλε στήθος παρὰ μαζόν·
 ἥριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι
 ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε. 315
 Ἔκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἡνιόχοιο·
 τὸν μὲν ἔπειτ' εἶασε καὶ ἀχνύμενός περ ἑταῖρου,
 Κεβριόνην δ' ἐκέλευσεν ἀδελφεὸν ἐγγυς ἔοντα
 ἵππων ἥνι' ἐλεῖν· ὃ δ' ἄρ' οὐκ ἀπίθησεν ἀκούσας.
 αὐτὸς δ' ἐκ δίφροιο χαμαὶ θόρε παμφανόωντος 320
 σμερδαλέα ἰάχων· ὃ δὲ χερμάδιον λάβε χειρί,
 βῆ δ' ἰθὺς Τεύκρου, βαλέειν δέ ἐ θυμὸς ἀνώγειν.
 ἦ τοι ὃ μὲν φαρέτρης ἐξείλετο πικρὸν οἰστόν,
 θῆκε δ' ἐπὶ νευρῇ· τὸν δ' αὖ κορυθαίολος Ἔκτωρ
 αὐερόντα παρ' ὤμον, ὅθι κληῖς ἀποέργει 325
 αὐχένα τε στήθός τε, μάλιστα δὲ καίριόν ἐστιν,
 τῇ ῥ' ἐπὶ οἱ μεμαῶτα βάλεν λίθῳ ὀκρίονεντι,
 ῥῆξε δέ οἱ νευρήν· νάρκησε δὲ χεῖρ ἐπὶ καρπῷ,
 στή δὲ γυνὺξ ἐριπών, τόξον δέ οἱ ἔκπεσε χειρός.
 Αἶας δ' οὐκ ἀμέλησε κασιγνήτοιο πεσόντος, 330
 ἀλλὰ θεῶν περίβη καὶ οἱ σάκος ἀμφεκάλυψεν.
 τὸν μὲν ἔπειθ' ὑποδύντε δύω ἐρίηρες ἑταῖροι,
 Μηκιστεὺς Ἐχίοιο πάις καὶ δῖος Ἀλάστωρ,
 νῆας ἐπὶ γλαφυρὰς φερέτην βαρέα στενάχοντα.
 ἀψ δ' αὖτις Τρώεσσιν Ὀλύμπιος ἐν μένος ὥρσεν. 335

312. For Archeptolemos see 128, and for 313-317 see 121-125.

318. ἀδελφεόν, sc. of Hector, as he was a natural son of Priam, Π 738.

321. ὃ δέ, as often, introduces a fresh act of the subject of the preceding clause; e.g. 302 above.

323. φαρέτρης, the second syllable is elsewhere always long. ἐξείλετο, in sense a pluperfect.

325. αὐερόντα, see A 459. The word recurs in a similar sense M 261. παρ' ὤμον naturally goes with it in the sense "drawing the bow back to the shoulder," but the following clause shews that it has to be taken also with βάλεν. ἀποέργει, cf. X 324, ἡ κληῖδες ἀπ' ὤμων

αὐχέν' ἔχουσιν, λαυκανήν, ἵνα τε ψυχῆς ὤκιστος δλεθρος. The expression is hardly so exact here, as the collar bone cannot be said to hold asunder neck and breast in the same way as it holds apart neck and shoulders; still the meaning is clear.

326. For καίριον, or, as I should prefer to read, κήριον, see Δ 185.

328. νευρήν, according to the use of the word in Homer, must mean "bow-string," but the breaking of this seems such a subordinate matter that we should rather have expected νεῦρον, the sinew of the arm; cf. O 469.

332. ὑποδύντε, "getting under him" to bear him off, as P 717. 331-334 = N 420-423.

οἱ δ' ἰθὺς τάφροιο βαθείης ὦσαν Ἀχαιοὺς,
 "Ἐκτωρ δ' ἐν πρώτοισι κίε σθένει βλεμεαίνων.
 ὥς δ' ὅτε τίς τε κύων σὺς ἀγρίου ἢ ἐλέοντος
 ἄπτηται κατόπισθε, ποσὶν ταχέεσσι διώκων,
 ἰσχία τε γλουτοὺς τε, ἐλίσσόμενόν τε δοκεύει, 340
 ὥς "Ἐκτωρ ὥπαζε κάρη κομόωντας Ἀχαιοὺς,
 αἰὲν ἀποκτείνων τὸν ὀπίσταντον· οἱ δὲ φέβοντο.
 αὐτὰρ ἐπεὶ διὰ τε σκόλοπας καὶ τάφρον ἔβησαν
 φεύγοντες, πολλοὶ δὲ δάμεν Τρώων ὑπὸ χερσίν,
 οἱ μὲν δὴ παρὰ νηυσὶν ἐρητύοντο μένοντες, 345
 ἀλλήλοισι τε κεκλόμενοι καὶ πᾶσι θεοῖσιν
 χείρας ἀνίσχοντες μεγάλ' εὐχετόωντο ἕκαστος·
 "Ἐκτωρ δ' ἀμφιπεριστρώφα καλλίτριχας ἵππους
 Γοργοῦς ὄμματ' ἔχων ἢ βροτολοιγοῦ Ἄρηος.
 τοὺς δὲ ἰδοῦς ἐλέησε θεὰ λευκώλενος Ἥρη, 350
 αἶψα δ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
 "ὦ πόποι, αἰγίοχοιο Διὸς τέκος, οὐκέτι νῶϊ
 ὀλλυμένων Δαναῶν κεκαδησόμεθ' ὑστάτιόν περ ;
 οἷ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται
 ἀνδρὸς ἑνὸς ῥιπῇ· ὁ δὲ μαίνεται οὐκέτ' ἀνεκτῶς 355
 "Ἐκτωρ Πριαμίδης, καὶ δὴ κακὰ πολλὰ ἔοργεν."
 τὴν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·

340. ἰσχία, accus. of the part affected ; ἄπτουμαι does not take a direct accusative in Homer. δοκεύει : this change from subjunctive to indicative is very rare after the simple τε, though common after δέ τε : hence Nauck is perhaps right in reading δοκεῖν. In such a matter the tradition is of little importance. The verb means "watches for him as he keeps turning round."

341. ὥπαζε, pressed hard upon, cf. γήρας ὥπάξει, and see E 334. The use of the cognate ἐφέπειν may also be compared.

345. The wall is not mentioned here, and seems to be included in the phrase σκόλοπας καὶ τάφρον. See on 213.

347. For εὐχετόωντο the more regular construction after τε καὶ would be a participle co-ordinate with κεκλόμενοι. Cf. Γ 80.

348. There is no mention of Hector having again mounted his chariot since 320. This is one of the points in which the poems often shew a certain want of

clearness. The idea is that it was the practice of each warrior to be accompanied by his chariot close at hand, and to mount or descend from time to time, according to the convenience of the moment.

349. For ὄμματα Aristarchos read οἷματα, "τὰς ὁδοὺς καὶ τὰ ὁρμήματα," which is far less appropriate here than in the other passage where the word occurs, Φ 252. In fact to Homer Gorgon was probably nothing more than a face. See A 36, and cf. κυνὸς ὄμματ' ἔχων A 225. For ἢ, which was read by Zenod. and probably by Aristarchos, all MSS. have ἢδὲ, which can hardly be right.

353. κεκαδησόμεθα, from κῆδομαι, cf. φ 153 κεκαδήσει, causal but in a rather different sense. (See Curtius, *Et.* no. 284.) It must not be confused with κεκάδοντο, from root *skad*, Δ 497, Δ 334. ὑστάτιόν περ, as we should say "even at this eleventh hour."

354. See 34.

355. ῥιπῇ, rush, furious onset.

“ καὶ λίην οὗτός γε μένος θυμόν τ’ ὀλέσειεν
 χερσὶν ὑπ’ Ἀργείων φθίμενος ἐν πατρίδι γαίῃ·
 ἀλλὰ πατήρ οὐμός φρεσὶ μαίνεται οὐκ ἀγαθήσιν, 360
 σχέτλιος, αἰὲν ἀλιτρός, ἐμῶν μενέων ἀπερωεύς·
 οὐδέ τι τῶν μέμνηται, ὃ οἱ μάλα πολλάκις υἷον
 τειρόμενον σώεσκον ὑπ’ Εὐρυσθέως ἀέθλων.
 ἦ τοι ὁ μὲν κλαίεσκε πρὸς οὐρανόν, αὐτὰρ ἐμὲ Ζεὺς
 τῷ ἐπαλεξήσουσαν ἀπ’ οὐρανόθεν προΐαλλεν. 365
 εἰ γὰρ ἐγὼ τάδε ᾗδε ἐνὶ φρεσὶ πενυκαλίμῃσιν,
 εὖτέ μιν εἰς Ἀἶδαο πυλάρταο προύπεμψεν
 ἐξ ἐρέβους ἄξοντα κύνα στυγεροῦ Ἀΐδαο,
 οὐκ ἂν ὑπεξέφυγε Στυγὸς ὕδατος αἰπὰ ρέεθρα.
 νῦν δ’ ἐμὲ μὲν στυγέει, Θέτιδος δ’ ἐξήνυσε βουλάς, 370
 ἦ οἱ γούνατ’ ἔκυσσε καὶ ἔλλαβε χειρὶ γενεῖου
 λισσομένη τιμῆσαι Ἀχιλλῆα πτολίπορθον.
 ἔσται μάν, ὅτ’ ἂν αὖτε φίλην γλανκώπιδά εἴπῃ.
 ἀλλὰ σὺ μὲν νῦν νῶϊν ἐπέντυε μώνυχας ἵππους,
 ὄφρ’ ἂν ἐγὼ καταδύσα Διὸς δόμον αἰγίοχοιο 375
 τεύχεσιν ἐς πόλεμον θωρήξομαι, ὄφρα ἴδωμαι,
 ἦ νῶϊ Πριάμοιο πάϊς κορυθαίολος Ἔκτωρ
 γηθήσει προφανέντε ἀνὰ πτολέμοιο γεφύρας,

358. ὀλέσειεν, a proper opt., “I wish he might lose.” The ordinary phrase *θυμὸν ὀλέσσαι* is enlarged by *μένος*, apparently with a consciousness of its etymological connexion with *μαίνεται* in 355, which is again alluded to in the *μαίνεται* of 360. On the other hand there can be no such allusion in *μενέων ἀπερωεύς*, 361.

363. Eurystheus is mentioned by name again in T 133, Q 639; cf. also the late passage λ 621. The twelve labours are not mentioned, and it is doubtful if they formed a part of the Herakles legend as it existed in Homeric times.

367. For the journey of Herakles to Hades to bring up Kerberos (who is not named in Homer), see on E 397. He is first mentioned by name, as *πεντηκοντακέφαλος*, in Hesiod, *Theog.* 311. *πυλάρταο*, “warder of the gate” of the prison-house of the dead. *προύπεμψεν*, sc. Eurystheus.

369. *αἰπά*, headlong, perhaps in allusion to the cataract formed by the terrestrial Styx in Arkadia, which by its wild surroundings typified the river of hell.

371-2 were athetized by Zenod. and Arist. as superfluous here. See A 512.

373. *ἔσται δ’ ἂν*, the day shall come when he will call me his darling. See Δ 164, Z 448.

375. Observe the change in sense which is proceeding with *ὄφρα*: here it is used in the primitive meaning, “until I shall have armed myself”; while in the next line it has the derived sense, “in order that.”

378. *προφανέντε* is given only by A, with Aristarchos. Most MSS. read *-εῖσας*, with Zenod., but this shortening of the *-as* of the fem. acc. plural is a Doric peculiarity, not admissible in the Epic dialect. One MS., D, has *-εῖσα*, which might be allowable. But see *πληγόντε*, used of the same pair of goddesses in 455. The masculine form of dual is commonly used by women speaking of themselves in Attic. The participial construction is unique after *γηθεῖν*, but is found after *ἤχθετο* N 352. Cf. also *τὴν δ’ ἂν τάδε γηθήσειεν* I 77, and H. G. § 245. *πτολέμοιο γεφύρας*, see Δ 371.

- ἢ τις καὶ Τρώων κορέει κύνας ἢδ' οἰωνοὺς
 δημῷ καὶ σάρκεσσι πεσῶν ἐπὶ νηυσὶν Ἀχαιῶν." 380
 ὧς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη.
 ἢ μὲν ἐποιοχόμενη χρυσάμπυκας ἔντυεν ἵππους
 Ἥρη πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνιοι,
 αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
 πέπλον μὲν κατέχευεν ἑανὸν πατρὸς ἐπ' οὔδει, 385
 ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν,
 ἢ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο
 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.
 ἐς δ' ὄχρα φλόγεα ποσὶ βήσετο, λάζετο δ' ἔγχος
 βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν 390
 ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.
 Ἥρη δὲ μάστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ἰοίαι,
 τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλυμπός τε,
 ἡμὲν ἀνακλίνει πυκινὸν νέφος ἢδ' ἐπιθεΐναι. 395
 τῇ ῥα δι' αὐτῶν κεντρηνεκέας ἔχον ἵππους.
 Ζεὺς δὲ πατὴρ Ἰδῆθεν ἐπεὶ ἶδε, χῶσατ' ἄρ' αἰνῶς,
 Ἴριν δ' ὥτρυνε χρυσόπτερον ἀγγελέουσιν·
 "βάσκ' ἴθι, Ἴρι ταχεῖα, πάλιν τρέπε μηδ' ἑα ἄντην
 ἔρχεσθ'· οὐ γὰρ καλὰ συνοισόμεθα πτολεμόνδε. 400
 ὦδε γὰρ ἔξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 γνιώσω μὲν σφῶιν ὑφ' ἄρμασιν ὠκέας ἵππους,
 αὐτὰς δ' ἐκ δίφρου βαλέω κατὰ θ' ἄρματα ἄξω·
 οὐδέ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοὺς
 ἔλκε' ἀπαλθήσεσθον, ἃ κεν μάρπτῃσι κεραυνός." 405

381-3 = E 719-721, 384-388 = E 733-737, 389-396 = E 745-752. 385-387 were athetized here by Aristarchos and Aristoph., and omitted by Zenod. as being out of place, because all these preparations lead to nothing, and Zeus is wearing his own panoply, see 43. So also were 390-391, as inappropriately repeated from the fifth book.

398. This is the only mention in Homer of a winged deity; the conception seems to have been introduced from the East in post-Homeric times. See Langbehn, *Die Flügelgestalten in der alt. Gr. Kunst*.

400. οὐ καλὰ συνοισόμεθα, it will not be well for us to fight; cf. E 726, οὐ καλὰ καλὰ χόλον τόνδ' ἐνδὲν ὑμῶν.

402. Observe σφῶιν here in the third person, σφῶιν in the second in 416; see A 8.

404. ἐς δεκάτους ἐνιαυτοὺς seems to be a confusion between ἐς δέκα ἐνιαυτοὺς and ἐς δέκατον ἐνιαυτόν. Paley compares Aesch. *Sept.* 118, where πύλαις ἐβδόμῃς seems to stand for ἐπτά πύλαις.

405. ἔλκεα is no doubt here the accusative, "shall they be healed of the wounds." If we take ἔλκεα as the subject, the use of the dual to mean "the wounds of the two" is very harsh. Aristarchos however seems to have understood it in this way, as he read in one of his editions ἀπαλθήσονται, which Didymos prefers. So also Hippokrates, who uses so many Epic expressions, says

ὄφρ' εἰδῆ γλαυκῶπις, ὅτ' ἂν ᾧ πατρὶ μάχηται.
 "Ἦρῃ δ' οὐ τι τόσον νεμεσίζομαι οὐδὲ χολοῦμαι·
 αἰεὶ γάρ μοι ἔωθεν ἐνικλᾶν, ὅττι κεν εἴπω."

ὥς ἔφατ', ὦρτο δὲ Ἴρις ἀελλόπος ἀγγελέουσα,
 [βῆ δὲ κατ' Ἰδαίῳ ὁρέῳ ἐς μακρὸν Ὀλύμπου]. 410

πρώτησιν δὲ πύλῃσι πολυπτύχου Οὐλύμποιο
 ἀντομένη κατέρυκε, Διὸς δέ σφ' ἔννεπε μῦθον·
 "πῇ μέματον; τί σφῶιν ἐνὶ φρεσὶ μάλινεται ἦτορ;
 οὐκ ἑὰς Κρονίδης ἐπαμυνέμεν Ἀργείοισιν.

ὦδε γὰρ ἠπείλησε Κρόνου πάις, ἥ τελέει περ, 415
 γυνιώσειν μὲν σφῶιν ὑφ' ἄρμασιν ὠκέας ἵππους,
 αὐτὰς δ' ἐκ δίφρου βαλέειν κατὰ θ' ἄρματα ἄξειν·

οὐδέ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοὺς
 ἔλκε' ἀπαλθήσεσθον, ἃ κεν μάρπτησι κεραυνός,
 ὄφρ' εἰδῆς, γλαυκῶπι, ὅτ' ἂν σφ' πατρὶ μάχῃαι. 420

"Ἦρῃ δ' οὐ τι τόσον νεμεσίζεται οὐδὲ χολοῦται·
 αἰεὶ γάρ οἱ ἔωθεν ἐνικλᾶν, ὅττι κεν εἴπῃ.

ἀλλὰ σύ γ' αἰνοτάτῃ, κύν ἀδεές, εἰ ἐτεόν γε
 τολμήσεις Διὸς ἄντα πελώριον ἔγχος ἀεῖραι."

ἥ μὲν ἄρ' ὥς εἰποῦς' ἀπέβη πόδας ὠκέα Ἴρις, 425
 αὐτὰρ Ἀθηναίην Ἦρῃ πρὸς μῦθον ἔειπεν·

ἐπὶ τὸ ἔλκος ἀλθαίνονται. But the use of the accusative to express the remoter object is quite Greek and simple, and is undoubtedly found in the next phrase, ἃ κεν μάρπτησι, where the construction is the same as in ἔλκος τό μιν βάλε Πάνδαρος *l*φ E 795. The sense is "the wounds which the thunderbolt shall make by fastening upon them." There is no other similar use of μάρπτω in Homer.

406. εἰδῆ ὅτ' ἂν μάχῃαι, in our idiom "that she may know what it is to fight" with her father. For this pregnant use of εἰδέναι, to find the meaning of a thing, cf. A 185, H 226.

407. Compare Z 335. ἐνικλᾶν, literally to break off, *i.e.* thwart, like διακέρσαι in l. 8. ὅττι κεν εἴπω, so Aristarchos; MSS. ὅττι νοήσω.

410. For δὲ κατ' Aristarchos read δ' ἐξ, and for ἐς ἐπὶ, on the ground that the prepositions κατὰ and ἐς are only appropriate when used of a journey from Olympus to the lower earth, not of a passage from one mountain-top to another, ἀπ' ἴσου ἐπ' ἴσον. But the whole

line is of doubtful authenticity; two of the best MSS., AC, omit it in the text, and have it supplied by a second hand.

411. πρώτησιν, at the entrance to the gate, from which the goddesses are just issuing.

415. ἥ, so Aristarchos; MSS. εἰ, which does not make good sense.

419. Observe the return to the *oratio recta*; the construction of κεν with an infin. in *oratio obliqua* is found only once in Homer, see on I 684.

420-424 were athetized by Aristarchos, not without good reason, 'as they are quite unsuited to the character of Iris, who always appears as a mere messenger. Of course the case against 423-4 is much stronger than against the first three lines. The last couplet is quite in the spirit of the unmannerly rudeness of the gods in the Theomachy in Φ, and in sharp contrast with the courteous tone of Iris in O 200-4.

423. αἰνοτάτῃ, *sc.* ἐσσί. This was the reading of Aristarchos, but it appears that there was a variant σολ (*sc.* νεμεσίζεται) for σύ γ'.

“ὦ πόποι, αἰγιόχοιο Διὸς τέκος, οὐκέτ’ ἐγὼ γέ
νῶι ἐὼ Διὸς ἄντα βροτῶν ἔνεκα πτολεμίζειν.
τῶν ἄλλος μὲν ἀποφθίσθω, ἄλλος δὲ βιώτω,
ὅς κε τύχη· κείνος δὲ τὰ ἅ φρονέων ἐνὶ θυμῷ 430
Τρῳσὶ τε καὶ Δαναοῖσι δικαζέτω, ὥς ἐπιεικές.”

ὥς ἄρα φωνήσασα πάλιν τρέπε μώνυχας ἵππους.
τῇσιν δ’ ὦραι μὲν λῦσαν καλλίτριχας ἵππους,
καὶ τοὺς μὲν κατέδησαν ἐπ’ ἀμβροσίησι κάπησιν,
ἄρματα δ’ ἔκλιναν πρὸς ἐνώπια παμφανώνοντα· 435
αὐταὶ δὲ χρυσεόισιν ἐπὶ κλισμοῖσι καθίζον
μῖγδ’ ἄλλοισι θεοῖσι φίλον τετιημέναι ἦτορ.

Ζεὺς δὲ πατὴρ Ἰδηθεν εὐτροχον ἄρμα καὶ ἵππους
Οὐλυμπόνδε δίωκε, θεῶν δ’ ἐξίκετο θώκους.

τῷ δὲ καὶ ἵππους μὲν λῦσε κλυτὸς ἐννοσίγαιος, 440
ἄρματα δ’ ἅμ βωμοῖσι τίθει, κατὰ λίτα πετάσσας·

431. *δικαζέτω*, let him decide for them, as A 542. *τὰ ἅ*, contemptuously, “those plans of his.” Cf. M 280. The combination of the possessive *ὅς* with the article is not common, occurring only eight times in the Iliad and six in the Odyssey.

433. For the position of the Horae as servants of the gods cf. 393 above. It is clear that when Poseidon performs a similar office for Zeus in 440 we cannot conclude that it is in virtue of his functions in later Greek mythology as *ἵππιος*, for the Horae never possessed such an attribute. But Poseidon stands to his elder brother in the honourable position of *θεράπων* or squire for the moment; though it is strange that he should be upon Olympus without warning, see H 445.

435. *ἐνώπια*, a much disputed word, which recurs only in δ 42, χ 121, and N 261. The usual view is that these were the side walls of the entrance, which must then be regarded as a short passage from the street into the *αὐλή*. But such a passage, though found by Dr. Schliemann at Tiryns, would be a very inconvenient place for a chariot, which would block up the approach from the street. The explanation of Protodikos (*De Aed. Hom.*: Lips. 1877) and others seems therefore preferable, viz. that it means the part of the front wall of the *μέγαρον*, at the sides of the main door leading into it from the *αὐλή*, which faced the person who entered from the

street. This suits the passage in χ, and it would be under the protection of the colonnade, *αἶθουσα*, which ran along the front of the *μέγαρον*, so that a chariot placed here would be screened from the wet. *παμφανώνοντα*, either as being of polished stone, or, according to Helbig, faced with polished wood, cf. *θύραι φαεινὰ* E 169; and see φ 43.

441. *βωμοῖσι*, commonly taken to mean a stand on which the movable upper part of the chariot was placed when taken off the wheel-part; but rather, as such a construction would seriously interfere with the strength of a chariot, a stand on which the pole was placed to keep it horizontal when not in use. The mule-car seems to have had a movable box on the top (*ὑπερτερὴν* or *πείρωθος* Ω 190, ζ 70); but this is no proof of the existence of any such arrangement in the case of the war-chariot, where it would be not only useless, but prejudicial. *βωμός* is used again to mean the base of a statue in η 100, but these two appear to be the only passages in classical Greek where the word is used of anything but an altar. There were variants *ἀμβωμοῖσι*, *ἀμβώνεσσι*, both of which seem to have been taken to mean “on the steps” of the palace. For the custom of covering up a chariot with a cloth when not in use cf. B 777, E 194. It is impossible to say whether *λίτα*, which is found besides only in the dative *λίτῃ*, is a masculine singular or neuter plural.

αὐτὸς δὲ χρύσειον ἐπὶ θρόνον εὐρύοπα Ζεὺς
 ἔξετο, τῷ δ' ὑπὸ ποσσὶ μέγας πελεμίζεται' Ὀλυμπος.
 αἱ δ' οἶαι Διὸς ἀμφὶς Ἀθηναίη τε καὶ Ἥρη
 ἦσθην, οὐδὲ τί μιν προσεφώνεον οὐδ' ἐρέοντο. 445
 αὐτὰρ ὁ ἔγνω ἦσιν ἐνὶ φρεσὶ φώνησέν τε·
 “τίφθ' οὕτω τετίησθον, Ἀθηναίη τε καὶ Ἥρη;
 οὐ μὲν θην κάμετόν γε μάχῃ ἐνὶ κυδιανείρῃ
 ὀλλύσαι Τρῶας, τοῖσιν κότον αἰνὸν ἔθεσθε.
 πάντως, οἷον ἐμόν γε μένος καὶ χεῖρες ἄαπτοι, 450
 οὐκ ἄν με τρέψαιαν, ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ·
 σφῶιν δὲ πρὶν περ τρόμος ἔλλαβε φαίδιμα γυῖα,
 πρὶν πόλεμόν τ' ἰδέειν πολέμοιό τε μέρμερα ἔργα.
 ὦδε γὰρ ἐξερέω, τὸ δέ κεν τετελεσμένον ᾗεν·
 οὐκ ἄν ἐφ' ὑμετέρων ὀχέων, πληγέντε κεραυνῷ, 455
 ἄψ' ἐς Ὀλυμπον ἵκεσθον, ἵν' ἀθανάτων ἔδος ἐστίν.”
 ὥς ἔφαθ'· αἱ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη,
 πλησῖαι αἱ γ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
 ἦ τοι Ἀθηναίη ἀκέων ᾗν οὐδέ τι εἶπεν,
 σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ἤρειν· 460
 Ἥρη δ' οὐκ ἔχαδε στήθος χόλον, ἀλλὰ προσηύδα·
 “αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.
 εὖ νυ καὶ ἡμεῖς ἴδμεν, ὃ τοι σθένος οὐκ ἀλαπαδνόν·
 ἀλλ' ἔμπης Δαναῶν ὀλοφυρόμεθ' αἰχμητάων,
 οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλονται. 465
 [ἀλλ' ἦ τοι πολέμου μὲν ἀφεξόμεθ', εἰ σὺ κελεύεις,
 βουλὴν δ' Ἀργεῖοις ὑποθησόμεθ', ἣ τις ὀνήσει,
 ὥς μὴ πάντες ὄλονται ὀδυσσαμένοιο τεοῖο.]”
 τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·

444. ἀμφίς, apart from; as ξ 352, π 267. Aristarchos however, less appropriately, took it to mean “on either side of Zeus,” as sitting in the two places of honour. This leaves οἶαι without any particular force, and 458 evidently means that they were sulking apart from all the rest.

448. For κάμετον Zenodotos here read the Attic form καμέτην. On these dual forms see H. G. § 5. It is to be presumed that he also read ἵκεσθε for ἵκεσθον with two of our MSS. in 456, where Elmsley conj. ἵκησθον; cf. Curtius, *Vb.* i. 80. In the next line Aristarchos read τοῖον for τοῖσιν, a variant which, as Didymos

remarks, ἔχει τινα ἔμφασιν, though we should rather have expected οἷον.

452. σφῶιν, an unusual instance of the dative where we should have expected the accusative.

455. οὐκ ἄν, i.e. “otherwise.” The γάρ in the preceding clause, in which this one is anticipated by the word ὦδε, expresses this, without the need of supplying any further ellipse beyond that which is implied in this very common use of γάρ. For the use of πληγέντε of females see 378 above, and Hes. *Opp.* 199, quoted by Schol., *προλιπόντ' ἀνθρώπων αἰδῶς καὶ νέμεσις.*

457-468 = Δ 20-25, Θ 32-37, q.v. 466-468 are omitted here by all good MSS.

“ ἡοῦς δὴ καὶ μᾶλλον ὑπερμενέα Κρονίωνα 470
 ὄψεται, αἶ κ' ἐθέλῃσθα, βοῶπις πότνια Ἥρη,
 ὀλλύντ' Ἀργείων πούλυν στρατὸν αἰχμητάων·
 οὐ γὰρ πρὶν πολέμου ἀποπαύσεται ὄβριμος Ἐκτωρ,
 πρὶν ὄρθαι παρὰ ναῦφι ποδώκεα Πηλεΐωνα
 ἡματι τῷ, ὅτ' ἂν οἱ μὲν ἐπὶ πρύμνησι μάχωνται, 475
 στείνει ἐν αἰνοτάτῳ, περὶ Πατρόκλειο θανόντος.
 ὥς γὰρ θέσφατόν ἐστι. σέθεν δ' ἐγὼ οὐκ ἀλεγίζω
 χωομένης, οὐδ' εἴ κε τὰ νείατα πείραθ' ἵκηαι
 γαίης καὶ πόντοιο, ἵν' Ἰαπετός τε Κρόνος τε
 ἡμενοι οὔτ' αὐγῆς Ὑπερίονος Ἡελίοιο 480
 τέρποντ' οὔτ' ἀνέμοισι, βαθὺς δέ τε Τάρταρος ἀμφίς·
 οὐδ' ἦν ἔνθ' ἀφίκηαι ἀλωμένη, οὐ σευ ἐγὼ γε
 σκυζομένης ἀλέγω, ἐπεὶ οὐ σέο κύντερον ἄλλο.”
 ὧς φάτο, τὸν δ' οὐ τι προσέφη λευκώλενος Ἥρη.
 ἐν δ' ἔπεσ' Ὠκεανῷ λαμπρὸν φάος ἡελίοιο 485
 ἔλκον νύκτα μέλαιναν ἐπὶ ζεῖδωρον ἄρουραν.
 Τρωσὶν μὲν ῥ' ἀέκουσιν ἔδν φάος, αὐτὰρ Ἀχαιοῖς
 ἀσπασίῃ τρίλλιστος ἐπήλυθε νύξ ἐρεβεννή.

470. For ἡοῦς Zenod. read *ἄας*, which was rejected by Aristarchos as not being Homeric; it has however all the appearance of a genuine word of the old Achaian or proto-Epic dialect, representing *ἄφας*: cf. Aeol. *ἄφως* or *αὔως*. It can hardly have been invented by Zenod., and it is with hesitation that I have not inserted it into the text. But the second *α* has no exact analogy in Greek, though it appears to correspond to the Skt. *ush-a*, “early”; cf. Curtius, *El.* no. 613.

471. For the phrase *ὄψεται αἶ κ' ἐθέλῃσθα* cf. Δ 353, etc.

475-476 were athetized by Aristarchos, on the grounds that ἡματι τῷ ought not to be used of an event which is to happen on the next day; that Achilles comes to the battle over Patroklos not ἐπὶ πρύμνησι, but at the trench outside the ships; that *στείνος* means a narrow place, not “a strait” in the metaphorical sense (on this see O 426); and finally, that the exact definition of the time is superfluous. None of these grounds except the first seems to be of weight. ἡματι τῷ is only used of the future here and in X 359.

479. Iapetos is named only here in Homer, while Kronos appears only as the father of Zeus except in three pass-

ages, Ξ 203, 274, O 225. According to the later legend both were members of the Titan dynasty. This is not distinctly brought out anywhere in Homer, though it is implied in a comparison of this passage and Ξ 279 with Ξ 204. See also note on E 898. The whole question of these dynasties before Zeus, as they are presented in Homer, is too vague to admit of a certain solution; when we come to Hesiod we find that Greek belief has passed into quite another stage, that of harmonizing the incoherent and inconsistent legends handed down, probably from sources differing by wide distances both of race and place. For Tartaros see line 13. The meaning of Zeus may be either “You may banish yourself for ever, and I should not be sorry to lose you,” or “You may try and raise a revolt in Tartaros, and I should not be afraid of your efforts.” The word ἀλωμένη rather points to the former. κύντερον (483), see K 503, A 159.

485. The narrative is now taken up from 349.

486. ἔλκον, a bold but vivid metaphor, darkness being regarded as a mantle or cloth which is dragged over the earth by the departing sun.

488. τρίλλιστος: the only other case

Τρώων αὐτ' ἀγορὴν ποιήσατο φαίδιμος Ἴκτωρ,
 νόσφι νεῶν ἀγαγών, ποταμῷ ἐπὶ δινηέντι, 490
 ἐν καθαρῷ, ὅθι δὴ νεκύων διεφαίνετο χώρος.
 ἐξ ἵππων δ' ἀποβάντες ἐπὶ χθόνα μῦθον ἄκουον,
 τὸν ῥ' Ἴκτωρ ἀγόρευε δῖφιλος· ἐν δ' ἄρα χειρὶ
 ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς
 αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης· 495
 τῷ δ' ὅ γ' ἐρειαίμενος ἔπεα Τρώεσσι μετῴδα·
 "κέκλυτέ μεν, Τῶες καὶ Δάρδανοι ἦδ' ἐπίκουροι·
 νῦν ἐφάμην νῆας τ' ὀλέσας καὶ πάντας Ἀχαιοὺς
 ἄψ ἀπονοστήσειν προτὶ Ἴλιον ἡνέμοεσαν·
 ἀλλὰ πρὶν κνέφας ἦλθε, τὸ νῦν ἐσάωσε μάλιστα 500
 Ἀργεῖους καὶ νῆας ἐπὶ ῥηγμῖνι θαλάσσης.
 ἀλλ' ἦ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ
 δόρπα τ' ἐφοπλισόμεσθα· ἀτὰρ καλλίτριχας ἵππους
 λύσαθ' ὑπὲξ ὀχέων, παρὰ δέ σφισι βάλλετ' ἐδωδῆν·
 ἐκ πόλιος δ' ἄξεσθε βόας καὶ ἵφια μῆλα 505
 καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζεσθε
 σῖτόν τ' ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγεσθε,
 ὥς κεν παννύχιοι μέσφ' ἡοῦς ἡριγενεΐης
 καίωμεν πυρὰ πολλά, σέλας δ' εἰς οὐρανὸν ἵκη·
 μὴ πως καὶ διὰ νύκτα κάρη κομόωντες Ἀχαιοὶ 510
 φεύγειν ὀρμήσωνται ἐπ' εὐρέα νῶτα θαλάσσης·
 μὴ μὰν ἀσπουδί γε νεῶν ἐπιβαῖεν ἔκηλοι,

in Homer of this intensive use of *τρι-* in composition is *τρισμάκαρες* ε 306, ζ 154. Cf. in later Greek *τρίδουλος*, and numerous compounds with *τρι-*.

491. *ἐν καθαρῷ*, in a vacant space, as Ψ 61. Cf. *ἐν περιφαινομένῳ*, ε 476. The whole line recurs in K 199. Aristarchos concluded that there had been no burying of the dead, and that therefore the passage in H describing it was not genuine, or rather had been already forgotten, *ὅτι οὐκ ἐτι γέγονε νεκρῶν ἀναλρεσις*. The following passage, down to 503, is chiefly composed of lines which occur elsewhere; 493-5 = Z 318-320, 496 = B 109, 497 = Γ 456, 499 = M 115, 502-3 = I 65-6, 510 = K 101, B 323.

501. For *ἐπὶ ῥηγμῖνι θαλάσσης* Zenod. read *ἐπεὶ Διὸς ἐτράπετο φρήν*, as in K 45. The objection of Aristarchos, *οὐ κατὰ Διὸς προαλρεσιν νύξ ἐγένετο*, does not seem valid; Hector may well assume

that Zeus has done for the sake of the Greeks what we are told that Here did in Σ 239-242. For 502 cf. H 282.

503. For *ἐφοπλισόμεσθα* Zenod. read *ἐφοπλιζέσθων* *συχχεῖ δὲ τὸ δεικόν*, as Aristonikos remarks (see on A 567). It is however possible that this may represent an old variant *ἐφοπλιζέσθε*, altered for the sake of avoiding the hiatus.

505. *ἄξεσθε*, so Aristarchos; MSS. *ἄξασθε*, but the epic form of the aorist is that with the thematic vowel, not the *a-*stem. See H. G. § 41, Γ 103, etc.

506. *οἰνίζεσθε*, see H 472.

508. *μέσφα*, only here in Homer. It is a word which only reappears in the Alexandrian Epics.

512. *ἐπιβαῖεν*, Bentley *ἐπιβῶσιν*, to conform to the preceding *μὴ ὀρμήσωνται* and the following *πέσση* of MSS. It is however possible to take the opt. as expressing a prayer or urgent wish, a rhetorical figure which gives both force

ἀλλ' ὥς τις τούτων γε βέλος καὶ οἴκοθι πέσσοι,
 βλήμενος ἢ ἰῶ ἢ ἔγχεϊ δ' ἐξυόεντι
 νηὸς ἐπιθρώσκων, ἵνα τις στυγέησι καὶ ἄλλος 515
 Τρωσὶν ἐφ' ἵπποδάμοισι φέρειν πολύδακρυν Ἄρηα.
 κήρυκες δ' ἀνὰ ἄστρῳ διίφιλοι ἀγγελλόντων
 παῖδας πρωθήβας πολιοκροτάφους τε γέροντας
 λέξασθαι περὶ ἄστρῳ θεοδμήτων ἐπὶ πύργων·
 θηλύτεραι δὲ γυναῖκες ἐνὶ μεγάροισιν ἐκάστη 520
 πῦρ μέγα καίοντων· φυλακὴ δέ τις ἔμπεδος ἔστω,
 μὴ λόχος εἰσέλθῃσι πόλιν λαῶν ἀπεόντων.
 ὦδ' ἔστω, Τρώες μεγαλήτορες, ὥς ἀγορεύω·
 μῦθος δ', ὃς μὲν νῦν ὑγιῆς, εἰρημένος ἔστω,
 τὸν δ' ἡοῦς Τρώεσσι μεθ' ἵπποδάμοις ἀγορεύσω. 525
 ἔλπομαι εὐχόμενος Δίι τ' ἄλλοισιν τε θεοῖσιν

and variety after the hortative *μή πως ὀρμήσονται*. But this necessitates reading *πέσσοι* for *πέσση* with Aristophanes. *ὥς* then becomes the expression of a wish, like *εἴθε*, as in Σ 107, X 286, etc. (See however Delbrück, S. F. i. p. 60.) For a wish in the opt. followed by the subj. after *ἵνα* (515) compare σ 202. *βέλος πέσσειν*, to nurse a wound, according to Aristarchos; and so Ξ 439, *βέλος εἴρηκε τὸ τρώα ὁμωνύμως τῷ τιτρώσκοντι*. This however is hardly necessary; we may take it to mean "brood over the weapon which maimed him," as in the phrase *κήδεα πέσσειν* Ω 617, 639; and see note on B 237.

519. *λέξασθαι*, root *λεχ*, to bivo-uac. *θεοδμήτων πύργων*, cf. H 452. *θηλύτεραι γυναῖκες*, a phrase which occurs several times in the *Odyssey*, but not again in the *Iliad*; see Merry on λ 386. There is no trace of the word meaning anything else than female, and the redundancy of the epithet seems to be a genuine instance of Epic *naïveté*. The comparative form merely indicates opposition to the male sex; see H. G. § 122. Schol. A may be compared for a different and curious explanation.

523. It has been almost universally recognized that the concluding portion of this speech of Hector contains considerable interpolations. Aristarchos athetized 524-5, and 528 (this was omitted altogether by Zenodotos), and held that 535-537 and 538-541 were a double recension, repeating the same thought twice over (the recurrence of

αἶριον, 535 and 538, being particularly displeasing). 540, which is found in the parallel passage, N 827, he seems not to have read here at all. Of the two recensions he preferred the second, as being more boastful, and therefore more in accordance with the character of Hector, while Zenodotos omitted the former (535-7) altogether. Against individual lines many objections can be raised. The use of *ὑγιῆς* is unique in Homer, and the sense "profitable" is unlike the Epic style; the same may be said of the phrase *φυλάξομεν ἡμέας αὐτούς*. Again in 541 *ἡμέρη ἦδε* must mean, not "this present day," as it should, but "the day of which I am speaking," to-morrow. 527 is not consonant with Hector's intention, which is not to drive the Greeks away, but to prevent their escape. Hentze rejects 524-529, and 538-541, with which omissions the passage is freed from all the difficulties. I prefer to follow Ar. however in the rejection of 535-7. *ὃς μὲν νῦν ὑγιῆς*, that which is profitable for the moment, for to-day; while *τὸν δ' ἡοῦς* apparently means "that concerning the morrow I will now announce." This is not a very Homeric use of the article, but it makes better sense than to join *ἡοῦς* with the verb, "another announcement I will make to-morrow."

526. *ἐλπομαι εὐχόμενος*, so Zenod. Aristarchos *εὐχομαι ἐλπόμενος*, which violates the digamma of *ἔλπομαι*. This however is not of much importance in a doubtful passage; and, as Mr. Monro

ἐξελάαν ἐνθένδε κύνας κηρεσσιφορήτους,
 [οὓς κῆρες φορέουσι μελαινάων ἐπὶ νηῶν].
 ἀλλ' ἢ τοι ἐπὶ νυκτὶ φυλάξομεν ἡμέας αὐτούς,
 530 πρῶι δ' ὑπηοῖοι σὺν τεύχεσι θωρηχθέντες
 νηυσὶν ἐπι γλαφυρήσιν ἐγείρομεν ὄξυν Ἄρηα.
 εἴσομαι, ἢ κέ μ' ὁ Τυδεΐδης κρατερὸς Διομήδης
 παρ νηῶν πρὸς τείχος ἀπώσεται, ἢ κεν ἐγὼ τὸν
 χαλκῷ δηώσας ἔναρα βροτόεντα φέρωμαι.
 535 αὔριον ἦν ἀρετὴν διαείσεται, εἴ κ' ἐμὸν ἔγχος
 μείνῃ ἐπερχόμενον· ἀλλ' ἐν πρώτοισιν, ὅλω,
 κείσεται οὐτηθεῖς, πολέες δ' ἀμφ' αὐτὸν ἐταῖροι,
 ἥελίου ἀνιόντος ἐς αὔριον. εἰ γὰρ ἐγὼν ὧς
 εἶην ἀθάνατος καὶ ἀγήρως ἡματα πάντα,
 540 [τιοίμην δ', ὥς τίετ' Ἀθηναίη καὶ Ἀπόλλων,]
 ὥς νῦν ἡμέρη ἦδε κακὸν φέρει Ἀργείοισιν."
 ὧς Ἐκτωρ ἀγόρευ', ἐπὶ δὲ Τρῶες κελάδησαν.
 οἱ δ' ἵππους μὲν ἔλυσαν ὑπὸ ζυγοῦ ἰδρώοντας,
 545 δῆσαν δ' ἱμάντεσσι παρ' ἄρμασιν οἷσιν ἕκαστος·
 ἐκ πόλιος δ' ἄξοντο βόας καὶ ἵφια μῆλα
 καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζοντο
 σίτον τ' ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγοντο.
 [ἔρδον δ' ἀθανάτοισι τελέεσσας ἐκατόμβας,]
 550 κνίσην δ' ἐκ πεδίου ἄνεμοι φέρον οὐρανὸν εἴσω
 [ἠδέϊαν· τῆς δ' οὐ τι θεοὶ μάκαρες दाτέοντο,
 οὐδ' ἔβελον· μάλα γάρ σφιν ἀπήχθετο Ἴλιος ἱρή
 καὶ Πριάμος καὶ λαὸς ἐνμμελίῳ Πριάμοιο.]

remarks, we might read *εὔχομαι ἐφελπόμενος*. Still it is better to adhere to that tradition which on the face of it is the more archaic.

527. *κηρεσσιφορήτους*: on the analogy of B 302, 834, this should mean "hurried away from life by fate," and might well be used proleptically, "doomed to death." The following line however, which was not read by Zenodotos, gives a much less effective sense, and has all the appearance of a gloss. But the mere development of the idea of the compound is not in itself un-Homeric; Mr. Monro compares I 124 *ἀθλοφόρους, οἱ ἀέθλια ποσσὶ φέροντο*, and a 299.

529. *ἡμέας αὐτούς*, "our position" (Mr. Monro), but the phrase is a curious one. For *ἐπὶ νυκτὶ* cf. N 234, etc.

535. For this line see H. G. § 294.

διαείσεται has two objects, both *ἀρετὴν* and the object clause *εἰ κε κ.τ.λ.* "He shall learn (the value of) his courage, whether he will be able to abide my spear."

538. *εἰ γάρ . . . ὥς νῦν*: for this form of wish, where a thing is vividly depicted as certain by opposing it to an imaginary event which is obviously impossible, or *vice versa*, see Σ 464, ι 523, ο 156, and particularly N 825. The use of *ἠδέ*, which is inappropriate here, betrays that these lines are a reminiscence of the latter passage.

545. *ἄξοντο*, see on 505; MSS. *ἄξαντο*.

548 and 550-552 are not found in the MSS.; they were first introduced by Barnes from the (pseudo?) Platonic dialogue, *Alcib.* ii. 149 D. 548 seems in place; the word *κνίσῃ* in the sense of smoke

οἱ δὲ μέγα φρονέοντες ἐπὶ πτολέμοιο γεφύρας
 εἶατο παννύχιοι, πυρὰ δέ σφισι καέτο πολλὰ.
 ὥς δ' ὅτ' ἐν οὐρανῷ ἄστρο φαεινὴν ἀμφὶ σελήνην 555
 φαίνεται ἀριπρεπέα, ὅτε τ' ἔπλετο νήνεμος αἰθήρ.
 [ἔκ τ' ἔφανεν πᾶσαι σκοπιαὶ καὶ πρόωνες ἄκροι
 καὶ νάπαι· οὐρανόθεν δ' ἄρ' ὑπερράγῃ ἄσπετος αἰθήρ,]
 πάντα δὲ εἶδεται ἄστρο, γέγηθε δέ τε φρένα ποιμήν·
 τόσσα μεσηγὺ νεῶν ἡδὲ Ξάνθοιο ῥοάων 560
 Τρώων καίωντων πυρὰ φαίνεται Ἰλιόθι πρό.
 χίλιν ἄρ' ἐν πεδίῳ πυρὰ καέτο, πᾶρ δὲ ἐκάστῳ
 εἶατο πεντήκοντα σέλαι πυρὸς αἰθομένοιο.
 ἵπποι δὲ κρὶ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας,
 ἐσταότες παρ' ὄχεσφιν, εὐθρόνον Ἡῶ μίμνον. 565

from roast meat is prevailing, though not solely, used of the savour of sacrifices, so that the specific mention of the hecatombs is what we should expect. The last three lines however can hardly be genuine, as the statement that Ilios was hateful to the gods is quite at variance with the whole spirit of the Iliad, which always says that the city was destroyed much against the will of a large number of the gods, and in spite of the piety of the inhabitants.

553. The expression ἐπὶ πτολέμοιο γεφύρας (al. γεφύρῃ) is strange, as the phrase is elsewhere always used when a battle is actually going on, whereas here it must mean the place where battles were accustomed to be fought. The preposition ἐπὶ also is unique in this connexion; elsewhere it is always ἀνά, which Bekker and Christ read here, from the Schol. on I 88.

555. For φαεινὴν Eustath. records a variant φάει νῆν, understood to mean "in light about the new (νέην) moon"; a worthy pendant to the opinion that διὰ στήτην in A 6 meant "for a woman."

557-8 were athetized by Aristarchos and Aristophanes, and omitted by Zenodotos, as being wrongly introduced from II 299-300. There can be little doubt that this judgment is right, fine though

the lines are in themselves; as the strong phrase ὑπερράγῃ is far more appropriate in the latter passage, where the clouds are represented as being actually "burst open from above" by a gust of wind, than here where the air is still. So also the aorist ἔφανεν implies a sudden glimpse through clouds. Here too the peaks and points are less in place than where the mountain to which they belong has been already mentioned. It is possible that the interpolation here may have displaced a different passage, as the repetition of ἄστρο in 559 immediately after 555 is rather harsh. If not, we must assume that a later poet was using up old materials with little skill.

559. δὲ εἶδεται, so Aristarchos, according to Schol. V, and one MS.; vulg. δέ τ' εἶδεται.

560. For τόσσα there was a variant ὡς τὰ, because some critics thought that the comparison ought not to be with the number of the stars, when the comparatively small number of a thousand immediately follows, but with their brightness.

561. Ἰλιόθι πρό, see on Γ 3.

563. σέλαι, not σέλα, is the traditional spelling, on the ground that the iota subscript cannot stand under a short vowel. For πᾶρ δέ there seems to have been a variant ἐν δέ.

ΙΛΙΑΔΟΣ Ι.

πρεσβεία πρὸς Ἀχιλλέα. λιταί.

ὥς οἱ μὲν Τρῶες φυλακὰς ἔχον· αὐτὰρ Ἀχαιοὺς
θεσπεσίη ἔχε φύζα, φόβου κρυδέντος ἑταίρη,
πένθει δ' ἀτλήτῳ βεβολήατο πάντες ἄριστοι.
ὥς δ' ἄνεμοι δύο πόντον ὀρίνετον ἰχθυόεντα,

I.

The position of the ninth book in the economy of the Iliad is a point of cardinal importance in the Homeric question. As has been already stated in the general introduction, I do not find it possible to believe that the book was included in the original draft of the poem. The chief arguments for this belief have been stated by Grote in a masterly manner; and though some of them have been weakened by later criticisms (reference may be made particularly to Bergk, Hentze and Mr. Monro) yet their general force is unshaken. The principal of them is the inconsistency of the whole idea of the offered reparation with the words of Achilles in II 49-100. The whole tone of that speech excludes the idea that the restoration of Briseis had already been offered. This inconsistency is glaring in the case of a phrase like II 72 εἰ μοι κρείων Ἀγαμέμνων ἦπια εἰδέλη, 85-6 ὥς ἂν . . . οἱ περικαλλέα κούρην ἂν ἀπονάσσων, ποτὶ δ' ἀγλαὰ δῶρα πρόωσω, and hardly less with words like those of II 60-61 ἀλλὰ τὰ μὲν προτείνεσθαι ἔδοσμεν, οὐδ' ἄρα πως ἦν ἀσπερχές κεχολῶσθαι ἐνὶ φρεσὶν. Compare again A 609-610 νῦν ὁὖν περὶ γούνατ' ἐμὰ στήσεσθαι Ἀχαιοὺς λισσομένους, which are meaningless in the mouth of a man to whom humble supplication on behalf of the Achaeans has been made only a few hours before. That the passages in A and II both belong to the oldest portion of the Iliad is to my mind

beyond question. In the face of these facts, the mention of the embassy in Σ 448 and T 141, which may with equal confidence be pronounced later accretions, is of insignificant weight.

The conclusion as to the later origin of the book is also borne out by its language and contents, though much less decisively than is the case with K, Ψ and Ω. For the language, Mr. Monro has pointed out the following instances in which I agrees with K, Ψ, and Ω, and the Odyssey, rather than the rest of the Iliad (see H. G. index, *Iliad, characteristics of particular books*); the perf. in -κα from verbs in -έω (τεθαροσῆκασι); ἐπί with acc. of extension over; ἐνὶ for μερά = among, with persons, and with abstract words (this is very characteristic of the present book, see 143, 285, 319, 378, 491); ἐκ = in consequence of; the use of the article in 342; ἄν with the first person of the opt., 417; ὥς τε with infin., 42; δεῖ for χρή, 337; ἄν with the infin., 684. We may add μερά with acc. = among, 54. The geography too is later than that of the Iliad, as is shewn by the mention of Egypt, and Pytho with its temple of Apollo (382, 405), and perhaps the extended use of the word Ἑλλάς (447, 478). The mention of εὐφημήσαι (171) as the accompaniment of a religious rite is apparently an approximation to the later custom, and does not recur in Homer. The legend of the choice of Achilles between two destinies (410) is apparently inconsistent with the first book.

Βορέης καὶ Ζέφυρος, τῷ τε Θρήκηθεν ἄητον,
ἐλθόντ' ἐξαπίνης· ἄμυδις δέ τε κύμα κελαιὸν
κορβύεται, πολλὸν δὲ παρέξ ἄλλα φύκος ἔχενεν·
ὥς ἐδαίζετο θυμὸς ἐνὶ στήθεσσιν Ἀχαιῶν.

Ἀτρείδης δ' ἄχει μεγάλην βεβολημένος ἦτορ
φοίτα κηρύκεσσι λιγυφθόγγοισι κελεύων
κλήδην εἰς ἀγορὴν κικλήσκειν ἄνδρα ἕκαστον,
μηδὲ βοᾶν· αὐτὸς δὲ μετὰ πρώτοισι πονεῖτο.
ἴζον δ' εἶν ἀγορῇ τετιηότες· ἂν δ' Ἀγαμέμνων
ἴστατο δάκρυ χέων ὥς τε κρήνη μελάνυδρος,

5

10

Further, we must take into consideration the fact that the fate of the ninth book is bound up with that of the eighth. Now it is precisely that part of Θ which describes the defeat of the Greeks and prepares the way for Ι, which we have found to be largely a cento from other parts of the poems, to be full of obvious interpolations, and to fall consistently below the level of the best narrative of the Iliad. In questions of style every scholar must train his own perceptions and judge for himself; for my own part I feel without doubt that the author of Ι, though a magnificent rhetorician—perhaps no finer speech than that of Achilles was ever written—cannot be the same who composed either the first, the sixth, or the eleventh books of the Iliad.

However we may judge of the book as a whole, we must still admit the probability that it has suffered at least one large interpolation, the episode of Phoinix, which is discussed in the note to 168; there are numerous difficulties and inconsistencies in the long story which he tells; and even this seems little adapted to its end, as the punishment which falls upon Meleager is not so condign as to produce a great effect upon Achilles. It has also been suggested with great force that the appointment of the sentinels in 66-68, 80-88, which can be cut out without loss, is an interpolation designed merely to prepare the way for Κ, where the visit to the outposts is essential to the story. We never find tactical advice put into the mouth of Nestor without at the same time having other grounds to suspect an interpolation (see on Β 362, Δ 303, Η 337). With these exceptions the book is fairly free from spurious passages.

2. φύζα, Panic the handmaid of chill

Repulse. φύζα (φυγ-ζα) and φόβος both originally meant "flight," and in Η. the latter is almost confined to this sense: while the former has partly, as here, developed the idea of *terror* (ἢ μετὰ δειλίας φυγῇ) which in φόβος ultimately became dominant. Cf. πεφυζότες, Φ 6. κρυόεις, lit. numbing, freezing; see Ζ 344.

3. βεβολήατο and βεβολημένος (l. 9 and κ 247) are the forms always used of *mental* wounds, according to Ar. Zen. however read βεβλ. in all cases.

5. The poet evidently speaks as an inhabitant of Asia Minor or one of the islands near. This is not proved merely by his making the N. and W. winds blow from Thrace (see Mr. Monro in *Journ. Phil.* xiii. 288), but by his saying that they drive the seaweed up *along the shore*. The idea seems to be that of a sudden "chopping" squall, which the poet regards as two winds blowing at the same time. Βορέης, spondee as in Ψ 195. We may regard the first syllable as lengthened by the ictus (as τό ρα Η 228) and -ης as one syllable by synizesis; or, as Curtius thinks, the word may have been pronounced Βόρρης (*Et.* p. 609). Most edd. read Βορρῆς, though there is no variation in the MSS. in either passage.

6. κελαιόν, proleptic, "so as to become dark."

7. κορβύεται, rises into crests, cf. κορύσσεται Δ 424. παρέξ ἄλλα, casts out along the shore.

11. κλήδην, ἐξονομακλήδην Χ 415, etc., giving a special invitation to each, and not proclaiming the assembly by shouting—lest the enemy should hear in the stillness of the night.

12. πονεῖτο, sc. κικλήσκειν: he took his share of the work in the summoning.

14. The simile is clearly that of the

ἦ τε κατ' αἰγίλιπος πέτρης δνοφερὸν χέει ὕδωρ· 15
ὥς ὁ βαρὺ στενάχων ἔπε' Ἀργείοισι μετηΐδα·
“ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
Ζεὺς με μέγα Κρονίδης ἄτη ἐνέδησε βαρεῖη,
σχέτλιος, ὃς τότε μὲν μοι ὑπέσχετο καὶ κατένευσεν
“Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι, 20
νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καὶ με κέλεύει
δυσκλέα Ἀργος ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.
οὕτω που Διὶ μέλλει ὑπερμενέει φίλον εἶναι,
ὃς δὴ πολλῶν πολλῶν κατέλυσε κάρηνα
ἦδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον. 25
ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθόμεθα πάντες·
φεύγωμεν σὺν νηυσὶ φίλῃν ἐς πατρίδα γαίαν·
οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρύαγυιαν.”
ὥς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
δὴν δ' ἄνεω ἦσαν τετιηότες υἱες Ἀχαιῶν. 30
ὁψὲ δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·
“Ἀτρεΐδῃ, σοὶ πρῶτα μαχήσομαι ἀφραδέοντι,
ἦ θέμις ἐστίν, ἄναξ, ἀγορῇ· σὺ δὲ μὴ τι χολωθῆς.
ἀλκὴν μὲν μοι πρῶτον ὀνειδίσας ἐν Δαναοῖσιν,

small but incessant trickling of a spring which opens on the face of a precipice, and streaks it with dark lines (of lichen, etc.), where the water, itself looking black, flows down—a very common phenomenon in limestone countries. **μελάνυδρος** is commonly explained of the dark colour of deep water. But a deep well just at the top of a precipice can hardly have been a familiar phenomenon.

15. **αἰγίλιπος**: Göbel derives from *aigís* and *λιπ-* (of *λε-λιμ-μένος*, etc.) to love, explaining “the haunt of storms.” This may perhaps be accepted for want of a better. The old explanation was, “so steep as to be deserted even by goats”! It recurs only N 63 and II 4. Zenod. omitted 15-16, and for *ὥς τε κρ. μελ.* read *μετὰ δ' Ἀργείοισιν ἔειπεν*.

17-25. See B 110-118. The first line does not seem appropriate to a speech in the *ἀγορῇ*, where the whole army is assembled.

19. *τότε*, so Ar.: MSS. *πρίν*, as B 112.

23-25 were athetized by Ar., as unsuitable to a general who is raising a siege. But here, as in B, they really add to the bitterness of the *ἄτη*. Zen.

omitted 23-31 altogether, substituting *ἦτοι δ' γ' ὥς εἰπὼν κατ' ἀρ' ἔξετο θυμὸν ἀχεύων. | τοῖσι δ' ἀνιστάμενος μετέφη κρατερὸς Διομήδης*.

26-28 = B 139-141.

30. *ἄνεω* (so best MSS. and Schol. A, not *ἀνεω*) may always be a nom. plur. masc. except ψ 93, where it is used of one woman. Probably this passage induced Arist. to write *ἄνεω* and regard the word as an adv. like *ἀκην*. The word is for *ἀν-αφο-ς*, voiceless: root *ἀF* of *αἶω*, *ἀντή*: Lat. *ov-are* (Curt. *Et.* no. 588 b). **τετιηότες** is explanatory, “silent for grief.”

31. Observe the characteristic modesty of Diomedes. He will not speak till he is sure that no one else wishes to do so; H 399, I 696, K 218.

32. *σοὶ πρῶτα* implies that he regards all the others as guilty in a less degree of the same cowardice. **μαχήσομαι**, of verbal strife, as B 377, Z 329.

33. **θέμις ἐστίν**, the *ἀγορῇ* being the place where freedom of speech was what we should call “privileged.”

34 alludes to Δ 370. **ἀλκὴν** has the emphatic place in rhetorical antithesis with *ἀλκὴν* in 39; “it was my *valour*

- φὰς ἔμεν ἀπτόλεμον καὶ ἀνάλκιδα· ταῦτα δὲ πάντα 35
 ἴσας· Ἀργείων ἡμὲν νέοι ἡδὲ γέροντες·
 σοὶ δὲ διάνδιχα δῶκε Κρόνου πάις ἀγκυλομήτεω·
 σκήπτρῳ μὲν τοι δῶκε τετιμῆσθαι περὶ πάντων,
 ἀλκὴν δ' οὐ τοι δῶκεν, ὃ τε κράτος ἐστὶ μέγιστον.
 δαιμόνι, οὕτω πον μάλα ἔλπει νῆας Ἀχαιῶν 40
 ἀπτολέμους τ' ἔμεναι καὶ ἀνάλκιδας, ὡς ἀγορεύεις;
 εἰ δέ τοι αὐτῷ θυμὸς ἐπέσσυται ὥς τε νέεσθαι,
 ἔρχεο· πᾶρ τοι ὁδός, νῆες δέ τοι ἄγχι θαλάσσης
 [ἐστᾶσ', αἳ τοι ἔποντο Μυκῆνηθεν μάλα πολλαί.]
 ἀλλ' ἄλλοι μενέουσι κάρη κομόωντες Ἀχαιοί, 45
 εἰς ὃ κέ περ Τροίην διαπέρσομεν. εἰ δὲ καὶ αὐτοὶ
 φευγόντων σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν·
 νῶϊ δ', ἐγὼ Σθένελός τε, μαχησόμεθ', εἰς ὃ κε τέκμωρ
 Ἰλίου εὐρωμεν· σὺν γὰρ θεῷ εἰλήλουθμεν."
 ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἐπίαχον νῆες Ἀχαιῶν, 50
 μῦθον ἀγασσάμενοι Διομήδεος ἱπποδάμοιο.
 τοῖσι δ' ἀνιστάμενος μετεφώνεεν ἱππότη Νέστωρ·
 "Τυδεΐδη, πέρι μὲν πολέμῳ ἔνι καρτερός ἐσσι,
 καὶ βουλῇ μετὰ πάντας ὁμήλικας ἔπλευ ἄριστος·
 οὐ τίς τοι τὸν μῦθον ὀνόσσεται, ὅσσοι Ἀχαιοί, 55
 οὐδὲ πάλιν ἐρέει· ἀτὰρ οὐ τέλος ἵκεο μῦθων.

thou didst make light of . . . and it is
valour that Zeus denies thee." But as
 so often the thought grows as it is being
 uttered, and a fresh antithesis to *ἀλκὴν*
 is given by *σκήπτρῳ μὲν* in 38. *πρῶτον*,
 you began by blaming my valour (so
 now you cannot complain of my retort).
 37. *διάνδιχα*, "endows thee only by
 halves."

39. *ὃ τε*, attracted to the gender of
κράτος: "valour which is the greatest
 sovereignty." Cf. *ἡ θέμις ἐστὶ*, etc.

40. See A 561 for *δαιμόνι* ("verblen-
 det," Ameis). *ἔλπει* is often used
 meaning simply "to suppose," e.g. II
 281, P 404.

42. *ὥς τε* goes with *ἐπέσσυται*; we
 should expect the simple infin. Cf. p
 21, the only other case in H. of *ὥς τε* in
 the sense "so that" with infin., instead
 of as an adverb of comparison. Here
 Lehrs would read *ἀπονέεσθαι* (Ar. 157).

44. Rejected by Arist. as interpolated
 merely to supply a verb, which is not
 required, in the last clause of 43. It is
 omitted by the first hand of Townl.

46. *εἰ δέ*, "ay! even let them fly
 themselves," etc. *εἰ* here has its original
 force of an exclamatory "adhibitive"
 particle, and is correctly used with the
 imper. as in *εἰ δ' ἄγε* (so Lange, and
 apparently Aristarchos). There is no
 need to supply any ellipse.

47. Diomedes bitterly repeats Aga-
 memnon's words, l. 27.

48. *τέκμωρ*, see A 526, and notes on
 H 30 and 70.

49. *εἰλήλουθμεν* refers of course to all
 the Achaeans.

51. This is the invariable result of a
 speech by Diomedes: H 404, l. 711, etc.

54. *μετὰ πάντας ὁμήλικας* must mean
 "among all of thine own age," or there
 is no sense in the passage; compare the
 very similar π 419. See also note on B
 143. The peculiarity of these three pass-
 ages is that there is no verb of motion,
 such as regularly precedes *μετά* in this
 sense; H. G. § 195. Nauck conj. *κατά*.

55. *ὀνόσσεται*, make light of. Cf.
 Ω 439.

56. *πάλιν ἐρέειν*, to contradict; see Δ

ἦ μὴν καὶ νέος ἐσσί, ἐμὸς δέ κε καὶ πάις εἴης
 ὀπλότατος γενεῇφιν· ἀτὰρ πεπνυμένα βάζεις
 Ἀργείων βασιλῆας, ἐπεὶ κατὰ μοῖραν ἔειπες.
 ἀλλ' ἄγ' ἐγών, ὃς σείο γεραίτερος εὐχομαι εἶναι, 60
 ἐξείπω καὶ πάντα διΐξομαι· οὐδὲ κέ τίς μοι
 μῦθον ἀτιμήσει, οὐδὲ κρείων Ἀγαμέμνων.
 ἀφρήτωρ ἀθέμιστος ἀνέστιός ἐστιν ἐκεῖνος,
 ὃς πολέμου ἔραται ἐπιδημίου ὀκρυόεντος.
 ἀλλ' ἦ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ 65
 δόρπα τ' ἐφοπλισόμεσθα· φυλακτῆρες δὲ ἕκαστοι
 λεξάσθων παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός.
 κούροισιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ ἔπειτα,
 Ἀτρεΐδῃ, σὺ μὲν ἄρχε· σὺ γὰρ βασιλεύτατός ἐσσι.
 δαίνν δαῖτα γέρουσιν· ἔοικέ τοι, οὗ τοι ἀεικές. 70
 πλείαι τοι οἶνον κλίσiai, τὸν νῆες Ἀχαιῶν
 ἡμάτιαι Θρήκηθεν ἐπ' εὐρέα πόντον ἄγουσιν·

357. τέλος, you have not proceeded to the full issue of your words, *i.e.* you overthrew Agamemnon's proposal, but did not offer anything practical in its place.

57. εἴης κεν, potential opt., as far as years go, you might be my son, my youngest born. ἦ μὴν καὶ, cf. B 291, "yet I must admit that you are young," an apology for the slight depreciation contained in the preceding clause. (Mr. Monro explains it as "and yet you are but young," serving to heighten the qualified praise of the preceding sentence." He regards the clause ἀτὰρ οὐ . . . μύθων as subordinate and parenthetical; whereas it really bears the whole emphasis, being thrown into strong contrast with what follows in 60 *sqq.*).

58. For βάζειν with double acc., meaning "to speak words to a person," cf. Π 207. But the line is generally rejected by modern critics, after Bekker, as weakly tautological, and arising from a double reading ἀτὰρ πεπνυμένα βάζεις and ἐπεὶ κατὰ μοῖραν ἔειπες.

61. ἐξείπω is used as simply equivalent to a future. Cf. A 262, X 418. ἐξ implies "fully," as opposed to οὐ τέλος ἴκεο.

63-4. These lines seem to point, in a vague way, at the conduct of Agamemnon in making strife with Achilles. ἐπιδημίου is of course the emphatic word. Nestor only hints at what he will afterwards develop. However, the lines do

not seem very well in place here; they look like a favourite "gnomic" couplet, such as would naturally lend itself to interpolation. The meaning is "banished from tribe and law and home"; *i.e.* unworthy to share any of the relations which formed the base of primitive Aryan society, the clan, household worship, typified by the fire on the hearth, and community of θέμιστες or traditional law administered by the kings.

64. ὀκρυόεντος, the κρυόεντος of l. 2; but here, as in Z 344 (*q.v.*), we ought to read ἐπιδημίου κρυόεντος, the wrong form being perhaps due to the false analogy of ὀκρίβεις (so Curtius, *Et.* no. 77).

65. See H 282.

66. ἕκαστοι, severally, each at his own post. Arist. read φυλακτῆρας, when λεξάσθων will = let each chief choose (λεγ-). The text must mean "let them lie down, bivouac" (λεχ-). τείχεος ἐκτός implies that the moat is at some distance from the wall.

68. κούροι, the young men opposed to γέρουσιν, 70. See note on A 114.

69. σὺ μὲν ἄρχε, "take thou the lead" (the "initiative" in modern phrase) "for thou art the most royal of us." Cf. l. 392. A dinner was the usual means of consultation between the chiefs; *e.g.* in Od., η 189, ν 8, etc.; and compare γερούσιον οἶνον, Δ 259, 343.

72. ἡμάτιαι, daily. Gladstone thinks

πᾶσά τοι ἔσθ' ὑποδεξίη, πολέεσσι δ' ἀνάσσεις.
 πολλῶν δ' ἀγρομένων τῷ πείσειαι, ὅς κεν ἀρίστην
 βουλὴν βουλευέσθῃ· μάλα δὲ χρεὼ πάντας Ἀχαιοὺς 75
 ἐσθλῆς καὶ πυκινῆς, ὅτι δῆιοι ἐγγύθι νηῶν
 καίουσιν πυρὰ πολλά· τίς ἂν τάδε γηθήσειεν;
 νῦξ δ' ἦδ' ἡ δὲ διαρραΐσει στρατὸν ἡ δὲ σωῶσει."
 ὥς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύου ἡδὲ πίθοντο·
 ἐκ δὲ φυλακτῆρες σὺν τεύχεσιν ἐσσεύοντο 80
 ἀμφὶ τε Νεστορίδην Θρασυμήδεα ποιμένα λαῶν
 ἡδ' ἀμφ' Ἀσκάλαφον καὶ Ἰάλμενον υἱὰς Ἀρης,
 ἀμφὶ τε Μηριόνην Ἀφαρῆά τε Δηίπυρόν τε,
 ἡδ' ἀμφὶ Κρείοντος υἱὸν Λυκομήδεα δῖον.
 ἔπτ' ἔσαν ἡγεμόνες φυλάκων, ἑκατὸν δὲ ἐκάστω 85
 κοῦροι ἅμα στείχον δολίχ' ἔγχεα χερσὶν ἔχοντες·
 καδὲ μέσον τάφρου καὶ τείχεος ἴζον ἰόντες·
 ἔνθα δὲ πῦρ κήαντο, τίθεντο δὲ δόρπα ἕκαστος.
 Ἀτρεΐδης δὲ γέροντας ἀολλέας ἡγεὺν Ἀχαιῶν
 ἐς κλισίην, παρὰ δὲ σφί τιθει μενοεικέα δαῖτα· 90
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱάλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖς ὁ γέρων πάμπρωτος ὑφαίνειν ἤρχετο μῆτιν
 Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνετο βουλή·
 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν· 95
 "Ἀτρεΐδῃ κύδιστε, ἀναξ ἀνδρῶν Ἀγάμεμνον,
 ἐν σοὶ μὲν λήξω, σέο δ' ἄρξομαι, οὐνεκα πολλῶν

that these remarks of Nestor's allude to Achilles' taunts of avarice against Agamemnon in A. For the wine ships cf. H 467.

73. "It is for thee to offer all hospitality, seeing thou art lord of many men." For the long *i* in *ὑποδεξίη* cf. *ἀντιμῆσι*, *v* 142: *ὑπεροπλήσει* A 205, etc., and note on A 697. A gives *ὑποδεξίη*, which is perhaps right, though there is probably no other instance of this suffix, unless in *ἐξελίης*, which is no doubt a genitive.

74. *I.e.* "in the multitude of counsellors there is safety."

75. *χρεώ* with accus. and gen., as K 43, A 606. We may supply *γίγνεται*, as δ 634, or *ἐστίν*, as Φ 323; but the original construction of the acc. is shewn by ε 189, *ὅτε με χρεῖω τόσον ἔκοι*. See also Eurip. *Hecc.* 976, *τίς χρεῖα σ' ἐμοῦ* (Merry and R. on a 124).

77. *γὰδε γηθήσειεν*, "Who can rejoice at this?" a sort of cognate accus. common in Attic, especially with personal participial constructions, *ἦσθην εὐλογοῦντά σε*, I like to hear you praise. So Θ 378. Cf. *μή μοι τόδε χέω*, ε 215.

87. The moat is here unmistakably represented as being at a considerable distance in front of the wall, and independent of it. See on H 342.

89. *ἀολλέας*: Arist. read *ἀριστέας*, a form used by Pindar; but only *ἀριστῆας* is found in H.

94. *καὶ πρόσθεν*, "of old," not with any particular reference.

97. *μὲν . . . δέ*, virtually "as I shall end with thee, so will I begin with thee." In other words, Nestor begins his speech in the usual style of an appeal to a god; because a king is the representative of Zeus. So "A te principium, tibi

λαῶν ἐσσι̑ ἄναξ καὶ τοι Ζεὺς ἐγγυάλιξεν
 σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βουλευήσθῃα.
 τῷ σε χρὴ περί μὲν φάσθαι ἔπος ἠδ' ἐπακοῦσαι, 100
 κρηῆναι δὲ καὶ ἄλλῳ, ὅτ' ἂν τινα θυμὸς ἀνώγη
 εἰπεῖν εἰς ἀγαθόν· σέο δ' ἔξεται, ὅττι κεν ἄρχῃ.
 αὐτὰρ ἐγὼν ἐρέω, ὥς μοι δοκεῖ εἶναι ἄριστα.
 οὐ γάρ τις νόον ἄλλος ἀμείνονα τοῦδε νοήσῃ,
 οἶον ἐγὼ νοέω, ἡμὲν πάλαι ἠδ' ἔτι καὶ νῦν, 105
 ἐξ ἔτι τοῦ, ὅτε, διογενές, Βρισηίδα κούρην
 χωομένου Ἀχιλῆος ἔβης κλισίῃθεν ἀπούρας
 οὐ τι καθ' ἡμέτερόν γε νόον. μάλα γάρ τοι ἐγὼ γε
 πόλλ' ἀπεμυθέομην· σὺ δὲ σὼ μεγαλήτορι θυμῷ
 εἶξας ἄνδρα φέριστον, ὃν ἀθάνατοί περ ἔτισαν, 110
 ἠτίμησας· ἐλὼν γὰρ ἔχεις γέρας. ἀλλ' ἔτι καὶ νῦν
 φραζώμεσθ', ὥς κέν μιν ἀρεσσάμενοι πεπίθωμεν
 δόροισιν τ' ἀγανοῖσιν ἔπεσσί τε μελιχίοισιν."
 τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 "ὦ γέρον, οὐ τι ψεύδος ἐμὰς ἄτας κατέλεξας. 115

desinet," Verg. *Ecl.* viii. 11. He seems anxious to prove that he wishes to address Agamemnon in his official capacity, not as a private friend, so he begins in this formal way.

99. See A 238, B 206. **θέμιστες**, "dooms," a primitive form of our "common law"; a recognized body of principles and customs which had grown up in practice, and on which the simple litigation of an early age could be settled. They were handed down traditionally in the governing families till they had attained a fixed form, and hence were regarded as definite *things* which Zeus entrusted to kings to protect from harm. The **σκῆπτρον** indicates the right, probably, of political action, the "executive" as opposed to the "judicial" function. Hence the use of the sceptre to delegate the right of speaking in the *ἀγορή*. **σφίσι**, for the *λαοί*. For **βουλευήσθῃα** after aor., see A 158.

100. **περί**, "more than others" shouldest thou speak thy thought and hearken, yea and fulfil even another man's advice (as well as thine own) whenever any man's mind bids him speak for good (for *εἰς ἀγαθόν* cf. A 789, Ψ 305); for whatever any doth begin will hinge on thee"; *i.e.* do not be prejudiced against

any advice because it is given by other people—the credit of carrying it out will revert to you. Cf. λ 346, Ἀλκίνοον δ' ἐκ τοῦδ' ἔχεται ἔργον τε ἔπος τε.

106. **ἐξ ἔτι τοῦ ὅτε**, ever since the time when. The best MSS. and Scholia read **διογενούς** (agreeing with Ἀχιλῆος): but this can hardly be right.

107. **χωομένου**, in spite of his wrath. Ἀχ. is genitive after **κλισίῃθεν**. **ἔβης ἀπούρας**, much as we should say "you went and took"; though Agamemnon did not literally go himself, but only in the person of his representatives, the heralds. See A 323, 356, T 89.

109. **ἀπεμυθέομην**, "dissuaded," A 254 sqq. **Αἰ. ἀπεμυθέομην**.

110. **ἀθάνατοί περ**, the very immortals. **ἔτισαν**, *sc.* by permitting the defeat of the Achaeans at his request. Observe the strong contrast into which *ἔτισαν* and *ἠτίμησας* are brought by their position.

115. **οὐ ψεύδος** is in a sort of predicative apposition with *ἄτας*. Cf. *θανατόν νύ τοι ὀρκί' ἔταμνον* A 155, *ταῦτα . . . ἀληθείην κατέλεξα* η 297. "Thou speakest of my infatuation (so as to be) not a falsehood," *i.e.* thou truly relatetest. For Agamemnon's *ἄτη* see l. 18, and for *ἄσάμην* T 91, A 340.

αασάμην, οὐδ' αὐτὸς ἀναίνομαι. ἀντί νυ πολλῶν
 λαῶν ἐστὶν ἀνὴρ, ὃν τε Ζεὺς κῆρι φιλήσῃ,
 ὥς νῦν τοῦτον ἔτισε, δάμασσε δὲ λαὸν Ἀχαιῶν.
 ἀλλ' ἐπεὶ αασάμην φρεσὶ λευγαλέησι πιθήσας,
 120 ἄψ' ἐθέλω ἀρέσαι δόμεναί τ' ἀπερείσι' ἄποινα.
 ὑμῖν δ' ἐν πάντεσσι περικλυτὰ δῶρ' ὀνομήνω,
 ἔπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,
 αἴθωνας δὲ λέβητας ἐείκοσι, δώδεκα δ' ἵππους
 πηγούς ἀθλοφόρους, οἳ ἀέθλια ποσσὶν ἄρνοντο.
 οὐ κεν ἀλῆιος εἴη ἀνὴρ, ᾧ τόσσα γένοιτο, 125
 οὐδέ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,
 ὅσσα μοι ἠνείκαντο ἀέθλια μώνυχες ἵπποι.
 δώσω δ' ἐπτὰ γυναικας ἀμύμονα ἔργα ιδυίας,
 Λεσβίδας, ἄς, ὅτε Λέσβον ἐυκτιμένην ἔλεν αὐτός,
 ἐξελόμην, αἱ κάλλει ἐνίκων φύλα γυναικῶν. 130
 τὰς μὲν οἱ δώσω, μετὰ δ' ἔσsetαι, ἣν τότε ἀπηύρων,
 κούρη Βρισηῆς· ἐπὶ δὲ μέγαν ὄρκον ὁμοῦμαι

116. ἀντί, as good as, worth, many hosts. See on Θ 163.

119. λευγαλέησι, "sorry," "wretched," a term of contempt (cf. β 61, λευγαλέοι τ' ἐσόμεσθα καὶ οὐ δεδαηκότες ἀλκήν); lit. "lamentable," λυγρός, *lug-ro*.

After 119 there was, according to Athenaeus and Eust., in the edition of one Dioskurides a line ἢ οὐκ μεθύων, ἢ μ' ἐβλαψαν θεοὶ αὐτοί; as also in the parallel passage T 137. It is obviously an intolerable interpolation.

120. ἄψ, *retro*, retracing my steps. ἀρέσαι, to conciliate, satisfy him, as 112.

122. ἄπυρος was explained (1) not meant for use, but only for ornament, ἀναθεματικός as opposed to ἐμπυριβήτης, Ψ 702; (2) new, not yet discoloured by being put upon the fire. See Ψ 267 and 270, where the ἐτι (λευκὸν ἔτ' αὐτῶς) seems decisive in favour of the second explanation. For the value of the talent of gold cf. Ψ 262-269, where two are worth less than a λέβης.

124. πηγούς, strong, lit. compact, so ε 388 κύματι πηγῷ, and πηγασίμαλλος Γ 197.

125. "Not without booty would that man be, and not unpossessed of precious gold, that owned as much as my strong-footed horses won me in prizes." *I.e.* the mere prizes I have won in races would form a considerable fortune for any man. Mr. Ridgeway has shewn

(J. H. S. vi. 328) that ἀλῆιος comes from λῆις, and has nothing to do with λῆιον, which means "crop" or *standing* corn, not corn-land; several property in land is confined in the Iliad to the τέμενος βασιλῆιον, while there are indications that the "common-field" system still prevailed (see on M 422). ἀλῆιος and ἀκτῆμων, like πολυκτῆμων πολυλῆιος in E 613, are evidently to be explained from ληιστοὶ μὲν γὰρ τε βόες . . . κτητοὶ δὲ τρίποδες in I 406; they represent the two primitive methods of acquiring wealth, plunder and trade, which in Homeric times flourished with equal rights.

128. ἀμύμονα, so best MSS.: Ar. apparently ἀμύμονας (so Did., whose authority outweighs the contrary statement of Aristonikos). ἐργ' ιδυίας MSS., though one or two have preserved a relic of the better tradition in ἔργα ειδυίας.

129. αὐτός, Achilles, who was *himself* their captor: Ag. will not name him (τοῦτον, 118; οἱ, 131; μιν, 142).

130. ἐξελόμην, chose as my γέρας ἐξαίρετόν. In this book the chief seems to apportion the γέρας to himself, whereas in A it is the gift of the army; see 330-3 compared with A 162, 299. The imperf. ἐνίκων refers back to the time of the choice.

131. μετὰ, with them, *i.e.* in addition. See T 245.

132. κούρη, so Arist., MSS. κούρην,

μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἥδ' ἐ μιγῆναι,
 ἢ θέμις ἀνθρώπων πέλει, ἀνδρῶν ἥδ' ἐ γυναικῶν.
 ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὖτε 135
 ἄστρ' ἄλκις Πριάμοιο θεοὶ δώσωσ' ἀλαπάξαι,
 νῆα ἄλκις χρυσοῦ καὶ χαλκοῦ νηυσάσθω
 εἰσελθών, ὅτε κεν δατεώμεθα ληϊδ' Ἀχαιοί,
 Τρωιάδας δὲ γυναῖκας ἐείκοσιν αὐτὸς ἐλέσθω,
 αἶ κε μετ' Ἀργεῖν' Ἑλένην κάλλισται ἔωσιν. 140
 εἰ δέ κεν Ἀργος ἰκοίμεθ' Ἀχαικόν, οὐθαρ ἀρούρης,
 γαμβρός κέν μοι ἔοι· τίσω δέ μιν ἴσον Ὀρέστη,
 ὅς μοι τηλύγετος τρέφεται θαλίῃ ἐνὶ πολλῇ.
 τρεῖς δέ μοι εἰσὶ θύγατρες ἐνὶ μεγάρῳ ἐνπηκτῷ,
 Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα· 145
 τῶν ἦν κ' ἐθέλησι, φίλῃν ἀνάεδνον ἀγέσθω
 πρὸς οἶκον Πηλῆος· ἐγὼ δ' ἐπὶ μείλια δώσω
 πολλὰ μάλ', ὅσσ' οὐ πῶ τις ἐῖ ἐπέδωκε θυγατρί.
 ἐπτα δέ οἱ δώσω ἐν ναιόμενα πτολίεθρα,

which might be explained by attraction to *ἦν*, or as a return to the original form of the sentence, *τὰς δώσω*.

133. *τῆς*, of her: genitive after *εὐνῆς*. So T 176.

134. This line is divided by the comma after *πέλει* into two equal halves; a rhythm for which there is no complete parallel, for in A 154 the elision perhaps helps to bridge the gap. Cf. A 53, and notice the difference produced by the slight change in l. 276.

135. *αὐτίκα*, at the moment; *αὖτε*, hereafter.

137. *ἄλκις*, adverbial; it does not take a gen. after it in H.: see Φ 319. *χρυσοῦ* is gen. after *νηυσάσθω*, which has the construction of verbs of "filling with" anything, which is regarded as taking from a source.

138. *εἰσελθών*, having burst in (taken the city by assault). But Bekker puts the comma after *νηυσάσθω*, and translates "entering (into the council) when we divide the spoil," i.e. so as to have his own way in the division.

139. *αὐτός*, i.e. like the commander-in-chief, as opposed to the assignment by lot to the rest of the army.

141. *εἰ κεν* with opt. of a remote possibility, see A 60. *οὐθαρ ἀρούρης* (only here and 283), Vergil's "uber agri, ubere glebae," *Aen.* i. 531, iii. 164, etc.:

"the udder of the soil," τὸ τρόφιμον τῆς γῆς, Sch. B.

143. *τηλύγετος*, see on Γ 175. This is the only mention of Orestes in the *Iliad*.

145. *Λαοδίκη* and *Ἰφιάνασσα* seem to answer to Electra and Iphigenia of the tragedians. The legend of the sacrifice in Aulis is evidently unknown to Homer.

146. *φῶλην*: here the original sense, "own," is very well marked. See A 167. *ἀνάεδνον* (for the form see Curtius, *Et.* p. 579), without paying the usual *ξδνα*, or presents made by the bridegroom to the parents of the bride (a relic of the universal primitive custom by which—when the bride is not seized by force from her home—she is *bought*, see A 243, II 178; and cf. Σ 593). From the *ξδνα* we must distinguish the presents given to the bride by her parents, which seem to be signified by the *μείλια* of 147; but it is not certain whether this is the technical name, or merely a general expression used here with a special significance, "peace-offerings" meant to appease Achilles. Agamemnon offers not only to remit the usual price to be paid by the bridegroom, but actually to give in addition (*ἐπὶ . . . δώσω*) a large dowry to the bride—as was done by Altes in his desire to secure the marriage between his daughter and Priam, X 51. See Cobet, *M. C.* p. 239 *sqq.*

Καρδαμύλην Ἐνόπην τε καὶ Ἴρην ποιήεσσαν, 150
 Φηράς τε Ζαθείας ἥδ' Ἀνθειαν βαθύλειμον,
 καλήν τ' Αἴπειαν καὶ Πήδασον ἀμπελόεσσαν.
 πᾶσαι δ' ἐγγὺς ἁλός, νέαται Πύλου ἡμαθέντος·
 ἐν δ' ἄνδρες ναίουσι πολύρρηνες πολυβοῦται,
 οἳ κέ ἐ δωτίνῃσι θεὸν ὥς τιμήσουσιν 155
 καὶ οἱ ὑπὸ σκήπτρῳ λιπαρὰς τελέουσι θέμιστας.
 ταῦτά κέ οἱ τελέσαιμι μεταλλήξαντι χόλοιο.
 δμηθήτω — Αἴδης τοι ἀμείλιχος ἥδ' ἀδάμαστος· *may be seen*
 τούνεκα καὶ τε βροτοῖσι θεῶν ἔχθιστος ἀπάντων — *Antia*
 καὶ μοι ὑποστήτω, ὅσσον βασιλεύτερός εἰμι 160
 ἥδ' ὅσσον γενεῇ προγενέστερος εὐχομαι εἶναι.”
 τὸν δ' ἡμείβετ' ἔπειτα Γερήμιος ἱππότηα Νέστωρ·
 “Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 δῶρα μὲν οὐκέτ' ὄνοστ' ἀδοῖς Ἀχιλῆϊ ἄνακτι·
 ἀλλ' ἄγετε, κλητοὺς ὀτρύνομεν, οἳ κε τάχιστα 165
 ἔλθωσ' ἐς κλισίην Πηληιάδew Ἀχιλῆος.
 εἰ δ' ἄγε, τοὺς ἂν ἐγὼν ἐπιόψομαι, οἳ δὲ πιθέσθων.

150. These are Messenian cities belonging to Lakeldaimon, not to Mykenai. Agamemnon perhaps disposes only of the overlordship; or they may have been family property, though in his brother's territory. But from the mention of Pylos it would seem that they should belong to Nestor. None of them is named in the catalogue.

153. νέαται (for which Apollonius read κέαται), explained by Arist. as = ναίονται, “are inhabited,” as if from a perf. *νεῖμαι which does not exist. The word is usually explained as superl. of νέ(φ)ος, novissimae in the sense “furthest,” like νεάτη A 712, but see on A 381.

155. δωτίναι, free gifts (perhaps not unlike the “benevolences” of English history). κε goes with fut. indic. because the event spoken of is regarded as contingent upon Achilles' acceptance.

156. λιπαρὰς τελέουσι θέμιστας, “will fulfil his pleasant ordinances.” For this use of λιπαρός cf. γῆρας λιπαρόν in Od., a happy old age, λ 136, δ 210, etc. Perhaps λιπαρὰς should be taken predicatively, “will bring his ordinances to prosperous fulfilment,” ἵπ' αὐτοῦ βασιλεύεμνοι εἰρηνικῶς βιώσονται, Schol. A. Others explain “will pay rich dues”

λιπαροὺς φόρους τελέουσιν: but it seems impossible to reconcile this with the very definite Homeric use of θέμιστες.

158. δμηθήτω (Zen. and Aristoph. καμφθήτω), “let him be overcome. Hades I ween yields neither to prayer nor violence” (μόνος θεῶν γὰρ θάνατος οὐ δῶρων ἐρᾷ, Aesch. fr. Niobe), “for which very cause he is most hateful to men of all gods.” The τε in 159 is gnomic or generalizing.

160. See 69, A 279.

161. γενεῇ, in age: = γενεῇφιν, 58.

164. οὐκέτι, no longer, i.e. your presents have passed the point at which they could be lightly esteemed (Ameis). But Nestor is really looking back to a time when Agamemnon was offering, not insufficient presents, but nothing at all. The expression he uses is very courteous, but shews which way his thoughts are running.

167. ἐπιόψομαι (fut. or perhaps rather aor. subj., see on E 212), “whomsoever I choose, let them be persuaded to go.” The step by which ἐφορᾶν gets the meaning of selection is that of passing in review, inspecting, a number of things; see β 294 τῶν (νηῶν) ἐπιόψομαι ἢ τις ἀρίστη, so we say “to look out” a thing. τοὺς ἄν = οὓς ἄν, with δέ in apodosis.

Φοῖνιξ μὲν πρότιστα δῖφιλος ἡγησάσθω,
αὐτὰρ ἔπειτ' Αἴας τε μέγας καὶ δῖος Ὀδυσσεύς·
κηρύκων δ' Ὀδῖος τε καὶ Εὐρυβάτης ἅμ' ἐπέσθων. 170
φέρτε δὲ χερσὶν ὕδωρ, ἐνφημῆσαι τε κέλεσθε,
ὄφρα Δὺ Κρονίδη ἀρησόμεθ', αἶ κ' ἐλέσῃ."

ὣς φάτο, τοῖσι δὲ πᾶσιν ἐαδότα μῦθον ἔειπεν.
αὐτίκα κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,
κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο, 175
νώμῃσαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν.
αὐτὰρ ἐπεὶ σπείσαν τε πῖον θ', ὅσον ἤθελε θυμός,
ὠρμώντ' ἐκ κλισίης Ἀγαμέμνωνος Ἀτρεΐδαο.
τοῖσι δὲ πόλλ' ἐπέτελλε Γερήνιος ἱππότα Νέστωρ,
δενδύλλων ἐς ἕκαστον, Ὀδυσσῇ δὲ μάλιστα, 180
πειρᾶν, ὥς πεπίθαιεν ἀμύμονα Πηλεΐωνα.

τῷ δὲ βάτην παρὰ θῖνα πολυφλοίσβοιο θαλάσσης,
πολλὰ μάλ' εὐχομένω γαιήοχφ' ἐννοσιγαίῳ

168. There is very grave reason for suspecting, with Bergk (*Gr. Lit.* 595), that the whole episode of Phoinix is an interpolation. He is a quite subordinate character who has not been mentioned before, and he has no business to be present at a meeting of the royal council. Moreover we find the dual used of the envoys in 182, 192-8, evidently a trace of the original form of the passage. Ar. assumed that Phoinix was not one of the ambassadors, but was sent on first to prepare Achilles for their coming afterwards (*ἔπειτα*). But after reading all this into Homer we have gained nothing, for Achilles is surprised after all by the entrance of the envoys (193). Phoinix is entirely ignored from 168 to 432, except that he is a *κωφὸν πρόσωπον* in 223, where Odysseus seems to treat him with singularly little respect. However he cannot be cut clean out; three lines have been slightly altered to introduce him (169, 223, 621), though it is hardly worth while speculating as to their original form. Numerous difficult and confused passages in his speech will be pointed out in the notes.

171. *ἐνφημῆσαι*, either *favete linguis*, or "speak words of good omen." The idea does not again occur in H.

173. *ἐαδότα* (*Fe-Fad-, sfad-* of *ἀνδ-άνω*), grateful, pleasing. So σ 422.

175. See A 470-1. Here, as always, the drinking is quite separate from the

eating, and has a distinctly religious character.

180. *δενδύλλων*, acc. to Curtius and Fick a nasalized reduplication from *δαρ-, δρα-* to look (*ὑπέρ-δρα*, and *δρα-κ-* of *δράκων*, etc.). It will then mean, looking rapidly ("winking") to each, to enforce his advice, *διανεύων τοῖς ὀφθαλμοῖς*, Sch. A. *ἕκαστον* must either include Phoinix, in which case the line, which is parenthetical, should be rejected, or else be = *ἐκότερον*.

181. *πειρᾶν*, after *ἐπέτελλε*, and *επεξεgetic of πολλὰ*.

182. *τῷ δέ*: for the dual see note on 168.

183. Poseidon is both chief patron of the Achaian cause, and lord of the element by which they are walking. *ἐννοσιγαῖος*, for *ἐν-Φοσι-γαῖος*, root *Φοθ* of *ὠθέω*, Skt. *vadāh* to smite; so *ἐν-(F)οσι-χθων*: either because Poseidon is the lord of earthquakes, or simply because the waves of the sea are for ever beating the land. *γαίηοχος*, perhaps originally "supporting the earth," regarded as floating in the sea. It has been proposed to take it as meaning "rejoicing in chariots." But in that case the *η* could not be explained, and the close connexion with *ἐννοσιγαῖος* forbids; for it is much more likely that a somewhat tautological expression should be used than that the stem *γαι* should be habitually used in two adjacent words

ῥηιδίως πεπιθεῖν μεγάλας φρένας Αἰακίδαο.
 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην, 185
 τὸν δ' εὔρον φρένα τερπόμενον φόρμιγγι λιγείη,
 καλῇ δαιδαλέῃ, ἐπὶ δ' ἀργύρεον ζυγὸν ἦεν·
 τὴν ἄρετ' ἐξ ἐνάρων, πόλιν Ἡετίωνος ὀλέσσας·
 τῇ ὃ γε θυμὸν ἔτερπεν, αἶεде δ' ἄρα κλέα ἀνδρῶν·
 Πάτροκλος δέ οἱ οἶος ἐναντίος ἦστο σιωπῇ, 190
 δέγμενος Αἰακίδην, ὅποτε λήξειεν αἰείδων.
 τῷ δὲ βάτην προτέρω, ἡγείτο δὲ διὸς Ὀδυσσεύς,
 στὰν δὲ πρόσθ' αὐτοῖο· ταφῶν δ' ἀνόρουσεν Ἀχιλλεύς
 αὐτῇ σὺν φόρμιγγι, λιπὼν ἔδος, ἔνθα θάασεν.
 ὧς δ' αὐτως Πάτροκλος, ἐπεὶ ἴδε φῶτας, ἀνέστη. 195
 τῷ καὶ δεικνύμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “χαίρετον· ἦ φίλοι ἄνδρες ἰκάνετον, ἦ τι μάλα χρεῶ,

in two quite different senses. However we must remember that with epithets of gods we are on especially doubtful ground, as we can never be sure that the Greeks attached any very definite meaning to hieratic words whose sense may even to them have been lost in antiquity.

184. **μεγάλας**, proud; so *μεγαλήτορι*, 109.

186. This is the only case in the Iliad where we find music mentioned. The exigencies of war may perhaps account for the fact that the Iliad knows nothing of the *αἰδοί*, who are so prominent in Od.

187. “The cross-bar thereon was of silver.” The *ζυγόν* was the bar, joining the two horns of the lyre, to which the strings were fastened by the pegs (*κόλλοι*, φ 407).

188. *ἄρετο*, had won (see on A 159). The “city of Etion” was Thebe, whence Briseis had come.

189. *κλέα*, fames, i.e. famous deeds. The word seems to be for *κλέα*, cf. H. G. § 105, 4.

191. Cobet reads *δέχμενος*, a syncopated present for *δεχόμενος*, which is given as a variant in the margin of A, and is probably right. *δέγμενος*, if an aor. form, should mean “having received,” not “waiting,” but it is possibly a perfect (see Δ 107). *Αἰακίδην*: the obj. is taken proleptically from the relative clause.

192. *πρότερω*, forward; an adverb, the compar. of *πρόσω* as Ψ 526, not a dual.

194. *αὐτῇ σὺν φ.*: the *σὺν* is generally

omitted in this construction of *αὐτός* with the dat.; but cf. M 112, Ξ 498, ν 118. H. G. § 144, *note*.

196. *δεικνύμενος*, welcoming. We find *δειδέχασθαι*, -το, *δεῖδεκτο* (Δ 4, I 224, 671, X 435, η 72) *δεικανόμαι* O 86, σ 111, ω 410, *δειδίσκομαι* (for *δει-δίκ-σκ-ομαι*) (γ 41, σ 121, ν 197), all in this sense. They seem used specially of pledging with a cup, apparently from the idea of pointing at the person in whose honour the draught is taken; though this idea is absent here.

197. This disjointed sentence is very natural in Achilles' great surprise, and it is probably useless to attempt to produce from it one connected logical whole. Two thoughts spring to his lips; first, sincere pleasure at a visit from his friends—from whom perhaps he has been separated for a fortnight; and next, gratified pride at what he sees is the object of their visit—a confession of their sore need for him (*ἦ τι μάλα χρεῶ*). This latter he checks, with his native courtesy, the instant he has uttered it, and returns directly to his first expression, which he puts in a still stronger form, with a half excuse (*σकुζομένῳ περ*) for his unpatriotic satisfaction at the disasters of the army. “Welcome: surely ye are dear friends that are here—the need must be very sore—ay, ye are the dearest to me of all the Achaeans even in my anger.” It is possible however to take *ἦ τι μάλα χρεῶ* as meaning “I had sore need of such a visit from my dearest friends.”

οἷ μοι σκυζομένῳ περ Ἀχαιῶν φίλτατοί ἐστων.”

ὥς ἄρα φωνήσας προτέρῳ ἄγε διὸς Ἀχιλλεύς,
εἶσεν δ' ἐν κλισμοῖσι τάπησί τε πορφυρέουσιν. 200

αἶψα δὲ Πάτροκλον προσεφώνεεν ἐγγὺς ἔοντα·

“ μείζονα δὴ κρητῆρα, Μενoitίου υἱέ, καθίστα,
ζωρότερον δὲ κέραιε, δέπας δ' ἔντυνον ἐκάστῳ·
οἱ γὰρ φίλτατοι ἄνδρες ἐμῷ ὑπέασι μελάβρω.”

ὥς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἐταίρῳ. 205

αὐτὰρ ὃ γε κρεῖον μέγα κάββαλεν ἐν πυρὸς αὐγῇ,

ἐν δ' ἄρα νῶτον ἔθηκ' ὄιος καὶ πίονος αἰγός,

ἐν δὲ σὺς σιάλοιο ῥάχιν τεθαλνίαν ἀλοιφῇ.

τῷ δ' ἔχεν Αὐτομέδων, τάμνεν δ' ἄρα διὸς Ἀχιλλεύς.

καὶ τὰ μὲν εὖ μίστυλλε καὶ ἄμφ' ὀβελοῖσιν ἐπείρειν, 210

πῦρ δὲ Μενoitιάδης δαῖεν μέγα, ἰσόθεος φῶς.

αὐτὰρ ἐπεὶ κατὰ πῦρ ἐκάη καὶ φλόξ ἐμαράνθη,

ἀνθρακίην στορέσας ὀβελοὺς ἐφύπερθε τάνυσσεν,

πάσσε δ' ἄλως θείοιο, κρατευντάων ἐπαείρας.

αὐτὰρ ἐπεὶ ῥ' ὤπτησε καὶ εἰν ἐλεοῖσιν ἔχενεν, 215

Πάτροκλος μὲν σῖτον ἐλὼν ἐπένειμε τραπέζῃ

καλοῖς ἐν κανέοισιν, ἀτὰρ κρέα νεῖμεν Ἀχιλλεύς.

αὐτὸς δ' ἀντίον ἔζεν Ὀδυσσῆος θείοιο

τοίχου τοῦ ἐτέριοιο, θεοῖσι δὲ θῦσαι ἀνώγειν

202. καθίστα, set upon the table.

203. ζωρότερον, generally explained as Martial translates it, “misceri iussit amicis Largius Aecides *vividiusque merum*,” viii. 6, 11, as if from ζῆν. It is perhaps better to refer it to ζεσ-, to boil; it will then mean *fervidius*, hotter, stronger wine (Död., cf. Curt. no. 567). The merit of the wine given by Maron to Odysseus lies in its strength (ι 209).

204. οἱ = οἶτοι. For μέλαθρον, used of a hut in the camp, see on Ω 643.

206. κρεῖον, i.e. a meat-block for chopping and carving, as appears from 209. ἐν πυρὸς αὐγῇ, no doubt the only light in the hut, for it is now night.

208. σιάλος in this connexion is acc. to Curt. (*El.* p. 717) a diminutive of σῦς, and not related to σιάλον = fat. We can however only translate “a fat hog.” τεθαλνίαν ἀλ., “rich with fat, lard.” Cf. the use of θαλεῖα.

209. τῷ, held the meat for him. τάμνεν is to carve (into joints); μίστυλλεν, to slice into smaller pieces.

212. κατὰ . . . ἐκάη, our own idiom,

“burnt down”: only the hot embers (ἀνθρακίῃ) are used for roasting, the meat being placed directly over them.

214. ἄλως is the “quasi-partitive” gen. usual where anything taken from a larger mass is employed: so πρῆσαι πυρὸς B 415, λελουμένος Ὀκεανοῖο E 6. H. G. § 151, c. θείοιο, perhaps because it was used on account of its purifying quality, to render sacrifices fit for the gods. No such usage is mentioned in Homer (salt is indeed only mentioned again in λ 123, ρ 455, ψ 270), but it is familiar to us from Jewish ritual. κρατευντάων, “dogs,” rests on each side of the fire on which to lay the ends of the spits. Död. derives from κέρας, supposing them to have been of the shape X; Düntzer from κρατεῦν, to master, i.e. to hold fast. For ἐπαείρας Arist. read ἀπαείρας, but the genitive may be local, as τοίχου 219, and so H 426.

215. ἐλεοῖσι, “chargers” of wood to serve as dishes, see § 432.

219. τοίχου τοῦ ἐτέριοιο, by the opposite wall of the hut (so Ω 598), in order

Πάτροκλον ὃν ἑταῖρον· ὁ δ' ἐν πυρὶ βάλλε θυηλάς. 220
οἱ δ' ἐπ' ὀνειθ' ἑτοῖμα προκείμενα χεῖρας ἱάλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
νεῦσ' Αἴας Φοῖνικι· νόησε δὲ διος Ὀδυσσεύς,
πλησάμενος δ' οἴνοιο δέπας δαΐδεκτ' Ἀχιλλῆα·
“χαῖρ', Ἀχιλεῦ· δαιτὸς μὲν εἰσῆς οὐκ ἐπιδευεῖς 225
ἤμην ἐνὶ κλισίῃ Ἀγαμέμνονος Ἀτρεΐδω
ἥδὲ καὶ ἐνθάδε νῦν· πάρα γὰρ μενοεικέα πολλὰ
δαίνυσθ'· ἀλλ' οὐ δαιτὸς ἐπηράτου ἔργα μέμνηεν,
ἀλλὰ λίην μέγα πῆμα, διοτρεφές, εἰσορόωντες
δαίδιμεν· ἐν δοιῇ δὲ σωσέμεν ἢ ἀπολέσθαι 230
νῆας ἐνστέλμους, εἰ μὴ σύ γε δύσεαι ἀλκήν.
ἐγγὺς γὰρ νηῶν καὶ τείχεος αὐλιν ἔθεντο
Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπικούροι,
κῆάμενοι πυρὰ πολλὰ κατὰ στρατόν, οὐδ' ἔτι φασὶν
σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαινήσιν πεσέεσθαι. 235
Ζεὺς δέ σφι Κρονίδης ἐνδέξια σήματα φαίνων

to watch his guests' wants. The genitive is local, like *πεδίοιο*, etc.; H. G. § 149, 2.

220. *θυηλάς*, generally explained as a portion of the meat dedicated by way of *ἀπαρχαί* to the gods. Perhaps it may be *incense*, but see note on Z 270.

222. This line is merely formal, for the envoys had just supped with Agamemnon. For this reason, we are told, Aristarchos would have preferred to read *ἄψ ἐπάσαντο* for *ἐξ ἔρον ἔντο*, but retained the MS. reading *ὑπὸ περίττης εὐλαβείας*, fortunately for Homer's reputation and his own.

223. *νεῦσε*, made a sign to Phoenix to begin. But Odysseus anticipates him.

224. *δαΐδεκτο*, pledged; see l. 196 and Δ 4.

225. *ἐπιδευεῖς*, sc. *ἐσμέν*, or perhaps rather *εἰσὶν*, “men are not,” as in *φασὶν*, “men say” (Mr. Mour). Schol. A and Eust. mention variants *εἰμέν* and *ἦμεν* for *ἡμέν* in the next line. Arist. read *ἐπιδεύει*, thou lackest not.

227. *ἥδὲ καί*, “even as.” I.e. it is not for food we have come. *πάρα* = *πάρεστι*, “there is abundance, to our heart's desire, to feast on” (*δαίνυσθαι*, epexeg. infin.).

229. *πῆμα*, accus. after *εἰσορ.*, *δαίδιμεν* being added without an object.

230. *ἐν δοιῇ*, “we are in doubt whether we shall save our ships, or whether they are lost.” For the constr. compare K

173. For *σωσέμεν* (cf. l. 681) Bekker ingeniously conjectured *σῶας ἔμεν* (cf. Θ 246, A 117), but the correction is not absolutely necessary; the sudden change of voice and subject being quite in the Homeric style. If we read *σωσέμεν*, it is a “mixed” aor. = *σῶσαι*, rather than future. *δοιῇ* (ἀπ. λεγ.) = doubt, for *δFνή* (*dna* = two, cf. *δι-βίος*, Germ. *Zwei-fel*).

231. *δύσεαι ἀλκήν*, clothe thyself in might; cf. *ἐπιειμένους ἀλκήν* H 164, etc.

232. *αὐλιν ἔθεντο*, made their bivouac. Hence the later *αὐλίξεσθαι*, a regular military term.

235. “And deem that we shall hold out no longer, but fall (back) upon our black ships”; or “that they will no longer be withheld, but will assault,” etc. The phrase occurs several times, and generally with the same ambiguity. But B 175, A 311, M 107, are strongly in favour of the first interpretation; while here the absence of any mention of any subject (such as *ἡμᾶς* or *Δαναούς*) seems to require the second. Hence Christ thinks the lines are wrongly adopted from M. *ἐμπεσεῖν* is a strong word, meaning a violent retreat, rather than “perishing among,” Z 82.

236. Cf. *ἀστράπτων ἐπιδέξει' ἐναίσια σήματα φαίνων*, B 353. 236 and 237 rhyme; an accident of which the Greeks do not seem to have been particularly conscious.

ἀστράπτει· Ἐκτωρ δὲ μέγα σθένει βλεμεαίνων
 μαίνεται ἐκπάγλως, πύσυνος Διί, οὐδὲ τι τῖει
 ἀνέρας οὐδὲ θεούς· κρατερὴ δέ ἐ λύσσα δέδυκεν. 240
 ἀράται δὲ τάχιστα φανήμεναι ἧῶ διαν·
 στεύται γὰρ νηῶν ἀποκόψειν ἄκρα κόρυμβα
 αὐτάς τ' ἐμπρήσειν μαλεροῦ πυρός, αὐτὰρ Ἀχαιοὺς
 δρώσειν παρὰ τῇσιν ὀρινομένους ὑπὸ καπνοῦ.
 ταῦτ' αἰνῶς δείδοικα κατὰ φρένα, μή οἱ ἀπειλὰς
 ἐκτελέσωσι θεοί, ἡμῖν δὲ δὴ αἵσιμον εἶη 245
 φθίσθαι ἐνὶ Τροίῃ, ἐκὰς Ἀργεος ἵπποβότοιο.
 ἀλλ' ἄνα, εἰ μέμονάς γε καὶ ὀφέ περ υἷας Ἀχαιῶν
 τειρομένους ἐρύεσθαι ὑπὸ Τρώων ὀρυμαγδοῦ.
 αὐτῷ τοι μετόπισθ' ἄχος ἔσσειται, οὐδέ τι μῆχος *sententia*
 ῥεχθέντος κακοῦ ἔστ' ἄκος εὐρεῖν· ἀλλὰ πολὺ πρὶν 250
 φράζευ, ὅπως Δαναοῖσιν ἀλεξήσεις κακὸν ἡμαρ.
 ὦ πέπον, ἦ μὲν σοί γε πατὴρ ἐπετέλλετο Πηλεὺς
 ἡματι τῷ, ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπειν·
 'τέκνον ἐμόν, κάρτος μὲν Ἀθηναίῃ τε καὶ Ἥρῃ
 δώσουσ', αἶ κ' ἐθέλωσι, σὺ δὲ μεγαλήτορα θυμὸν 255
 ἴσχειν ἐν στήθεσσι· φιλοφροσύνη γὰρ ἀμείνων·
 ληγέμεναι δ' ἔριδος κακομηχάνου, ὄφρα σε μᾶλλον

241. στεύται, has set himself, see Σ 191. κόρυμβα, apparently the same as the ἀφλαστον (aplustria), O 717: the tall ornamental projection in which the stem of the ship (drawn up landwards) ran up. See the illustrations in Helbig, H. E. p. 56. The idea seems to be that Hector will carry these off as trophies.

242. πυρός, see I. 214 and B 415. Arist. ἐμπλήσειν. μαλεροῦ, devouring, in II. only. Perhaps conn. with μάλα, mel-ior, in the sense of strong; or μαλάσσω, ἀ-μαλ-δύνω, in the sense of melting.

243. ὀρινομένους, roused up, driven about; like a wasp's nest when it is smoked. Cf. O 183.

244. ταῦτα refers to the following (μή οἱ . . . ἵπποβότοιο).

245. εἶη, the opt. of the remoter consequence, as frequently. Bekk. writes εἶη, perhaps rightly; for this form see on H 340.

248. ἐρύεσθαι (future? see H 36), to protect; it has nothing to do with "drawing away," though the two words approach near one another in phrases like this. See A 216. ὑπό, (from) before the onslaught of the Trojans.

249. "Nor is there any device (μηχανή, means) to find the remedy, whence once the harm is done." It is indifferent whether we take ῥεχθ. κακοῦ as gen. absolute or as governed by ἄκος. There is perhaps a play on words in ἄχος, ἄκος. Bekk. takes ἔστ' to be for ἔσται, which makes more prominent the especial reference to the irretrievable character of the disaster if once the Greek camp is stormed.

252. ὦ πέπον, "gentle sir" ("hypocoristic"): it is twice used in a contemptuous sense, "fools," "weaklings," B 235, N 120. Prof. Bloomfield has shewn that the Homeric word has probably nothing to do with πέπων = ripe (Skt. pakvā), but is more likely conn. with pāka, "young, simple, foolish" (Am. Jour. Phil. vi. 43).

253. Odysseus went with Nestor to beg the assistance of Achilles: see A 765 sqq., where Nestor quotes a different charge of Peleus to his son, αὐτὸν ἀριστεύειν καὶ ὑπεύροχον ἔμμεναι ἄλλων.

256. "Curb thy proud soul in thy breast, for gentle-mindedness is better."

257. ληγέμεναι, not strictly "abstain

Ar: prob.
 comitativ.
 dative

τίωσ' Ἀργείων ἡμὲν νέοι ἢ δὲ γέροντες.
 ὧς ἐπέτελλ' ὁ γέρων, σὺ δὲ λήθεται. ἀλλ' ἔτι καὶ νῦν
 παύε', ἔα δὲ χόλον θυμαλγέα· σοὶ δ' Ἀγαμέμνων 260
 ἄξια δῶρα δίδωσι μεταλλήξαντι χόλοιο.
 εἰ δὲ σὺ μὲν μευ ἄκουσον, ἐγὼ δέ κέ τοι καταλέξω,
 ὅσσα τοι ἐν κλισίῃσιν ὑπέσχετο δῶρ' Ἀγαμέμνων,
 ἔπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,
 αἰθωνας δὲ λέβητας ἐείκοσι, δώδεκα δ' ἵππους 265
 πηγοὺς ἀθλοφόρους, οἳ ἀέθλια ποσσὶν ἄροντο.
 οὐ κεν ἀλῆιος εἴη ἀνὴρ, ᾧ τόσσα γένοιτο,
 οὐδέ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,
 ὅσος Ἀγαμέμνωνος ἵπποι ἀέθλια ποσσὶν ἄροντο.
 δώσει δ' ἐπτὰ γυναικας ἀμύμονα ἔργα ἰδυίας, 270
 Λεσβίδας, ἅς, ὅτε Λέσβον ἐκτιμένην ἔλες αὐτός,
 ἐξέλεθ', αἱ τότε κάλλει ἐνίκων φῦλα γυναικῶν·
 τὰς μὲν τοι δώσει, μετὰ δ' ἔσσεται, ἣν τότε ἀπηύρα,
 κούρη Βρισηῖος· ἐπὶ δὲ μέγαν ὄρκον ὁμείται
 μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἢ δὲ μιγῆναι, 275
 ἢ θέμις ἐστίν, ἄναξ, ἢ τ' ἀνδρῶν ἢ τε γυναικῶν.
 ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δὲ κεν αὐτε
 ἄστν μέγα Πριάμοιο θεοὶ δώωσ' ἀλαπάξαι,
 νῆα ἄλιν χρυσοῦ καὶ χαλκοῦ νηήσασθαι
 εἰσελθών, ὅτε κεν δατεώμεθα ληϊδ' Ἀχαιοί, 280
 Τρωιάδας δὲ γυναικας ἐείκοσιν αὐτὸς ἐλέσθαι,
 αἷ κε μετ' Ἀργεῖν Ἑλένην κάλλισται ἔωσιν.
 εἰ δὲ κεν Ἀργος ἰκοίμεθ' Ἀχαικόν, οὐθαρ ἀρούρης,
 γαμβρός κέν οἱ ἔοις· τίσει δέ σε ἴσον Ὀρέστη,
 ὅς οἱ τηλύγετος τρέφεται θαλήῃ ἐνι πολλῇ. 285
 τρεῖς δὲ οἱ εἰσὶ θύγατρες ἐνὶ μεγάρῳ ἐνπήκτω,
 Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα·
 τάων ἦν κ' ἐθέλῃσθα, φίλην ἀνάεδνον ἄγεσθαι
 πρὸς οἶκον Πηλῆος· ὁ δ' αὐτ' ἐπὶ μείλια δώσει
 πολλὰ μάλ', ὅσος οὐ πῶ τις ἐῖς ἐπέδωκε θυγατρί. 290
 ἐπτὰ δέ τοι δώσει ἐν ναιόμενα πτολίεθρα,
 Καρδαμύλην Ἐνόπην τε καὶ Ἴρην ποιήεσαν,

from," but "cease from," a quarrel when you have been drawn into it (as you assuredly will be at times).

261. ἄξια, equivalent to the insult.

262. εἰ δέ with imperative, "come now," as l. 46.

264-299 = 122-157 *mutatis mutandis*. Compare especially 276 with 184 for the improvement in the rhythm.

Φηράς τε ζαθέας ἦδ' Ἀνθειαν βαθύλειμον,
καλήν τ' Αἴπειαν καὶ Πήδασον ἀμπελόεσσαν.
πᾶσαι δ' ἐγγὺς ἀλός, νέαται Πύλου ἡμαθόεντος· 295
ἐν δ' ἄνδρες ναίουσι πολύρρηνες πολυβοῦται,
οἳ κέ σε δωτίνῃσι θεὸν ὥς τιμήσουσιν
καὶ τοι ὑπὸ σκήπτρῳ λιπαρὰς τελέουσι θέμιστας.
ταῦτά κέ τοι τελέσειε μεταλλήξαντι χόλοιο.
εἰ δέ τοι Ἀτρεΐδης μὲν ἀπήχθετο κηρόθι μᾶλλον, 300
αὐτὸς καὶ τοῦ δῶρα, σὺ δ' ἄλλους περ Παναχαιοὺς
τειρομένους ἐλέαιρε κατὰ στρατόν, οἳ σε θεὸν ὥς
τίσουσ'· ἦ γάρ κέ σφι μάλα μέγα κῦδος ἄροιο.
νῦν γάρ χ' Ἔκτορ' ἔλοισ, ἐπεὶ ἂν μάλα τοι σχεδὸν ἔλθοι
λύσσαν ἔχων ὀλοήν, ἐπεὶ οὐ τινά φησιν ὁμόιον 305
οἷ ἔμεναι Δαναῶν, οὓς ἐνθάδε νῆες ἔνειακαν."

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
χρὴ μὲν δὴ τὸν μῦθον ἀπηλεγέως ἀποειπεῖν,
ἧ περ δὴ φρονέω τε καὶ ὥς τετελεσμένον ἔσται, 310
ὥς μή μοι τρύζητε παρήμενοι ἄλλοθεν ἄλλος.
ἐχθρὸς γάρ μοι κείνος ὁμῶς Ἀίδαο πύλῃσιν,
ὅς χ' ἕτερον μὲν κεύθη ἐνὶ φρεσίν, ἄλλο δὲ εἶπῃ.
αὐτὰρ ἐγὼν ἐρέω, ὥς μοι δοκεῖ εἶναι ἄριστα·
οὔτ' ἐμέ γ' Ἀτρεΐδην Ἀγαμέμνονα πεισέμεν οἶω 315
οὔτ' ἄλλους Δαναούς, ἐπεὶ οὐκ ἄρα τις χάρις ἦεν
μάρνασθαι δηλοῖσιν ἐπ' ἀνδράσι νωλεμέσ αἰεῖ.

300. *μᾶλλον*, i.e. too much for that. Observe the *μέν* in protasis answered by *δέ* in apodosis. This is really a case of the "paratactic" construction of conditional sentences out of which the "hypotactic" sprang, *εἰ* still retaining its interjectional force; lit. "come (put the case); Agamemnon it is true (*μέν*) is too hateful to thee, but still have pity on the other Achaeans" (Lange).

303. *σφιν ἄροιο*, win in their eyes. The dat. seems to be locative in sense: lit. "among them," X 217.

304. Hector in his sober senses had hitherto shunned a conflict with Achilles. See 352-5. Thus *λύσσαν ἔχων* is significant.

309. *ἀπηλεγέως*: the old derivation from *ἀλέγω* seems right, "without respect of persons" (or regard for consequences). *ἀποειπεῖν*, speak outright,

cf. *ἀπομνήσας*, B 772. It generally means "to forbid" or "deny."

311. "That ye may not sit and coax me from this side and that." *τρύζητε* seems to be used properly of the "cooing" of doves (*τρυγῶν*).

312. This line recurs ξ 156 in a sadly undignified context. "The gates of death" mean the dreaded entrance into the world of shadows (see λ 491).

313. *ἕτερον* is answered by *ἄλλο*, cf. l. 472-3. The line is of course not aimed directly at Odysseus, but is rather an excuse for the freedom with which Achilles means to speak: *κείνος* is opposed to the emphatic *ἐγώ* (314).

316. *Δαναούς*, sc. *ἐμέ πεισέμεν* (*ἐμέ* being the *object* in both clauses). *ἐπεὶ* . . . *ἄρα*, etc., "since it seems there are to be no thanks for battling against the foemen ever without respite."

ἴση μοῖρα μένουντι, καὶ εἰ μάλα τις πολεμίζοι·
 ἐν δὲ ἱῇ τιμῇ ἡμὲν κακὸς ἥδὲ καὶ ἐσθλός·
 κάτθαν' ὁμῶς ὃ τ' ἀεργὸς ἀνὴρ ὃ τε πολλὰ ἔοργός. 320
 οὐδέ τί μοι περίκειται, ἐπεὶ πάθον ἄλγεα θυμῷ
 αἰὲν ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν.
 ὥς δ' ὄρνις ἀπτῆσι νεοσσοῖσι προφέρησιν
 μάστακ', ἐπεὶ κε λάβησι, κακῶς δ' ἄρα οἱ πέλει αὐτῇ,
 ὧς καὶ ἐγὼ πολλὰς μὲν ἀύπνους νύκτας ἵανον, 325
 ἥματα δ' αἵματόεντα διέπρησσον πολεμίζων,
 ἀνδράσι μαρνάμενός ὀάρων ἔνεκα σφετεράων.
 δώδεκα δὴ σὺν νηυσὶ πόλεις ἀλάπαξ' ἀνθρώπων,
 πεζὸς δ' ἔνδεκά φημι κατὰ Τροίην ἐρίβωλον·
 τάων ἐκ πασέων κειμήλια πολλὰ καὶ ἐσθλὰ 330
 ἐξελόμην, καὶ πάντα φέρων Ἀγαμέμνονι δόσκον

318. "A man hath the like share whether he stay behind or fight his hardest." μένουντι (= εἰ μένοι) alludes to Agamemnon (see l. 332). From 316 to 333 the leading thought is that Agamemnon has taken the spoils while leaving all the work to Achilles, like A 163-171.

319. ἱῇ, the same. This was apparently the original meaning (Skt. *iva*, whence *fla* by the not unusual metathesis of *F*), that of "one" being developed later.

320. This line has all the appearance of an interpolation of the Hesiodic age, when "gnomic" poetry was fashionable. It has a specious resemblance to the preceding lines, but is no more than a pointless generality here, terribly weakening the speech. Achilles has no thought for anything but the conduct of Agamemnon, with which this commonplace has nothing whatever to do. Hence most edd. bracket it, Bekker condemning the preceding couplet also. Ω 45 is a very similar instance of gnomic interpolation.

321. "Nor doth there remain to me any profit because I suffered tribulation of soul, ever staking my life to fight." περίκειται, lit. nothing is laid up for me in excess (of others).

322. παραβαλλόμενος, like παρθόμενος β 237, γ 74, of the stake set down by the combatants to strive for. The idea of risking remained always attached to the verb, see note on Δ 6.

323. "Even as a hen-bird bringeth her unfledged chicks whatever morsel she

may find—and it goes hard with herself—even so have I passed many a sleepless night." κακῶς . . . αὐτῇ must be taken independently as a parenthesis, as the verb is in the indic. instead of the subj.

325. ἵανον, as always, of "passing the night" or bivouacking, *not* of sleeping. See Curtius, *Fb*. ii. p. 367, where it and its aor. ἔεσα are referred to root *vas*, to dwell, after L. Meyer.

327. "Fighting the foemen for their dames' sake": an obscure expression. ὀάρων seems to refer to Helen, and the plural is used by a rhetorical exaggeration, while σφετεράων contemptuously ignores the fact that Helen belonged to the Greeks. (There is little force in referring ὀάρων to the captives, Briseis, Chryseis, etc.). Död. would translate "fighting for husbands on behalf of their wives," where ὀάρων will again refer to Helen. But ἀνδράσι never means "husbands" in Homer; and μάρνασθαι with dat. is so common in the sense of "fighting against" that it is impossible to take the construction here as a "dat. commodi." Christ reads μαρναμένους with the Aldine edition, "warring against men fighting for their wives" (*i.e.* homes).

329. φημί: supply ἀλάπαξαι (the parenthetical use is not Homeric). Six cities are named as having been taken by Achilles: Thebe (A 366), Lyrnessos (B 691, T 296), Pedasos (T 91), Tenedos (A 625), Lesbos (I 129), Skyros (I 668). See note on A 125.

331. ἐξελόμην here seems to mean

Ἀτρεΐδῃ· ὁ δ' ὅπισθε μένων παρὰ νηυσὶ θοῇσιν
 δεξάμενος διὰ παῦρα δασάσκετο, πολλὰ δ' ἔχεσκεν·
 ἄλλα δ' ἀριστήεσσι δίδου γέρα καὶ βασιλευσιν·
 τοῖσι μὲν ἔμπεδα κείται, ἐμεῦ δ' ἀπὸ μούνου Ἀχαιῶν 335
 εἴλετ', ἔχει δ' ἄλοχον θυμαρέα· τῇ παριαύων
 τερπέσθω. τί δὲ δεῖ πολεμιζέμεναι Τρώεσσιν
 Ἀργείους; τί δὲ λαὸν ἀνήγαγεν ἐνθάδ' ἀγείρας
 Ἀτρεΐδης; ἥ οὐχ' Ἑλένης ἔνεκ' ἠυκόμοιο;
 ἥ μοῦνοι φιλέουσ' ἄλόχους μερόπων ἀνθρώπων 340
 Ἀτρεΐδαι; ἐπεὶ ὅς τις ἀνὴρ ἀγαθὸς καὶ ἐχέφρων,
 τὴν αὐτοῦ φιλέει καὶ κήδεται, ὥς καὶ ἐγὼ τὴν
 ἐκ θυμοῦ φίλεον, δουρικτητὴν περ εὐόσαν.
 νῦν δ', ἐπεὶ ἐκ χειρῶν γέρας εἴλετο καὶ μ' ἀπάτησεν,
 μή μεν πειράτω ἐν εἰδότος· οὐδέ με πείσει. 345
 ἀλλ', Ὀδυσσεῦ, σὺν σοί τε καὶ ἄλλοισιν βασιλευσιν
 φραζέσθω νήεσσιν ἀλεξέμεναι δῆιον πῦρ.
 ἦ μὲν δὴ μάλα πολλὰ πονήσατο νόσφιν ἐμείο,
 καὶ δὴ τείχος ἔδειμε καὶ ἤλασε τάφρον ἐπ' αὐτῷ
 εὐρεῖαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξεν· 350
 ἀλλ' οὐδ' ὥς δύναται σθένος Ἑκτορος ἀνδροφόνοιο
 ἴσχειν. ὄφρα δ' ἐγὼ μετ' Ἀχαιοῖσιν πολέμιζον,
 οὐκ ἐθέλεσκε μάχην ἀπὸ τείχεος ὀρνύμεν Ἑκτωρ,
 ἀλλ' ὅσον ἐς Σκαϊᾶς τε πύλας καὶ φηγὸν ἵκανεν·

"took from the cities," not as usual
 "chose as a γέρας ἑξαιρετόν," the men-
 tion of which comes afterwards (334).
 The attribution to the king of the right
 to divide the spoil, instead of to the army
 at large, seems to be a peculiarity of this
 book; see A 162, II 58, compared with
 367 below.

333. διὰ with δασάσκετο, "the smaller
 part he divided, but the greater he kept."

334. For ἄλλα Bekk. conj. ἄσσα, inge-
 niously but needlessly. πολλά is so
 much the uppermost idea in the speaker's
 mind that he naturally passes to his
 next theme, παῦρα, as though he had
 not just mentioned it: in fact he has
 introduced it in 333 merely as a foil to
 the πολλά, and not for its own sake.
 There does not seem to be any particular
 distinction between ἀριστήες and βασι-
 λῆες.

336. ἄλοχον, an expression used merely
 invidiæ causa; for he contemplates
 marrying a Thessalian maiden, 395 sqq.
 Compare however T 298.

337. δεῖ in this sense only here in
 Homer; elsewhere always χρή.

339. ἥ οὐκ, ironical; "was it not for
 Helen's sake," i.e. were we brought
 hither on account of a stolen wife by
 one that is himself a wife-stealer?

342. τὴν αὐτοῦ, sc. ἄλοχον. A very
 rare use of the article in H. Cf. Ψ 348,
 376, χ 221. αὐτοῦ would be αὐτοῦ in
 later Greek, and so Ptolemy of Askalon
 read here; but the compound reflexive
 pronouns are not known to H. We
 ought probably therefore to read ἥν for
 τήν.

345. ἐν εἰδότος, "let him not tempt
 me, now that I know him well."

349. Aristarchos read ἤλασεν ἔκτοθι
 τάφρον, which best suits the usual repre-
 sentation of the moat as separated from
 the wall.

354. φηγόν, a well-known landmark
 near the gate; E 693, Z 237, Δ 170,
 H 22, etc. Cf. the ἐρινεὸς in X 145, etc.
 ὅσον, so much and no more; cf. the use
 of τόσον, Δ 130, Ψ 327.

ἐνθα ποτ' οἶον ἔμιμνε, μόγις δέ μεν ἔκφυγεν ὄρμην. 355
 νῦν δ', ἐπεὶ οὐκ ἐθέλω πολεμιζέμεν Ἑκτορι δίφ,
 αὔριον ἱρὰ Διὶ ρέξας καὶ πᾶσι θεοῖσιν,
 νηήσας ἐν νῆας, ἐπὴν ἄλαδε προερύσσω,
 ὄψεαι, ἦν ἐθέλῃσθα καὶ αἶ' κέν τοι τὰ μεμήλη, 360
 ἦρι μάλ' Ἑλλήσποντον ἐπ' ἰχθυόοντα πλεύσας
 νῆας ἐμάς, ἐν δ' ἄνδρας ἐρεσσέμεναι μεμαῶτας·
 εἰ δέ κεν εὐπλοῖήν δώῃ κλυτὸς ἐννοσίγαιος,
 ἡματί κε τριτάτῳ Φθίην ἐρίβωλον ἰκοίμην.
 ἔστι δέ μοι μάλα πολλά, τὰ κάλλιπον ἐνθάδε ἔρρων· 365
 ἄλλον δ' ἐνθένδε χρυσὸν καὶ χαλκὸν ἐρυθρὸν
 ἠδὲ γυναικάς ἐυζώνους πολίον τε σίδηρον
 ἄξομαι, ἄσθ' ἔλαχόν γε· γέρας δέ μοι, ὅς περ ἔδωκεν,
 αὖτις ἐφυβρίζων ἔλετο κρείων Ἀγαμέμνων
 Ἀτρεΐδης. τῷ πάντ' ἀγορευέμεν, ὥς ἐπιτέλλω,
 ἀμφαδόν, ὅφρα καὶ ἄλλοι ἐπισκύζονται Ἀχαιοί, 370
 εἴ τινα που Δαναῶν ἔτι ἔλπεται ἑξαπατήσῃν,
 αἶεν ἀναιδείην ἐπιειμένος. οὐδ' ἂν ἐμοί γε
 τετλαίῃ κύνεός περ ἑὼν εἰς ὧπα ιδέσθαι·
 οὐδὲ τί οἱ βουλὰς συμφράσσομαι, οὐδὲ μὲν ἔργον·

355. οἶον seems to be for οἶος οἶον (Död.), "man to man." (οἶον is not used by Homer as an adv. = ἄπαξ.)

358. νηήσας νῆας (a play on the sound?), see l. 137.

359 = Δ 353. ὄψεαι, a complete anacoluthon, natural enough in Achilles' excited mood instead of εἶμι or πλεύσομαι. The Hellespont seems to include the N.E. portion of the Aegæan sea.

363. So in γ 180 the voyage from Tenedos to Argos takes four days. Paley quotes Theoc. xiii. 29, where three days are spent in going from Phthia to the Hellespont.

364. ἐνθάδε ἔρρων, on my mad journey hither. See note on Θ 239.

365. ἄλλον, other than what I have at home. ἐρυθρὸν, only here epithet of χαλκός (elsewhere αἰθούῃ ἥρωσ or νῶροψ); it possibly indicates that the metal was copper, not bronze, though little stress can be laid on Homeric indication of colour. See Gladstone, *Juv. Mundi*, p. 530; Buchh., *Hom. Real.* ii. 321. But bronze seems to have received the name of copper in almost all early stages of civilization, Semitic and Egyptian as well as Indo-European (Schrader, p. 272).

Dr. Schliemann's discoveries at Mycenae and Hissarlik prove the existence of the metal and the alloy side by side; so that we may conclude that χαλκός covers both.

366. πολίός: the natural colour of iron is light gray, as is seen in the fracture.

367. The portion assigned him by lot, in common with the rest of the army, is bitterly contrasted with the γέρας he received as commander. ὅς περ ἔδωκεν, see on 331.

369. Observe the bitter emphasis with which Achilles repeatedly forces the name Ἀτρεΐδης into the most emphatic place, l. 332, 339, 341, in significant contrast with Agamemnon's reluctance to name Achilles.

370. ἐπισκύζονται, frown upon him. The next line is somewhat loosely added; "(I wish them to look upon him with disfavour), in case he may be expecting to outwit some other Danaan."

372. ἀναιδείην ἐπιειμένος, compare "he clothed himself with cursing like as with a raiment," and A 149.

373. κύνεός περ ἑὼν, even though he have the shamelessness of a dog; cf. κυνὸς ὄμματ' ἔχων, A 225.

374. οὐδὲ μὲν ἔργον, no, nor any deed:

ἐκ γὰρ δὴ μ' ἀπάτησε καὶ ἤλιτεν· οὐδ' ἂν ἔτ' αὖτις 375
 ἐξαπάφοιτ' ἐπέεσσιν· ἄλις δέ οἱ. ἀλλὰ ἔκηλος
 ἐρρέτω· ἐκ γάρ εὖ φρένας εἴλετο μητίετα Ζεὺς.
 ἐχθρὰ δέ μοι τοῦ δῶρα, τίω δέ μιν ἐν καρὸς αἴσῃ.
 οὐδ' εἴ μοι δεκάκις τε καὶ εἰκοσάκις τόσα δοίῃ, 380
 ὅσσα τέ οἱ νῦν ἔστι, καὶ εἴ ποθεν ἄλλα γένοιτο,
 οὐδ' ὅσ' ἐς Ὀρχομενὸν ποτινίσσεται, οὐδ' ὅσα Θήβας
 Αἰγυπτίας, ὅθι πλεῖστα δόμοις ἐν κτήματα κείται,
 αἶθ' ἐκατόμυλοὶ εἰσι, διηκόσιοι δ' ἂν ἐκάστας 385
 ἀνέρες ἔξοιχνεῦσι σὺν ἵπποισιν καὶ ὄχρεσφιν·
 οὐδ' εἴ μοι τόσα δοίῃ, ὅσα ψάμαθός τε κόνις τε, 385
 οὐδέ κεν ὥς ἔτι θυμὸν ἐμὸν πείσει' Ἀγαμέμνων,
 πρίν γ' ἀπὸ πᾶσαν ἐμοὶ δόμεναι θυμολγέα λῶβην.
 κούρην δ' οὐ γαμέω Ἀγαμέμνονος Ἀτρεΐδαι,
 οὐδ' εἰ χρυσεῖη Ἀφροδίτῃ κάλλος ἐρίζοι,
 ἔργα δ' Ἀθηναίῃ γλαυκῶπιδι ἰσοφαρίζοι, 390
 οὐδέ μιν ὥς γαμέω· ὁ δ' Ἀχαιῶν ἄλλον ἐλέσθω,

we must supply *συμπῆρξω* instead of *συμφράσσομαι* (zeugma).

375. *ἤλιτεν*, sinned against me: *με* belongs to both verbs, as *ἀλιταίνω* regularly takes an accus. in H.; T 265, Ω 570, ε 108, δ 378, etc.

376. *ἄλις δέ οἱ*, i.e. let him be content with that he has already done. *ἔκηλος*, "let him go unhindered to his fate," or "out of my way," contemptuously, as we say "about his business."

378. *ἐν καρὸς αἴσῃ*, I hold him not worth a hair. *καρὸς* (which does not occur again) seems to be from *κείρω*, in the sense of a "cutting," "chip." *αἴσα* = "proper measure," see on A 418. (*καρὸς* was explained by the ancients as gen. of *κήρ*, death, or of *Κάρ*, a Carian—*Kāres Kapḗadoskes Kīlukes, trīa káp̄pa kākīsta*—but then the shortening of the *α* is inexplicable. Another reading was *ἐγκαρος*, explained *φθειρός*!).

379. For the construction of this sentence compare χ 61 *sqq.* These are the only two passages where *οὐδ' εἰ* begins a sentence: elsewhere it always takes up a preceding negative clause. The apodosis begins with l. 386.

381. Orchomenos in Boeotia, B 511, was the city of the Minyae (λ 284), who were famed for their treasure and for the house in which, according to tradition, it was kept (see Pausan. ix. 36; Grote,

i. ch. vi.; and Schliemann in J. H. S. ii. 122-163). A mentions a variant *Ἐρχομενόν* here, which is perhaps right, as it is the form invariably found in the local inscriptions. See B 511.—This is the only mention of Egypt in the Iliad. The passage seems to allude to the height of Theban glory under the two first kings of the 22nd dynasty, about 930-900 B.C. If so, we have a *terminus a quo* for this book. The next line recurs in δ 127.

382. *Αἰγυπτίας*, trisyllable bysynizesis, cf. *Ἰστίαιαν* B 537.

383-4 look like an interpolation; they are a terribly frigid interruption to Achilles' fury (Heyne). *ἐκάστας*: supply *πύλλας* from *ἐκατόμυλος*. H. does not use the singular *πύλη*. *ἀνά* is distributive, 200 to each.

386. *πείσει* MSS.; most edd. since Wolf read *πείσει'*. The future is more positive and therefore perhaps more suited to Achilles' frame of mind (La R.); but the parallel passage χ 63, *οὐδέ κεν ὥς λήξαιμι*, is in favour of the opt. (see note on 379). The *-ε* of the opt. termination *-ειε* is very rarely elided.

387. *ἀποδόμεναι λῶβην*, a condensed expression for "pays me the price of the insult" (in humiliation, not presents).

388. See 146. *γαμέω*, future. It is indifferent whether we put a colon or a comma after *Ἀτρεΐδαι*.

ὅς τις οἷ τ' ἐπέοικε καὶ ὃς βασιλεύτερός ἐστιν.
 ἦν γὰρ δὴ με σόωσι θεοὶ καὶ οἴκαδ' ἴκωμαι,
 Πηλεὺς θὴν μοι ἔπειτα γυναικά γε μάσσεται αὐτός.
 395
 πολλὰ Ἀχαιίδες εἰσὶν ἄν' Ἑλλάδα τε Φθίην τε,
 κοῦραι ἀριστῶν, οἳ τε πτολίεθρα ῥύονται
 τάων ἦν κ' ἐθέλωμι, φίλῃν ποιήσομ' ἄκοιτιν.
 εὖθα δέ μοι μάλα πολλὸν ἐπέσσυτο θυμὸς ἀγῆνωρ
 γήμαντι μνηστῆν ἄλοχον, ἐικῆϊαν ἄκοιτιν,
 400
 κτήμασι τέρπεσθαι, τὰ γέρων ἐκτήσατο Πηλεὺς.
 οὐ γὰρ ἐμοὶ ψυχῆς ἀντάξιον οὐδ' ὅσα φασὶν
 Ἴλιον ἐκτήσθαι, ἐν ναιόμενον πτολίεθρον,
 τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἔλθειν υἷας Ἀχαιῶν,
 οὐδ' ὅσα λαινὸς οὐδὸς ἀφήτορος ἐντὸς ἐέργει,
 405
 Φοίβου Ἀπόλλωνος, Πυθοὶ ἔνι πετρῆσση.
 ληιστοὶ μὲν γάρ τε βόες καὶ ἵφια μῆλα,
 κτητοὶ δὲ τρίποδες τε καὶ ἵππων ξανθὰ κάρηνα·
 ἀνδρὸς δὲ ψυχὴ πάλιν ἔλθειν οὔτε λείσθη
 οὔθ' ἔλετή, ἐπεὶ ἄρ κεν ἀμείψεται ἔρκος ὀδόντων.
 410
 μήτηρ γὰρ τέ μέ φησι, θεὰ Θέτις ἀργυρόπεζα,

392. Bitterly ironical; "one that suits his rank and is more royal than I." For comparatives which have a substantive to represent the positive, see H. G. § 122.

393. σόωσι, see on l. 424.

394. γαμέσσεται MSS.; Aristarchos γε μάσσεται, where the γε means "a wife, as far as that is concerned" with the emphasis of contempt: μάσσεται, will seek me out (μάομαι). This sense is not elsewhere found; but γαμέσσεται would be equally unique, the mid. being elsewhere always used of the bridegroom, and the rhythm of the text is far better than that of MSS., which has the objectionable trochaic caesura in the fourth foot.

395. Ἑλλάδα, in the restricted Homeric sense, a district of Thessaly. B 683, etc. But see on 447.

396. ῥύονται, protect, defend their citadels, as semi-independent chiefs. From ρυ- = σερφ, A 216. The υ is short, as K 259.

397. ἐθέλωμι, so Aristarchos; MSS. ἐθέλωμι. The unfamiliar form of the subj. in -μι was generally corrupted by copyists; see on A 549.

398. ἐπέσσυτο, was set upon marrying,

i.e. before sailing for Troy. γήμαντι, al. γήμαντα. Both would be Homeric.

401. ἀντάξιον is used like a substantive, "an equivalent"; representing the whole of the next two clauses.

402. ἐκτήσθαι (Attic κεκτ.), perf. infin. here used to represent the plpf.; the direct constr. would be ὅσα Ἴλιος ἐκτητο, "used to possess." For the wealth of Troy see Σ 288, Ω 543.

404. ἀφῆτωρ, the archer, ἐκηβόλος. Pytho, the later Delphi, is named B 519, λ 581, and the oracle of Apollo there θ 80 (λαίων οὐδόν). For the wealth which accumulated in temples see B 549, Θ 203, γ 274, μ 346.

406. ληιστοί, to be gained by forays in war; κτητοί, by peaceful means, barter or gifts. See on 125.

407. For the pleonastic use of κάρηνα (as we talk of so many "head of oxen," though not of horses), cf. Ψ 260, βοῶν ἑφθιμα κάρηνα.

408. πάλιν ἔλθειν, sc. ὥστε π. ἐλθ. λείσθη, a curious by-form of ληιστή, which Düntzer would read here, with short η, as we sometimes have δηῖος (~~~~). Cf. Attic λεία.

409. ἐλετή, a general word, of acquiring by any means; here answering to κτητοί above.

διχθαδίας κῆρας φερέμεν θανάτοιο τέλοςδε.
 εἰ μὲν κ' αὖθι μένων Τρώων πόλιν ἀμφιμάχωμαι,
 ὤλετο μὲν μοι νόστος, ἀτὰρ κλέος ἄφθιτον ἔσται·
 εἰ δέ κεν οἴκαδ' ἴκωμι φίλην ἐς πατρίδα γαίαν,
 ὤλετό μοι κλέος ἐσθλόν, ἐπὶ δηρὸν δέ μοι αἰὼν 415
 [ἔσσεται, οὐδέ κέ μ' ὦκα τέλος θανάτοιο κιχείη.]
 καὶ δ' ἂν τοῖς ἄλλοισιν ἐγὼ παραμυθησαίμην
 οἴκαδ' ἀποπλεῖν, ἐπεὶ οὐκέτι δῆτε τέκμων
 Ἴλίου αἰπεινῆς· μάλα γάρ ἐθεν εὐρύοπα Ζεὺς 420
 χεῖρα ἔην ὑπερέσχε, τεθαρσῆκασι δέ λαοί.
 ἀλλ' ὑμεῖς μὲν ἰόντες ἀριστήσουσιν Ἀχαιῶν
 ἀγγελίην ἀπόφασθε — τὸ γὰρ γέρας ἐστὶ γερόντων —,
 ὄφρ' ἄλλην φράζωνται ἐνὶ φρεσὶ μῆτιν ἀμείνω,
 ἣ κέ σφιν νῆάς τε σόη καὶ λαὸν Ἀχαιῶν
 νηυσὶν ἐπι γλαφυρῆς, ἐπεὶ οὐ σφισιν ἦδε γ' ἐτοίμη, 425
 ἦν νῦν ἐφράσσαντο, ἐμεῦ ἀπομνησίαντος.
 Φοῖνιξ δ' αὖθι παρ' ἄμμι μένων κατακοιμηθήτω,

411. *I.e.* there are two fated ways by which I may pass through life; one (μὲν, 412) short and glorious, the other (δέ, 414) long and unhonoured. We do not elsewhere find that Achilles has such a choice in his power; in A 352 he claims that since his life *must* be short it *ought* to be glorious as well.

412. ἀμφιμάχωμαι with accus. in local sense, as Z 461, II 73, Σ 208: also with gen. O 391, II 496, Σ 20; and dat. II 526, 565.

413. ὤλετο, aor., perhaps as referring to the moment of choice: "from that moment my return is forbidden me."

414. ἴκωμι, so A, all other MSS. ἴκωμαι, which is not improbably a relic of the original reading ἴκωμαι ἔην, where ἔην = mine own, see on A 393 (Brugman). If ἴκωμι is an aor. the active voice is unparalleled, and if it is a present the *ι* should be long. The objection to Brugman's reading is obviously that ἔην would have been changed not to φίλην but to ἐμήν (which Bentley actually conjectured).

416. Athetized by Ar. and expunged by Zen., as a weak tautology, interpolated from the supposed necessity of giving a verb to the last clause of 415—a frequent source of interpolation.

418. δῆτε, a future with present form, see X 431 βείομαι. "Ye will never find" (as τέκμων Ἴλιον εὖρυσιν, H 31).

422. "Declare openly my answer, for

so to do is the privilege of counsellors," sc. to speak *openly*. ἀπόφασθε, like ἀποειπεῖν 309.

424. σόη, the reading of most MSS., with σόης in 681, and σώωσι 393, is defended by Mangold in *Curt. Stud.* vi. 199, and Bekker, H. B. i. 49. The question is however one of great difficulty. A reads σώω here, but σόης in 681, where, according to the Scholia, Ar. gave at different times σοφς and σαφς. We have the stem σω- in σώοντες ι 430, σώεσκον Θ 363, and σώω in ε 490; but all the other Homeric forms are from the non-thematic σώωμι, which would form σωῶης (σαφς) in the 2d pers. subj., as Ar. read in 681, and σώωσι for the 3d plur. as Apio read in 393, but would require σωῶη for the 3d sing. If we are to read σόφ and σόφς they can only be explained as optatives from the thematic forms σαδ-οι, σαδ-οις, with interchange of quantity from the contracted forms σώοι, σώοις, but for this there is no sufficient analogy.

425. ἐτοίμη (conn. by Curt. *Et.* 526 with ἔτεος, ἔτυμος, Skt. *sat-vas* in sense "really existing," *i.e.* present, at hand) seems here to mean "brought to reality," *i.e.* successful, as we say "realized." Σ 53, θ 384.

426. *I.e.* the plan of sending this embassy to me. ἀπομνησίαντος: for the force of ἀπο- see on B 772.

ὄφρα μοι ἐν νήεσσι φίλῃν ἐς πατρίδ' ἔπηται
αὔριον, ἣν ἐθέλῃσιν· ἀνάγκη δ' οὐ τί μιν ἄξω."

ὧς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ
μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀπέειπεν.
ὁψὲ δὲ δὴ μετέειπε γέρων ἱππηλάτα Φοῖνιξ
δάκρυ' ἀναπρήσας· περὶ γὰρ δῖε νηυσὶν Ἀχαιῶν·
"εἰ μὲν δὴ νόστον γε μετὰ φρεσὶ, φαίδιμ' Ἀχιλλεῦ,
βάλλεαι, οὐδέ τι πάμπαν ἀμύνειν νηυσὶ θοῇσιν
πῦρ ἐθέλεις αἰδηλον, ἐπεὶ χόλος ἔμπεσε θυμῷ,
πῶς ἂν ἔπειτ' ἀπὸ σείῳ, φίλον τέκος, αὖθι λιποῖμην
οἶος; σοὶ δέ μ' ἔπεμπε γέρων ἱππηλάτα Πηλεὺς
ἥματι τῷ, ὅτε σ' ἐκ Φθίης Ἀγαμέμνωνι πέμπεν
νήπιον, οὗ πω εἰδόθ' ὁμοίου πολέμοιο
οὐδ' ἀγορέων, ἵνα τ' ἄνδρες ἀριπρεπείες τελέθουσιν·
τουνέκα με πρόεηκε, διδασκόμεναι τάδε πάντα,
μύθων τε ῥητῆρ' ἔμεναι πρηκτῆρά τε ἔργων.
ὥς ἂν ἔπειτ' ἀπὸ σείῳ, φίλον τέκος, οὐκ ἐθέλοισι
λείπεσθ', οὐδ' εἰ κέν μοι ὑποσταίῃ θεὸς αὐτὸς
γῆρας ἀποξύσας θήσειν νέον ἡβώνοντα,
οἶον ὅτε πρῶτον λίπον Ἑλλάδα καλλιγύναικα,
φεύγων νείκεα πατρὸς Ἀμύντορος Ὀρμενίδαο,

431. ἀπέειπεν here may mean either "spoke out" as 309, or "refused their offers" as generally.

433. ἀναπρήσας, "making his tears well up": see note on A 481.

434. μετὰ φρεσὶ βάλλεαι, art pondering over, is to be distinguished from ἐνὶ φρεσὶ βάλλεσθαι, to lay to heart, e.g. A 297.

436. αἰδηλον, "making invisible," destroying. See on B 318.

437. λιποῖμην in passive sense, as often. ἀπὸ σείῳ, far from thee.

438. ἔπεμπε = πρόμπον ἔδωκε, made me thy companion, "escort." Paley and Düntzer would read σοὶ δ' αἶμ' ἔπεμπε, which seems better.

440. ὁμοίου, "levelling": see note on Δ 315.

441. The τε is gnomic. Compare ἀγορὴν κυδιάνειραν, A 490.

444. Repeated from 437, ἂν going with the verb, as there, and not with ὥς, which virtually = wherefore (lit. in which way, or rather, in that way), like the later ὥστε.

446. γῆρας ἀποξύσας, having stripped off my old age from me. The metaphor

is no doubt that of smoothing away the wrinkles. For this idea as implied in γῆρας compare its curious use by Aristotle to mean "the cast skin of a serpent," Skt. *garājus* (Curt. *Et.* no. 130).

447. An attempt to reconcile the different statements in Homer about Amyntor lands us in hopeless confusion. In K 266 we have an Ἀμύντωρ Ὀρμενίδης in Eleon, and in B 500 we find Eleon in Boeotia; but here Amyntor's kingdom is Ἑλλάς. But according to the regular Homeric usage, Ἑλλάς is part of the kingdom of Peleus. We must assume therefore (1) that Ἑλλάς is here used in a wide sense, to include all N. Thessaly, where we find Ὀρμενιον (B 734); Eurypylos, who came thence, was according to the legend grandson of Ormenos, his father Euaimon being Amyntor's brother. (2) The discrepancy with K can only be reconciled by assuming the existence of another Eleon or another Amyntor. Demetrius of Skepsis read here Ὀρμενιον πολύμηλον, according to Strabo and Eustath., instead of Ἑλλάδα καλλιγύναικα, but this looks like a mere conjecture.

ὅς μοι παλλακίδος περιχώσατο καλλικόμοιο,
 τὴν αὐτὸς φιλέεσκεν, ἀτιμάζεσκε δ' ἄκοιτιν, 450
 μητέρ' ἐμήν· ἡ δ' αἰὲν ἐμὲ λισσέσκετο γούνων
 παλλακίδι προμιγῆναι, ἵν' ἐχθήρει γέροντα.
 τῇ πιθόμην καὶ ἔρεξα· πατὴρ δ' ἐμὸς αὐτίκ' οἰσθεῖς
 πολλὰ κατηράτο, στυγεράς δ' ἐπεκέκλετ' Ἐρινύς,
 μή ποτε γούνασιν οἷσιν ἐφέσσεσθαι φίλον υἱὸν 455
 ἐξ ἐμέθεν γεγαῶτα· θεοὶ δ' ἐτέλειον ἐπαράς,
 Ζεὺς τε καταχθόνιος καὶ ἐπαινὴ Περσεφόνηα.
 [τὸν μὲν ἐγὼ βούλευσα κατακτάμεν ὅξει χαλκῷ·
 ἀλλὰ τις ἀθανάτων παῦσεν χόλον, ὅς ῥ' ἐνὶ θυμῷ
 δήμου θῆκε φάτιν καὶ ὀνειδέα πόλλ' ἀνθρώπων, 460
 ὥς μὴ πατροφόνος μετ' Ἀχαιοῖσιν καλεοίμην.]

449. **παλλακίδος**, on account of his concubine: this causal genitive is common after *χέσθαι* and similar verbs, and is here particularly natural in connexion with *περί*.

451. **γούνων** is frequently thus used with verbs of praying: it is a pregnant construction, and we must supply *λαβών* or the like from *λισσέσκετο*. See note on A 500.

452. **προμιγῆναι**: the force of the preposition is not quite certain. Perhaps it means "in preference to," "taking the advantage of" my father.

453. We are told by Eustathius that an Alexandrian Bowdler, one Aristodemus, emended this passage into *τῇ οὐ πιθόμην, οὐδ' ἔρεξα! οἰσθεῖς*, suspecting, cf. A 561.

454. The Erinyes appear here in their proper function, as upholders of the moral order, and especially as guardians of parental rights. But though the Erinyes are appealed to, Hades and Persephone carry out the curse; while below, 569 and 571, the exact converse occurs. As in the latter case the **Ἐρινύς** is distinctly spoken of as a person, not a curse in the abstract, it seems difficult not to identify it with the nether gods, so that Hades and Persephone would be themselves the *Ἐρινύς* in so far as they were acting to maintain the right order of things.

455. **ἐφέσσεσθαι** (from *ἐδ*, *sad*, root of *ἴζω*), transitive, as π 443, that he might never seat upon his knees any dear son begotten of me; i.e. he prayed that I might be for ever childless. **οἷσιν** perhaps however means "mine," which

gives a far more natural sense: A 393. Didymus mentions a variant *ἐμοῖσι*, which may be only an explanation of this.

457. **ἐπαινὴ** occurs only as an epithet of Persephone, and only in this book and κ and λ of Od. It is explained either = *αἰνή*, terrible; or, *ἡ αἰνος ἔπεστι*, "highly praised," as Pers. is also called *ἀγανὴ* and *ἀγνή*. But the former seems decidedly preferable. The Scholia mention a variant, or rather gloss, *ἐπ' αὐτῷ*, which suggested to Buttm. the correction *ἐπ' αἰνή*, where *ἐπί* will be an adv., "besides"; but this is very weak.

458-461 are not found in any MS., and were first introduced by Wolf from Plut. (*de Aud. Poetis*, 8), who expressly says, *ὁ μὲν οὖν Ἀρίσταρχος ἐξεῖλε ταῦτα τὰ ἐπη φοβηθεῖς*—shocked, that is, at the terrible crime with which Phoinix charges himself. La R. however points out that the expurgation cannot be due to Aristarchos, inasmuch as our MSS. represent the vulgate of the Alexandrian period, and not the Aristarchean recension of it; so that they must have disappeared previously. The connexion is, to say the least, not damaged by their absence. The sentiment of the lines is too thoroughly Homeric, however, especially in the reference to public opinion as the ultimate moral sanction, to let us believe that they were invented by Plutarch, or even in, much less after, the Alexandrian period.

460. Cf. Z 351, *νέμεσιν τε καὶ αἴσχα* πόλλ' ἀνθρώπων.

461. **ὥς μὴ** is expegectic of the previ-

ἔνθ' ἐμοὶ οὐκέτι πάμπαν ἐρητύετ' ἐν φρεσὶ θυμὸς
 πατρὸς χωρόμενοι κατὰ μέγαρα στρωφᾶσθαι.
 ἦ μὲν πολλὰ ἔται καὶ ἀνεψιοὶ ἀμφὶς ἔοντες
 αὐτοῦ λισσόμενοι κατερήτυον ἐν μεγάροισιν, 465
 πολλὰ δὲ ἴφια μῆλα καὶ εἰλίποδας ἔλικας βοῦς
 ἔσφαζον, πολλοὶ δὲ σύες θαλέθοντες ἀλοιφῇ
 εὐόμενοι τανύοντο διὰ φλογὸς Ἡφαίστοιο,
 πολλὸν δ' ἐκ κεράμων μέθην πίνετο τοῖο γέροντος.
 εἰνάνυχες δέ μοι ἀμφ' αὐτῷ παρὰ νύκτας ἱανον· 470
 οἱ μὲν ἀμειβόμενοι φυλακὰς ἔχον, οὐδὲ ποτ' ἔσβη
 πῦρ, ἕτερον μὲν ὑπ' αἰθούσῃ ἐνεκρέος αὐλῆς,
 ἄλλο δ' ἐνὶ προδόμῳ, πρόσθεν θαλάμοιο θυράων.
 ἀλλ' ὅτε δὴ δεκάτῃ μοι ἐπήλυθε νύξ ἐρεβεννή,
 καὶ τότε ἐγὼ θαλάμοιο θύρας πυκινῶς ἀραρυίας 475
 ῥήξας ἐξήλθον, καὶ ὑπέρθορον ἐρκίον αὐλῆς

ous line, and goes with ἐνὶ θυμῷ θῆκεν, "gave me the thought, 'let me not be called.'" So Hentze, and cf. Γ 453.

464. ἦ μὲν is the later καίτοι, lit. "true, that they kept me."

465. αὐτοῦ, there where I was: with κατερήτυον.

466. εἰλίποδας must mean *volventes pedes*, i.e. expressing the fact that "each foot as it is set forward describes a segment of a circle" (Merry on a 92). ἔλικας was generally taken by the ancients to mean "black" (see A 98). Ameis would refer it to root σελ-, "shining, sleek" (see note *ibid.*), which is not improbable. The most usual explanation is that which must have been accepted by the author of the *Hymn. Merc.*—not a bad authority in such a matter—βόας . . . κεράεσσιν ἐλικτάς, i.e. with "crumpled," twisted horns. This best suits the sense of the root *Feλικ-*, but the omission of any explicit mention of horns is as strange as if we should speak of a "crumpled cow."

468. "Were stretched to singe in the flame of Hephaistos." τανύοντο, sc. on long spits, see l. 213. εὐόμενοι (root *us*, to burn), in order to burn off the bristles and prepare them for cutting up. For φλόξ Ἡφ. cf. ω 71, P 88, B 426. Phoenix' friends endeavour by these festivities to distract him from his thought of flight.

470. ἱανον, like soldiers on watch; see on 325. παρὰ goes with the verb;

it is not used by Homer as a preposition in temporal sense ("by nights," Paley). εἰνάνυχες should be an adverb, formed, but not correctly, on the analogy of εἰνάετες, where the -es is part of the noun stem *έτεσ-* (*έτεος* = *έτεος*). It is however possible to make it a nom. pl., on the analogy of *τριταῖος ἦλθεν*, etc., where the adjective however is regularly used to express a point, not duration, of time. αὐτῷ, my person, expressing the closeness of the watch.

472. The Homeric house had two αἰθουσαι or colonnades; one in front of the μέγαρον, the other, facing it, along the wall which divided the αὐλή or courtyard from the street. The latter is here meant by αἰθούσῃ αὐλῆς; it is possible indeed that it may have run round more than one side of the αὐλή. The former appears to have been a vestibule leading to the μέγαρον, but not extending the whole width of the latter; at the sides were small chambers, in one of which it would seem that Phoenix slept. The whole of this structure, chambers and αἶθουσα together, no doubt formed the πρόδομος. Hence we find that visitors regularly have a bed made up for them ὑπ' αἰθούσῃ, and are also found sleeping in the πρόδομος, see Ω 643 compared with 673, and δ 296 with 302. Reference should be made to Schliemann's *Troy*, pp. 201-236, and plan ii., which appears to settle this disputed question beyond doubt.

ρεία, λαθὼν φύλακας τ' ἄνδρας δμῳάς τε γυναικάς.
 φεύγον ἔπειτ' ἀπάνευθε δι' Ἑλλάδος εὐρυχόροιο,
 Φθίην δ' ἐξικόμην ἐριβώλακα, μητέρα μῆλων,
 ἐς Πηλῆα ἀναχθ'. ὁ δέ με πρόφρων ὑπέδεκτο, 480
 καί με φίλησ', ὥς εἴτε πατὴρ ὃν παῖδα φιλήσῃ
 μούνον τηλύγετον πολλοῖσιν ἐπὶ κτεάτεσσιν,
 καί μ' ἀφνειὸν ἔθηκε, πολὺν δέ μοι ὥπασε λαόν·
 ναῖον δ' ἐσχατιὴν Φθίης Δολόπεσσιν ἀνάσσων.
 καί σε τοσοῦτον ἔθηκα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ, 485
 ἐκ θυμοῦ φιλέων, ἐπεὶ οὐκ ἐθέλεσκες ἅμ' ἄλλῃ
 οὔτ' ἐς δαῖτ' ἵεναι οὔτ' ἐν μεγάροισι πάσασθαι,
 πρὶν γ' ὅτε δῆ σ' ἐπ' ἐμοῖσιν ἐγὼ γούνεσσι καθίσσας
 ὄψου τ' ἄσαιμι προταμῶν καὶ οἶνον ἐπισχών.
 πολλάκι μοι κατέδευσας ἐπὶ στήθεσσι χιτῶνα 490
 οἶνου ἀποβλύζων ἐν νηπιέῃ ἀλεγεινῇ.
 ὥς ἐπὶ σοὶ μάλα πολλὰ πάθον καὶ πολλὰ μόγησα,
 τὰ φρονέων, ὃ μοι οὐ τι θεοὶ γόνον ἐξετέλειον
 ἐξ ἐμεῦ· ἀλλὰ σὲ παῖδα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 ποιεύμην, ἵνα μοί ποτ' αἰεκέα λαιγὸν ἀμύνης. 495
 ἀλλ', Ἀχιλλεῦ, δάμασον θυμὸν μέγαν· οὐδέ τί σε χρὴ
 νηλεὲς ἥτορ ἔχειν· στρεπτοὶ δέ τε καὶ θεοὶ αὐτοί,

477. **ρεία**, διὰ τὸ τῆς νεότητος ἀνθος, Schol. But perhaps there should be no comma after **ρεία**, that we might join **ρεία** λαθὼν.

480. **ἐς**, into the house of. So Ψ 36, etc.

482. **τηλύγετον**, see l. 143. The force of the word here is given by Merry (δ 11): "a father's increasing fondness for an only son is described: he is the heir of (*ἐπὶ*) large possessions, and the father's love for him grows as the chance of having other sons diminishes; the eldest being already in early manhood."

485. **τοσοῦτον ἔθηκα**, lit. "made thee as great (as thou now art)," i.e. reared thee to manhood. This is inconsistent with the legend of Achilles' education by Cheiron (A 831), and seems therefore a sign that the Phoinix-episode is an independent composition, not given by the legend.

487. Offended at the idea of an infant in arms going to a banquet, Düntzer conj. *ἐθέλεσκον* for -es in 486, "I would not accompany a friend to the feast." This however does not suit the emphatic

ἐγὼ in 488, though the line in other respects follows more naturally. As the text stands, we must consider **πρὶν γ' ὅτε δῆ**, κ.τ.λ., as substituted for the *ἢ ἐμοί* which would naturally follow *ἅμ' ἄλλῃ*.

489. **προταμῶν**, cutting thee the first morsel. **ἐπισχών**, X 83, 494, "holding to thy lips." Compare the very similar passage, π 442-4.

491. **οἶνου**, partitive gen., lit. "spitting out some of the wine." **ἀλεγεινῇ**, troublesome, irksome helplessness.

493. **τά** is answered by δ = *στι*, "reflecting on this (namely), that the gods were not minded (imperf.) to bring into being any offspring of mine own;" see 455.

495. **ποιεύμην**, "I strove to make thee (imperf.) as mine own son." **ἀμύνης**, subj. instead of opt., because the wish still remains in force and should indeed be now in course of fulfilment. See A 559, B 4.

497. **στρεπτοί**, capable of being bent by prayer; O 203, *στρεπταὶ μὲν τε φρένες ἐσθλῶν*. Cf. 158.

τῶν περ καὶ μείζων ἀρετὴ τιμὴ τε βίη τε·
καὶ μὲν τοὺς θυέεσσι καὶ εὐχολῆς ἀγανῆσιν
λοιβῇ τε κνίσῃ τε παρατρῶπῳ ἄνθρωποι 500
λίσσόμενοι, ὅτε κέν τις ὑπερβίῃ καὶ ἀμάρτη.
καὶ γάρ τε λιταὶ εἰσι Διὸς κοῦραι μέγαλοι,
χωλαί τε ῥυσαί τε παραβλῶπές τ' ὄφθαλμό,
αἷ ῥά τε καὶ μετόπισθ' ἄτης ἀλέγουσι κιοῦσαι.
ἢ δ' ἄτη σθεναρὴ τε καὶ ἀρτίπος, οὐνεκα πάσας 505
πολλὸν ὑπεκπροθέει, φθάνει δέ τε πᾶσαν ἐπ' αἶαν
βλάπτουσ' ἀνθρώπους· αἱ δ' ἐξακέονται ὀπίσσω.
ὃς μὲν τ' αἰδέσεται κούρας Διὸς ἄσσον ἰούσας,
τὸν δὲ μέγ' ὤνησαν καὶ τ' ἔκλυον εὐξαμένοιο·
ὃς δέ κ' ἀνήνηται καὶ τε στερεῶς ἀποείπη, 510

498. ἀρετή, majesty, supremacy in the widest sense. Homer seems never to use the word for *moral* excellence.

499. καὶ μὲν τοὺς, yet even them prayers can bend (how much more should prayers move weak men !)

502-12. This remarkable passage is unique in Homer, where nothing else resembling an allegory occurs. It has been proposed to regard the *Λιταί* here not as an allegory, but as a personification; the primitive mind is always in the habit of regarding all forces, moral as well as intellectual, as sentient and active persons. This is undoubtedly the case with Ἄτη, who is personified in T 91, 133, and elsewhere; and even with ἔπεα πτερόεντα, which are conceived as winged beings flying like birds from man to man. But in the present case personification has passed into conscious allegory; at least the epithets in 503 seem to be susceptible of no other explanation. The passage falls into two parts—502-507 give the position of the offender; he is surprised by the sudden coming of Ἄτη, who makes him sin; sin is followed by the *Λιταί*, who in this connexion virtually mean *penitence*, prayers for forgiveness. 508-512 refer to the person injured, and the responsibility thrown upon him by his enemy's request for pardon. If he hearkens to the suppliant, the "quality of mercy blesseth him that gives"; if he denies roughly, the prayers refused become a curse to him.

502. The *τε* is gnomic, as so often. Διὸς κοῦραι, because Zeus is the god of

suppliants; and also, perhaps, to explain their power over the other gods (497-501).

503. The epithets are transferred from the attitude of the penitent to his prayers. *χωλαί*, because of his reluctance to go to ask pardon (*pede Poena claudo*, generally quoted here, is quite different): *ῥυσαί*, from his face wrinkled with the mental struggle: *παραβλῶπες ὄφθαλμό*, because he dares not look in the face him whom he has wronged.

504. καὶ belongs to the whole clause, and gives an additional touch to the picture. ἀλέγουσι is best taken closely with κιοῦσαι, "make it their business to go after Ate." The construction is thus analogous to that of φθάνειν, etc., with the participle (so Nägelsbach on B 398).

505. *I.e.* man is swift to sin, but slow to repent; the wrong act is done and over long before any thought of penitence has time to arise in the mind.

506. ὑπεκπροθέει, lit. runs forward out from among them all. For φθάνει with long *α* see Φ 262.

508. αἰδέσεται, subjunctive. ἄσσον ἰούσας, when offered by the repentant offender.

509. It is not of course quite exact to say that Prayers hear a man's prayers: what is meant is that they, as representatives of the heavenly powers, ensure a man's prayers being heard. εὐξαμένοιο, the regular Homeric phrase; so most MSS. Cf. A 381, etc. Aristarchos read εὐχομένοιο, which is unusual in this sense; the pres. part. regularly means "boasting."

λίσσονται δ' ἄρα ταί γε Δία Κρονίωνα κιοῦσαι
 τῷ ἄτην ἅμ' ἔπεσθαι, ἵνα βλαφθεὶς ἀποτίσῃ.
 ἀλλ', Ἀχιλεῦ, πόρε καὶ σὺ Διὸς κούρησιν ἔπεσθαι
 τιμὴν, ἣ τ' ἄλλων περ ἐπιγνάμπτει νόον ἐσθλῶν.
 εἰ μὲν γὰρ μὴ δῶρα φέροι, τὰ δ' ὀπισθ' ὀνομάζοι 515
 Ἀτρεΐδης, ἀλλ' αἰὲν ἐπιζαφελῶς χαλεπαῖνοι,
 οὐκ ἂν ἐγὼ γέ σε μῆνιν ἀπορρίψαντα κελοίμην
 Ἀργεῖοισιν ἀμυνέμεναι, χατέουσί περ ἔμψης·
 νῦν δ' ἅμα τ' αὐτίκα πολλὰ διδοῖ, τὰ δ' ὀπισθεν ὑπέστη,
 ἄνδρας δὲ λίσσεσθαι ἐπιπροέηκεν ἀρίστους 520
 κρινάμενος κατὰ λαὸν Ἀχαικόν, οἳ τε σοὶ αὐτῷ
 φίλτατοι Ἀργείων· τῶν μὴ σύ γε μῦθον ἐλέγξης
 μηδὲ πόδας· πρὶν δ' οὐ τι νεμεσσητὸν κεχολῶσθαι.

512. τῷ is emphatic, that Ate may come upon *him*, as before upon the man who had wronged him. This is exactly illustrated by the case of Achilles. He suffers Ate (*i.e.* puts himself in the wrong) by refusing Agamemnon's humiliation, and pays the penalty in the death of Patroklos.

513. Lit. "provide thou that honour may attend upon the prayers" (of Agamemnon). The respect due to the divine quality of repentance, rather than the mere prayer for forgiveness, is here made the motive which influences men to relent, as indeed it really is. Phoenix says, "admit into thy soul that reverence which bends the minds even of the best." Others translate, "grant to the request of these *Διταί* that honour (sc. Agamemnon's honourable gifts) may be bestowed on thee." But this is not the natural connexion of the words (as no *σοί* is expressed): it does not suit the drift of the allegory, and leaves no force in the emphatic antithesis καὶ σὺ . . . ἄλλων περ; and the purely abstract sense of *τιμὴ* is not so serious a consideration as it would be in an older portion of the poems.

515. γάρ implies "you may do so without disgrace." "For if Atreides were not offering thee gifts and promising thee more hereafter" (*i.e.* in 135 *sqq.*) . . ., "I would not be the one to bid thee," etc. Agamemnon's liberal offerings not only guarantee his sincerity, but would make Achilles' change of attitude honourable by their publicity.

516. ἐπιζαφελῶς is referred by Ameis,

Düntzer, etc., to root *φελ-* to *swell*, of *δ-φελ-λω*, etc.: the *ζα* = *διά* being intensive, see 525 ἐπιζάφελος χόλος = "very swelling anger." The word occurs elsewhere only ζ 330, ἐπιζαφελῶς μενέαινε.

519. διδοῖ, offers, like διδοίς, l. 164.

520. This is yet another proof of the sincerity of Agamemnon's penitence.

522. ἐλέγξης, dishonour, bring to shame; so φ 424, and the subst. Ἐλεγχος = disgrace. This sense is purely Homeric.

523. πόδας, *i.e.* their journey hither. This however seems much rather a Tragic than an Epic use; *e.g.* σὺν πατρὸς μολὼν ποδί, Eur. *Hipp.* 661. Cf. "How beautiful are the feet of them that preach." There are many reasons for suspecting the following passage to have been tampered with; and this use of πόδες may indicate the first line of the interpolation (so Paley). The whole episode of Meleager is very confused in detail, though it may be greatly simplified by leaving out two passages, and only a disproportionately small part of it has any bearing upon Phoenix' argument—namely, the fact that Meleager's Ate was turned upon himself in that he had to run the risks of war without receiving the reward (597-599). It undoubtedly looks as though a quite distinct Epic ballad, most interesting in itself, had been not very skilfully grafted into this already long speech on account of a general similarity between the relations of Achilles to Agamemnon and Meleager to Althaea; and then 597-599 had been added to give a plausible connexion with the argument.

οὕτω καὶ τῶν πρόσθεν ἐπευθόμεθα κλέα ἀνδρῶν
 ἥρώων, ὅτε κέν τιν' ἐπιζάφελος χόλος ἴκοι· 525
 δωρητοὶ τ' ἐπέλοντο παράρρητοί τ' ἐπέεσσιν.
 μέμνημαι τόδε ἔργον ἐγὼ πάλαι, οὗ τι νέον γε,
 ὥς ἦν· ἐν δ' ὑμῖν ἐρέω πάντεσσι φίλοισιν.
 Κουρήτες τ' ἐμάχοντο καὶ Αἰτωλοὶ μενεχάρμαι
 ἀμφὶ πόλιν Καλυδῶνα καὶ ἀλλήλους ἐνάριζον, 530
 Αἰτωλοὶ μὲν ἀμννόμενοι Καλυδῶνος ἐραυνῆς,
 Κουρήτες δὲ διαπραθείην μεμαῶτες Ἄρηι.
 καὶ γὰρ τοῖσι κακὸν χρυσόθρονος Ἄρτεμις ὤρσειν
 χωσαμένη, ὃ οἱ οὗ τι θαλύσια γουνῶ ἀλωῆς
 Οἶνεὺς ῥέξ', ἄλλοι δὲ θεοὶ δαίνυνθ' ἐκατόμβας· 535
 οἷη δ' οὐκ ἔρρεξε Διὸς κούρη μέγαλοιο·
 ἧ λάθετ' ἧ οὐκ ἐνόησεν· ἀάσατο δὲ μέγα θυμῷ.
 ἧ δὲ χολωσαμένη δῖον γένος ἰοχέαιρα

524. τῶν πρόσθεν is in apposition with ἀνδρῶν ἥρώων. For κλέα cf. 189 and B 486. οὕτω, i.e. we have heard of such conduct on the part of heroes of the old time.

525. This is the only case in H. of ὅτε κέν with the opt. It is however sufficiently defended by the use of the opt. after εἰ κεν.

526. "They were to be won over by gifts and persuasion." δωρητός is ἀπ. λεγ. in H.: παράρρητος recurs only N 726 in the sense of "persuasive."

527. μέμνημαι with accus. as Z 222. It is hard to see why Phoenix should adopt the confidential tone of 528.

529. Oineus the Aitolian, king of Kalydon, married Althaia, daughter of Thestios, king of the Kuretes. The two tribes combined to slay the wild boar that ravaged Kalydon, but fell out over the division of the spoils, which Meleager wished to assign as ἀριστεία to Atalanta; but the sons of Thestios, indignant, had taken it from her, for which Meleager slew them, and was therefore cursed by his mother Althaia, their sister. It will be seen that the story as given in the text is only very partially told, although 533-549 and 557-564 (or rather 572) are inserted, to the damage of the connexion, to explain the circumstances out of which the quarrel had arisen. In any case the story must be read continuously thus: 529-532, 550-556, 573-599. It will be observed that the fire-brand with which Meleager's life was bound up is incon-

sistent with the present legend: nor is Atalanta mentioned.

531. Καλυδῶνος (a sort of "causal" gen.) after ἀμύνεσθαι, as M 155, 179, N 700. For the Aitolians see B 638-644. The Kuretes are said to be a tribe who first inhabited Aitolia side by side with the Aitolians proper, but were afterwards expelled by them and inhabited Akarnania. They do not appear in the Catalogue. For the name cf. T 193. It may however be distinct from the substantive κουρήτες, and be related to the Italic *Curetes*, "spearmen," as Paley suggests.

533. τοῖσι, sc. the Aitolians. The story suddenly goes back to the *ovum*, and καὶ γάρ = "for it must be known."

534. θαλύσια, the harvest feast when the first fruits were offered to the gods in gratitude for the abundance (θάλλω) of nature. γουνῶ ἀλωῆς (v. Σ 57), on the fat of the garden-land. γουνός is generally considered to be for γονF-os, a derived form of γόνυ, "knee," in the sense of "the hill" or "swell" of the garden; that is, the part most exposed to the sun, and therefore the most fertile. But Hesych. explains γονίμω τότῳ, as if from γεν- to produce, and this seems more reasonable.

536. Διὸς κούρη of Artemis, ζ 151: elsewhere it almost always means Athene when used by itself. οὐκ ἐνόησεν, "neglected," deliberately.

538. δῖον γένος, "bright" or "noble offspring," whatever that may mean; it is an equally strange expression whether

ὤρσεν ἔπι, χλοῦνην σὺν ἄγριον ἀργιόδοντα,
 δς κακὰ πόλλ' ἔρδεσκεν ἔθων Οἰνῆος ἀλωήν· 540
 πολλὰ δ' ὅ γε προθέλυμνα χαμαὶ βάλε δένδρεα μακρὰ
 αὐτῆσιν ῥίξῃσι καὶ αὐτοῖς ἄνθεσι μήλων.
 τὸν δ' υἱὸς Οἰνῆος ἀπέκτεινεν Μελέαγρος,
 πολλέων ἐκ πολλίων θηρήτορας ἄνδρας ἀγέρας
 καὶ κύνας· οὐ μὲν γάρ κε δάμη παύροισι βροτοῖσιν· 545
 τόςσος ἔην, πολλοὺς δὲ πυρῆς ἐπέβησ' ἀλεγεινῆς.
 ἦ δ' ἀμφ' αὐτῷ θῆκε πολλὸν κέλαδον καὶ αὐτὴν,
 ἀμφὶ σὺς κεφαλῇ καὶ δέρματι λαχνήνenti,
 Κουρήτων τε μεσηγνὺ καὶ Αἰτωλῶν μεγαθύμων.
 ὄφρα μὲν οὖν Μελέαγρος ἀρηίφίλος πολέμιζεν, 550
 τόφρα δὲ Κουρήτεσσι κακῶς ἦν, οὐδὲ δύναντο
 τείχεος ἔκτοσθεν μῖννειν πολέες περ ἑόντες·
 ἀλλ' ὅτε δὴ Μελέαγρον ἔδν χόλος, ὅς τε καὶ ἄλλων
 οἰδάνει ἐν στήθεσσι νόον πύκα περ φρουεόντων,
 ἦ τοι ὁ μητρὶ φίλῃ Ἀλθαίῃ χωόμενος κῆρ 555
 κεῖτο παρὰ μνηστῇ ἀλόχῳ, καλῇ Κλεοπάτρῃ,
 κούρῃ Μαρπησσης καλλισφύρου Εὐηνίνης

it be taken to mean Artemis or the boar. But Düntzer conjectures *θεῖον γένος*, which is used of the Chimaira, Z 180, and this under the circumstances seems the best resource, though it is hard to see why the change can have been made.

539. *χλοῦνην*, an obscure word. Apollon. derived from *χλόη* and *εὐνάσθαι*, "dwelling in the grass," i.e. wild. Others explained "entire" as opposed to castrated, and therefore more savage. But this is probably mere guess work. After *ἄγριον* Aristotle (*Hist. An.* vi. 28) continues the quotation *οὐδὲ ἐώκει | θηρὶ γε σιτοφάγῳ ἀλλὰ ῥίῳ ἰλῆντι*, which is apparently a confusion with i 191, due to his quoting, as usual, from memory, and cannot claim to be considered a variant.

540. *ἔθων*, "suo more," like II 260 *ἐριδμάνωσιν ἔθοντες*.

541. *προθέλυμνα*, "by the roots," lit. from the foundations onwards, like *πρόρρι-φος*. So K 15; and cf. *τετραθέλυμος*, of a shield, with four layers of hide as foundation. In N 130, q.v., *προθέλυμος* seems to mean "with the base forward," i.e. firmly set upon the ground.

542. *ἄνθεσι μήλων*, either "fruit-blossom," or "blooming fruits": a periphrasis like *ἄνθεα ποίης*, i 449 (so Ameis).

546. *ἐπέβησε*, "brought to the pyre,"

just as we say "brought to the grave." So *πυρῆς ἐπιβάντα*, Δ 99.

547. "She brought to pass great noise and battle-cry over his body," as to the disposal of the spoils.

550. We now suddenly return to the war which arose out of the quarrel, in continuation of 532.

552. *τείχεος ἔκτοσθεν* seems to imply that the Kuretes, so far from besieging Kalydon, were themselves at first shut up in their walls, and could not meet Meleager in the open plain. This is a clear allusion to the position of the Trojans so long as Achilles fought, and emphasizes the parallel between him and Meleager. But we are left to supply a great deal more than is usually left unexpressed in Epic poetry.

553. *ἔδν χόλος* (T 16, X 94), on account of his mother's curse, as is explained later on, 566.

554. *οἰδάνει*, makes to swell. Cf. 646.

555. *ἦ τοι*, "then," begins the apodosis.

556. *κεῖτο*, began to lie idle at home. *ἔτε* above shews that this must be the meaning (Σ 178, etc.); but the writer of 565 evidently took it to mean "lay in bed."

557. From here to 564 we have a digression which grievously interferes

"Ιδεώ θ', ὃς κάρτιστος ἐπιχθονίων γένετ' ἀνδρῶν
 τῶν τότε, καὶ ῥα ἄνακτος ἐναντίον εἵλετο τόξον
 Φοῖβου Ἀπόλλωνος καλλισφύρου εἵνεκα νύμφης· 560
 τὴν δὲ τότε ἐν μεγάροισι πατὴρ καὶ πότνια μήτηρ
 Ἀλκυόνην καλέεσκον ἐπώνυμον, οὐνεκ' ἄρ' αὐτῆς
 μήτηρ Ἀλκυόνης πολυπενθέος οἶτον ἔχουσα
 κλαῖ', ὅτε μιν ἐκάεργος ἀνὴρπασε Φοῖβος Ἀπόλλων.
 τῇ ὅ γε παρκατέλεκτο χόλον θυμολυγία πέσσω, 565
 ἐξ ἀρέων μητρὸς κεχολωμένους, ἥ ῥα θεοῖσιν
 πόλλ' ἀχέουσ' ἡρᾶτο κασιγνήτοιο φόνοιο,
 πολλὰ δὲ καὶ γαῖαν πολυφόρβην χερσὶν ἄλοια
 κικλήσκουσ' Ἀΐδην καὶ ἐπαινὴν Περσεφόνειαν,
 πρόχην καθεζομένην, δεύοντο δὲ δάκρυσι κόλποι, 570
 παιδὶ δόμεν θάνατον· τῆς δ' ἡεροφοῖτις Ἐρινὺς
 ἔκλυεν ἐξ Ἑρέβεσφιν, ἀμείλιχον ἦτορ ἔχουσα.
 τῶν δὲ τάχ' ἀμφὶ πύλας ὁμαδος καὶ δούπος ὀρώρειν
 πύργων βαλλομένων· τὸν δὲ λίσσονται γέροντες

with the narrative and savours strongly of the genealogical poetry of the Hesiodic age.

Idas the son of Aphareus had carried off Marpessa from her father Euenos (Εὐηνίη is a patronymic), but Apollo wished to carry her off from Idas; so the two came to fighting until Zeus separated them, and bade Marpessa choose which of them she would have. And Marpessa chose Idas, the mortal, for fear the god should prove unfaithful.

562. They called her (sc. Kleopatra) Alkyone because her mother (Marpessa) wept in the fashion (i.e. with the plaintive voice) of the Halcyon (kingfisher: the female when separated from the male is said to utter continually a mournful cry). The legend of Alkyone and Keyx, which sprang from the same source, is of course not referred to here. οἶτον ἔχουσα, lit. having the fortune of the kingfisher. But this is all very strange and confused in expression. αὐτῆς, which should be emphatic, especially in its prominent position at the end of the line, is used in the weakest possible sense, "her mother"; a use which can hardly be paralleled in Homer. ἐν μεγάροισι seems to be a purely otiose addition.

564. For κλαῖ' ὅτε Ar. read κλαῖεν, ὃ, which is perhaps right.

565. The next eight lines seem intended to lead back from the digression to the main story while supplying some details which Phoinix had omitted. πέσσω, "digesting," brooding over. Cf. A 81.

567. πολλά goes with ἡρᾶτο, φόνοιο as "causal" gen. with ἀχέουσα. For κασιγνήτοιο (Arist.) others read κασιγνητοῖο, as adj. "fraternal slaughter"; for acc. to the legend Althaia had several brothers killed.

568. ἄλοια, she beat the ground with her hands, to call the attention of the gods below. So Hera appealing to Γαῖα and the Τιτῆνες, ἔμασε χθόνα χειρὶ παχείῃ, *Hymn. Apoll.* ii. 162.

569. See on 457.

570. πρόχην, lit. "knee-forward" (Paley), i.e. on her knees. χ for γ of γόνυ seems due to the immediately following liquid, cf. φροῦδος, πάχνη. For προ cf. πρόρριζος, προθέλυμος, and see Φ 460. (This appeal to Erinyes has no apparent result except to deprive Meleager of the offered gifts.) The line is parenthetical.

571. For δόμεν θάνατον cf. δαίμονα δῶσω, Θ 166. ἡεροφοῖτις, walking in darkness: here and T 87 only.

573. τῶν δέ, the Aitolians: we suddenly return to the main incident, the siege of Kalydon.

Αἰτωλῶν, πέμπον δὲ θεῶν ἱερῆας ἀρίστους, 575
 ἐξελεῖν καὶ ἀμῦναι, ὑποσχόμενοι μέγα δῶρον·
 ὁππόθι πῖότατον πεδίου Καλυδῶνος ἐραννῆς,
 ἔνθα μιν ἦνωγον τέμενος περικαλλῆς ἐλέσθαι
 πεντηκοντόγυον, τὸ μὲν ἥμισυ οἶνοπέδοιο,
 ἥμισυ δὲ ψιλὴν ἄροσιν πεδίοιο ταμέσθαι. 580
 πολλὰ δὲ μιν λιτάνευε γέρων ἱππηλάτα Οἰνεύς,
 οὔδοῦ ἐπεμβεβαὼς ὑψηρεφέος θαλάμοιο
 σείων κολλητὰς σανίδας, γουνούμενος υἱόν·
 πολλὰ δὲ τὸν γε κασίγνηται καὶ πότνια μήτηρ
 ἐλλίσσονθ'· ὁ δὲ μᾶλλον ἀναίνετο· πολλὰ δ' ἑταῖροι, 585
 οἳ οἱ κεδνότατοι καὶ φίλτατοι ἦσαν ἀπάντων·
 ἀλλ' οὐδ' ὧς τοῦ θυμὸν ἐνὶ στήθεσσιν ἔπειθον,
 πρὶν γ' ὅτε δὴ θάλαμος πύκ' ἐβάλλετο, τοὶ δ' ἐπὶ πύργων
 βαῖνον Κουρήτες καὶ ἐνέπρηθον μέγα ἄστν.
 καὶ τότε δὴ Μελέαγρον εὐζωνος παράκοιτις 590
 λίσσεται ὀδυρομένη, καὶ οἱ κατέλεξεν ἅπαντα
 κήδε' ὅσ' ἀνθρώποισι πέλει, τῶν ἄστν ἀλώη·
 ἀνδρας μὲν κτείνουσι, πόλιν δέ τε πῦρ ἀμαθύνει,
 τέκνα δὲ τ' ἄλλοι ἄγουσι βαθυζώνους τε γυναικάς.
 τοῦ δ' ὠρίνετο θυμὸς ἀκούοντος κακὰ ἔργα, 595
 βῆ δ' ἰέναι, χροὶ δ' ἔντε' ἐδύσετο παμφανόοντα.
 ὧς ὁ μὲν Αἰτωλοῖσιν ἀπήμυνεν κακὸν ἥμαρ
 εἶξας φ' θυμῷ· τῷ δ' οὐκέτι δῶρα τέλεσσαν

575. What have the "best priests" to do with the matter? It is not a religious question. The line looks like an interpolation for the sake of introducing the explanatory but needless word *Αἰτωλῶν*.

578. *τέμενος*, a "severalty" taken from the public land. Cf. Σ 550, Z 194, M 313; and for *πεντηκοντόγυον*, K 351.

580. *ταμέσθαι* is added pleonastically, repeating *ἐλέσθαι*. *ψιλὴν ἄροσιν*, i.e. arable land unencumbered by trees. So *ἄροσις λείη*, ι 134.

582. Standing on the threshold of the chamber where his son had locked himself in, and shaking the doors in his endeavour to force an entrance.

583. *γουνούμενος* is here of course only metaphorical, "beseeching."

584. *κασίγνηται*, so Aristarchos. *Al. κασίγνητοι*, in support of which Schol. A quotes B 641 to shew that Meleager had several brothers.

586. *κεδνότατοι*, here "dearest," the primitive sense of root *καδ-* of *κῆδ-ος*, etc., to *care*; cf. *κηδεσται*. Curt. *Et.* no. 284.

588. Until at last the missiles reached even to his own chamber. *πρὶν γ' ὅτε δὴ*, as 488, M 437, and several times in *Od.*

589. *βαῖνον*, were beginning to climb. *ἐνέπρηθον*, were trying to fire the city.

593. *ἀμαθύνει*, *ἀμαθον ποιεῖ*, lays in ashes. This passage (592-4) is quoted with slight variations by Aristotle, *Rhet.* i. 7.

594. For τ' *ἄλλοι* Zenod. read *δῆτοι*.

595. *κακὰ ἔργα*, all this sad story (especially no doubt the fate of the captive women).

598. *εἶξας φ' θυμῷ*, yielding to his own feelings (on hearing this appeal, and not to the *λιταί* of his mother, who had offended him). In this lies the point of the story. Meleager now has to pay for his stubbornness (512) inasmuch as he has to yield his point without the gifts

πολλά τε καὶ χαρίεντα, κακὸν δ' ἤμυνε καὶ αὐτως.
 ἀλλὰ σὺ μὴ τοι ταῦτα νόει φρεσὶ, μηδὲ σε daίμων 600
 ἐνταῦθα τρέφειε, φίλος· κάκιον δέ κεν εἴη
 νηυσὶν καιομένησιν ἀμυνέμεν· ἀλλ' ἐπὶ δώροις
 ἔρχεο· ἴσον γάρ σε θεῶ τίσουσιν Ἀχαιοί·
 εἰ δέ κ' ἄτερ δώρων πόλεμον φθισήνορα δῆς,
 οὐκέθ' ὁμῶς τιμῆς ἔσσαι, πόλεμόν περ ἀλαλκῶν." 605
 τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "Φοῖνιξ, ἅττα ἡγεραίε, διοτρεφέες, οὐ τί με ταύτης
 χρεὼ τιμῆς· φρονέω δὲ τετιμῆσθαι Διὸς αἴσῃ,
 ἣ μ' ἔξει παρὰ νηυσὶ κορωνίσιν, εἰς ὃ κ' αὐτμὴ 610
 ἐν στήθεσσι μένη καὶ μοι φίλα γούνατ' ὀρώρη.
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 μή μοι σύγχει θυμὸν ὀδυρόμενος καὶ ἀχέων,
 Ἀτρεΐδῃ ἥρωι φέρων χάριν· οὐδέ τί σε χρὴ

which would have made his relenting honourable. (The context forbids us to take *φ θυμῷ* in the natural sense of "his wrath": Paley suggests *οὐ θυμοῦ*.)

599. καὶ αὐτως, even so, without recompense. Phoinix means of course that Achilles' fate will be exactly the same if he persists in his refusal, 604-5.

601. Phoinix seems to understand that Achilles' threat of returning home was not seriously meant: as is clearly the case from 650. ἐνταῦθα, thither, in that direction. The word occurs here only in H.: ἐνταυθοῖ is found once in Il. (Φ 122) and twice in Od.

602. ἐπὶ δώροις, "in consideration of these presents," so best MSS. Aristarchos, for some unknown reason, read ἐπὶ δώρων, which he (or rather Didymus) explained as = μετὰ δώρων: but this seems quite untenable; the preposition with gen. could only be taken temporally, "in the day of gifts," while gifts are to be had. But as the gifts are in 515 plainly made the motive why Achilles should relent, the text seems preferable. The short form of the dative (δώροις for δώροισι), though rare, is not indefensible (see Introduction).

603. Compare E 78, etc., for the hyperbolical expression.

605. τιμῆς, apparently = honourable, as Σ 475; contracted from τιμῆς, a very late form; cf. τεχνήσασαι, η 110. It does not seem possible to take it as genitive of τιμή.

607. ἅττα, a primitive word for father, no doubt formed from the early efforts of childish lips, like our "dada." It is found in this identical form in Latin, Skt. (*attā* in fem.), and Gothic; and slightly altered in old Bulgarian, Albanian, and Erse, i.e. in every main branch of the Aryan family. "Attam pro reverentia seni cuilibet dicimus, quasi eum *avi* nomine appellemus," Paul. *Épist.* 12. See Curt. *Et.* no. 207. So P 561 and several times in Od., where it is always used by Telemachos to Eumaios.

608. For χρεώ with accus. and gen. see l. 75. αἴσῃ, "by the justice (true measure, see A 418) of Zeus, which shall ever be over me by the beaked ships so long as my breath is in my body." ἔξει με means "will never leave me"; cf. the frequent use of θάμβος, χάλος, ὕπνος ἔχει. At the same time we get a more natural sense, though with some violence to the order of the words, if we refer ἡ to τιμῆς, making φρονέω . . . αἴσῃ a parenthesis: cf. κλέος ἔχει, P 143. So Schol. BLV. These words of Achilles seem to indicate that his determination to depart is a mere piece of rhetoric.

612. σύγχει, "confound," our colloquial "do not upset me." Achilles acknowledges the effect which Phoinix' speech has had upon him. The text (given by all MSS.) seems to be a compromise between ἐνὶ στήθεσιν ἀχέων, read by Ar., and the ὀδυρόμενος κινυρῶν of Zenod.

613. φέρων χάριν, out of complaisance

τὸν φιλέειν, ἵνα μή μοι ἀπέχθῃαι φιλέοντι.
καλὸν τοι σὺν ἐμοὶ τὸν κήδειν, ὅς κ' ἐμὲ κήδῃ. 615
ἴσον ἐμοὶ βασίλευε καὶ ἡμῖσιν μείρεο τιμῆς·
οὔτοι δ' ἀγγελέουσι, σὺ δ' αὐτόθι λέξῃο μῖμνων
εὐνῇ ἐνὶ μαλακῇ· ἅμα δ' ἡοῖ φαينوμένηφιν
φρασσόμεθ', ἥ κε νεώμεθ' ἐφ' ἡμέτερ', ἥ κε μένωμεν."
ἦ καὶ Πατρόκλῳ ὃ γ' ἐπ' ὀφρύσι νεῦσε σιωπῇ 620
Φοῖνικι στορέσαι πυκινὸν λέχος, ὅφρα τάχιστα
ἐκ κλισίης νόστοιο μεδοίατο. τοῖσι δ' ἄρ' Αἴας
ἀντίθεος Τελαμωνιάδης μετὰ μῦθον ἔειπεν·
“διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
ἴομεν· οὐ γάρ μοι δοκεῖ μῦθοιο τελευτῇ 625
τῇδ' ἐγὼ κρανέεσθαι· ἀπαγγεῖλαι δὲ τάχιστα
χρὴ μῦθον Δαναοῖσι, καὶ οὐκ ἀγαθὸν περ ἔοντα,
οἳ που νῦν ἔαται ποτιδέγμενοι. αὐτὰρ Ἀχιλλεὺς
ἄγριον ἐν στήθεσσι θέτο μεγαλήτορα θυμὸν,
σχέτλιος, οὐδὲ μετατρέπεται φιλότῃτος ἐταίρων 630
τῆς, ἥ μιν παρὰ νηυσὶν ἐτίομεν ἔξοχον ἄλλων,
νηλῆς· καὶ μὲν τίς τε κασιγνήτοιο φονῆος
ποινήν ἣ οὐ παιδὸς ἐδέξατο τεθνηῶτος·
καὶ ῥ' ὁ μὲν ἐν δήμῳ μένει αὐτοῦ, πόλλ' ἀποτίσας,

to A. So E 211, 874: and cf. ἦρα φέρειν, A 572.

616. This verse is expunged as meaningless by almost all recent editors (Heyne, Bekker, Död., Ameis, Düntzer, Fäsi, and Christ). But it is possible to explain it as a hyperbolical expression meant to be taken in irony rather than earnest: “ask what you will, even the half of my kingdom (but do not expect me to change my mind):” only for the last clause he substitutes “these shall take my message,” *i.e.* I do not recall it. **μείρομαι** does not occur again: but it would be a legitimate present of *ἐμμερε*, for *μερ-ῃ-ομαι*. **ἡμῖσιν** must be taken as neut. acc. used adverbially, “share my honour to the half.”

617. **λέξῃο**, *i.e.* *λεχ-σ-εσο*, from the “mixed” aor. *ἐλεξόμην* of **λέχομαι*, like *ἐδυσόμην*. The imper. of the 2d (syn-copated) aor. (*λέκτο*) would be *λέξο* (*λεχσο*), like *δέξο*, T 10. So we have both *ὄρσο* and *ὄρσο*.

620. **ἐπινεύσε ὀφρύσι**, he nodded (*with*) his head to P. *in* silence . . . for Phoinix. Observe the four consecutive datives:

instrumental, jussive, modal, and “com-modi.” **ἐπινεύσε**, because he wishes to give a silent hint for departure to the envoys.

625. **μῦθοιο τελευτῇ**, the fulfilment of our errand. *μῦθος* is “a charge imposed,” as A 25.

632. **τις**, a man in general. Cf. Ω 46. **φονῆος**, so only A with Arist.: all other MSS. *φόνιοιο*, *κασιγ.* being perhaps taken as an adj. (see l. 567); it would then be accented *κασιγνήτοιο*. But the text is preferable. Cf. Σ 335. “He accepts blood-money from the slayer of his brother or of his dead son.” Perhaps it is more natural however to make *παιδὸς* genit. after *ποινήν*, by a slight change of construction, “compensation for his dead son.” For the taking of blood-money see Σ 498.

634. The homicide, in consideration of this payment, is allowed to stay at home in peace, instead of having to fly into exile. This clear indication of a moral pressure upon the relatives of a murdered man to receive compensation instead of following up the blood feud is the first

τοῦ δέ τ' ἐρητύεται κραδίη καὶ θυμὸς ἀγήνωρ
 ποιὴν δεξαμένω. σοὶ δ' ἄλληκτόν τε κακόν τε
 θυμὸν ἐνὶ στήθεσσι θεοὶ θέσαν εἵνεκα κούρης
 οἷης. νῦν δέ τοι ἐπὶ τὰ παρίσχομεν ἔξοχ' ἀρίστας
 ἄλλα τε πόλλ' ἐπὶ τῇσι· σὺ δ' ἴλαον ἔνθεο θυμόν,
 αἰδεσσαι δὲ μέλαθρον· ὑπωρόφιοι δέ τοι εἶμεν
 πληθύος ἐκ Δαναῶν, μέμαμεν δέ τοι ἔξοχον ἄλλων
 κῆδιστοὶ τ' ἔμεναι καὶ φίλτατοι, ὅσσοι Ἀχαιοί."

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "Αἴαν διογενὲς Τελαμώνιε, κοίρανε λαῶν,
 πάντα τί μοι κατὰ θυμὸν εἰσαο μυθήσασθαι·
 ἀλλὰ μοι οἰδάνεται κραδίη χόλῳ, ὅππότε' ἐκείνων
 μνήσομαι, ὥς μ' ἀσύφηλον ἐν Ἀργείοισιν ἔρεξεν
 Ἀτρείδης ὡς εἴ τι' ἀτίμητον μετανάστην.
 ἀλλ' ὑμεῖς ἔρχεσθε καὶ ἀγγελίην ἀπόφασθε·
 οὐ γὰρ πρὶν πολέμοιο μεδήσομαι αἵματόεντος,
 πρὶν γ' υἱὸν Πριάμοιο δαΐφρονος, Ἐκτορα δῖον,
 Μυρμιδόνων ἐπὶ τε κλισίας καὶ νῆας ἰκέσθαι
 κτείνοντ' Ἀργείους, κατὰ τε σμῦξαι πυρὶ νῆας.
 ἀμφὶ δέ τοι τῇ ἐμῇ κλισίῃ καὶ νηὶ μελαίνῃ
 Ἐκτορα καὶ μεμαῶτα μάχης σχήσεσθαι οἶω."

step by which society attains to a criminal law.

636. δεξαμένω, so best MSS. for -ου of vulgate. The change of case is natural and Homeric. Cf. Ξ 139, K 187, T 413.

637. θυμόν, here "anger." κούρης οἷης, "just one single girl." Aias' numerical argument is well suited to the not over-subtle quality of his character.

639. ἴλαον, placable. ἔνθεο is explained by 629, and θέσαν 637.

640. μέλαθρον, i.e. the obligation of hospitality incurred by our reception under your roof.

641. πληθύος ἐκ Δ., we are selected from the host of the Danaans, and therefore claim respect as representatives of the whole body of the army. For πληθύος Zenod. read ἀθρόοι.

642. ὅσσοι Ἀχαιοί (supply εἰσὶν) goes closely with ἄλλων, "chiefest of all other Achaeans that there are." So l. 55.

645. "Thou seemest to speak every word almost after mine own soul." Achilles refers to the latter part of Aias' speech. The τι modifies the sen-

tence like our colloquial "pretty much as I could wish." MSS. give εἰσω but H. uses the open form in -ao where possible, and Ar. wrote εἰσαο "ἐν τιστῶν ὑπομνημάτων" (Did.).

647. μνήσομαι, aor. subj. ἀσύφηλοι (also Ω 767), a difficult word apparently meaning "rash"; as a neut. accus. "did me rash wrong." Düntzer refers to the same root as σιφλός (v. Ξ 142) = injurious (ἀ intens.).

648. μετανάστην, a settler from abroad, "outlander"; with the same contemptuous connotation as the Athenian μέτοικος. See II 59. ἀτίμητον, perhaps "without any τιμή" or blood-price attached to his life, i.e. one who may be killed with impunity.

650. Achilles has apparently by this time abandoned his idea of returning home, though Odysseus in 682 reports only the original threat. This difficulty was a popular ἀπορία in the Alexandrian schools, and is not solved by expunging the present passage; see 601, 619.

653. κατὰ σμῦξαι, see X 411, "burn down." There appears to have been a reading φλέξαι also recognized by Ar.

ὥς ἔφαθ', οἱ δὲ ἕκαστος ἑλὼν δέπας ἀμφικύπελλον
 σπείσαντες παρὰ νῆας ἴσαν πάλιν· ἦρχε δ' Ὀδυσσεύς.
 Πάτροκλος δ' ἐτάροισιν ἰδὲ δμῳῇσι κέλευσεν
 Φοῖνικι στορέσαι πυκινὸν λέχος ὅττι τάχιστα.
 αἱ δ' ἐπιπειθόμεναι στόρεσαν λέχος, ὥς ἐκέλευσεν, 660
 κῶεά τε ῥῆγός τε λῖνοιό τε λεπτὸν ἄωτον.
 ἔνθ' ὁ γέρων κατέλεκτο καὶ ἡῶ διὰν ἔμμενεν.
 αὐτὰρ Ἀχιλλεὺς εὐδε μυχῶ κλισίης εὐπήκτου·
 τῷ δ' ἄρα παρκατέλεκτο γυνή, τὴν Λεσβόθεν ἦγεν,
 Φόρβαντος θυγάτηρ Διομήδη καλλιπάρης. 665
 Πάτροκλος δ' ἐτέρωθεν ἐλέξατο· παρ δ' ἄρα καὶ τῷ
 Ἴφιδι εὐζωνος, τὴν οἱ πόρε διὸς Ἀχιλλεὺς
 Σκύρον ἑλὼν αἰπείαν, Ἐνυῆος πτολίεθρον.
 οἱ δ' ὅτε δὴ κλισίησιν ἐν Ἀτρεΐδαο γέγοντο,
 τοὺς μὲν ἄρα χρυσεόισι κυπέλλοις υἷες Ἀχαιῶν 670
 δειδέχατ' ἄλλοθεν ἄλλος ἀνασταδόν, ἕκ τ' ἐρέοντο·
 πρῶτος δ' ἐξερέεινεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 "εἴπ' ἄγε μ', ὦ πολύναι' Ὀδυσσεῦ, μέγα κύδος Ἀχαιῶν,
 ἦ ῥ' ἐθέλει νήεσσιν ἀλεξέμεναι δήιον πῦρ,
 ἦ ἀπέειπε, χόλος δ' ἔτ' ἔχει μεγαλήτορα θυμόν;" 675
 τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·
 "Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 κεῖνός γ' οὐκ ἐθέλει σβέσσαι χόλον, ἀλλ' ἔτι μᾶλλον
 πιμπλάνεται μένεος, σὲ δ' ἀναινεται ἡδὲ σὰ δῶρα.
 αὐτόν σε φράζεσθαι ἐν Ἀργείοισιν ἄνωγεν, 680

657. παρὰ νῆας, along the line of ships. The libation seems to mark the close of the meal, at which they were still sitting, at least nominally. So 712. Cf. γ 334, ὅφρα σπείσαντες κότοιο μεδώμεθα. In one of Aristarchos' editions, Didymos says, he read λείψαντες, which was found in many ancient copies.

660. For ὥς ἐκέλευσε Zenod. read ἐγκονέουσαι, a word specially used in this connexion. See Ω 648.

661. "Fleeces and coverlet and fine flock of linen." Cf. Ω 646. ἄωτον is rightly explained by Buttm. *Lexil.* as meaning "floccus," the flocculent knap on woven cloths. It seems to come from αἶ to blow; "that which is easily blown about," with reduplication, for ἀF-οF-ρος. Similarly ἀωρεῖν, "to sleep," comes from the same reduplicated form of ἀF in the sense of "heavy breathing" (Clemm in *C. Stud.* ii. 54).

668. Σκύρον is said by the Scholia to be a city of Phrygia (one of those alluded to in 329), not the island of that name—for which see T 326.

671. δειδέχατο, see 196. ἄλλοθεν ἄλλος ἀνασταδόν, rising each in his own place.

673. μ', i.e. μοι. See on A 170, Ψ 579, etc. πολύναιος is an epithet used only of Odysseus: K 544, Λ 430, μ 184. It means "much praised," illustrious. Buttm. however, *Lexil.* p. 60, says "αἶνος is only a speech full of meaning or cunningly imagined," and quotes ξ 508 where it is used "of the short and pithy narrative of Odysseus." He would then understand it to mean "full of pregnant utterances."

678. μᾶλλον, all the more, i.e. our errand only exasperated him.

680. αὐτόν, "for yourself," alone without his help.

ὅπως κεν νῆάς τε σόης καὶ λαὸν Ἀχαιῶν·
 αὐτὸς δ' ἠπείλησεν ἅμ' ἡοὶ φαινομένηφιν
 νῆας ἐνστέλμους ἅλαδ' ἐλκόμεν ἀμφιελίσσας.
 καὶ δ' ἂν τοῖς ἄλλοισιν ἔφη παραμυθῆσασθαι
 οἴκαδ' ἀποπλείειν, ἐπεὶ οὐκέτι δῆετέ τέκμωρ
 Ἰλίου αἰπεινῆς· μάλα γάρ ἐθεν εὐρύοπα Ζεὺς
 χεῖρα ἔην ὑπερέσχε, τεθαρσῆκασι δὲ λαοί.
 ὥς ἔφατ'· εἰσὶ καὶ οἶδε τὰδ' εἰπέμεν, οἳ μοι ἔποντο,
 Αἴας καὶ κῆρυκε δύω, πεπνυμένω ἄμφω.
 Φοῖνιξ δ' αὐθ' ὁ γέρων κατελέξατο· ὥς γὰρ ἀνώγειν,
 ὅφρα οἱ ἐν νῆεσσι φίλην ἐς πατρίδ' ἔπηται
 αὔριον, ἣν ἐθέλῃσιν· ἀνάγκη δ' οὐ τί μιν ἄξει."
 ὥς ἔφαθ', οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ
 [μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσεν.]
 δὴν δ' ἄνεω ἦσαν τετιηότες νῆες Ἀχαιῶν.
 ὁψὲ δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·
 "Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 μὴ ὄφελος λίσσεσθαι ἀμύμονα Πηλεΐωνα,
 μυρία δῶρα διδούς· ὁ δ' ἀγῆνωρ ἐστὶ καὶ ἄλλως·
 νῦν αὖ μιν πολλὸν μᾶλλον ἀγηνορήσιν ἐνῆκας.
 ἀλλ' ἢ τοι κεῖνον μὲν ἔασομεν, ἢ κεν ἦσιν
 ἢ κε μένη· τότε δ' αὖτε μαχήσεται, ὅππότε κέν μιν
 θυμὸς ἐνὶ στήθεσσιν ἀνώγῃ καὶ θεὸς ὄρσῃ.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες·

681. *σόης*, so best MSS.: Aristarchos seems to have hesitated here between *σοῦς* and *σαῦς*. See note on 424.

684 is 417 turned into *oratio obliqua*, thus giving the only instance in H. of *ἂν* (as X 110 is the only instance of *κε*) with infin.

688. *εἰσὶ καὶ οἶδε τὰδ' εἰπέμεν, οἳ, κ.τ.λ.*, "my companions are here to confirm this." This use of the infin. is exactly like that in T 140 (*q.v.*), *δῶρα δ' ἐγὼν ὅδε πολλὰ παρασχέμεν*.

690. *αὐθι*, there, in the tent.

691. *ἔπηται*, subj. after a historical tense, of an event that is still future; as A 158, 559.

Aristarchos obelized 688-692 as unusual (*πεώτεροι*) in sentiment and prosy in composition. It is sufficient however to condemn the three last, which are evidently added after the interpolation of the Phoinix episode.

694. Rejected by Ar. and Aristoph.,

and omitted altogether by Zenod., as interpolated from 431. Indeed several MSS. read *ἀπέειπεν* here also, though it gives no sense.

695-6 = 30-31. See note there.

698. *μή* (so MSS.: Ar. *μηδ'*; but for the hiatus cf. P 686, Σ 19) goes closely with *λίσσεσθαι* both in sense and construction.

699. *καὶ ἄλλως*, "at the best of times," in colloquial English. See T 99. A variant *καὶ αὐτὸς* is given in the margin of A.

700. "Thou hast the more set him on haughtiness." For this use of *ἐνίμμι*, "to involve" a man in anything, see K 89 *Ζεὺς ἐνέηκε πένουσι*, and o 198 *ὁμοφροσύνησιν ἐνέησει*. So ψ 13 *ἐπιβῆσαι*: and for the plur. of the abstract noun A 205, K 122.

701. *ἔασομεν*, we will leave him to go his own way; followed by *ῥ* . . . *ῥ* with subj. as ξ 183.

νῦν μὲν κοιμήσασθε τεταρπόμενοι φίλον ἦτορ
 σίτου καὶ οἴνοιο· τὸ γὰρ μένος ἐστὶ καὶ ἀλκή·
 αὐτὰρ ἐπεὶ κε φανῇ καλὴ ῥοδοδάκτυλος Ἥως,
 καρπαλίμως πρὸ νεῶν ἐχέμεν λαόν τε καὶ ἵππους
 ὀτρύνων, καὶ δ' αὐτὸς ἐνὶ πρώτοισι μάχεσθαι.”

ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνησαν βασιλῆες,
 μῦθον ἀγασσάμενοι Διομήδεος ἱπποδάμοιο.
 καὶ τότε δὴ σπείσαντες ἔβαν κλισίηνδε ἕκαστος,
 ἔνθα δὲ κοιμήσαντο καὶ ὕπνου δῶρον ἔλοντο.

705. τεταρπόμενοι, redupl. aor. with
 the sense of “sating,” as always.

708. ἐχέμεν, for imper.: “array.” *quoted in Lat. 1. 1. 1.*

ΙΛΙΑΔΟΣ Κ.

Δολώνεια.

*Variously imitated in
Munich. See appendix
after note*

ἄλλοι μὲν παρὰ νηυσὶν ἀριστῆες Παναχαιῶν
εὖδον παννύχιοι, μαλακῶ δεδμημένοι ὕπνῳ·
ἀλλ' οὐκ Ἀτρεΐδην Ἀγαμέμνονα ποιμένα λαῶν
ὕπνος ἔχε γλυκερός, πολλὰ φρεσὶν ὀρμαίνοντα.

Κ

g. 10. 100
g. 10. 100
g. 10. 100
g. 10. 100
Φασὶ δὲ οἱ παλαιοὶ τὴν βασιλειάν ταύτην
ὑφ' Ὀμήρου ἰδίᾳ τετάχθαι καὶ μὴ ἐγκατα-
λεγῆναι τοῖς μέρεσι τῆς Ἰλιάδος, ὑπὸ δὲ
Πεισιστράτου τετάχθαι εἰς τὴν ποιήσιν.
These noteworthy words of Eustathios,
which are repeated with a few variations
by the Victorian scholiast, would be of
more value if we knew who the παλαιοὶ
in question were. As it stands we can
only say that it shews at least this:
that some ancient critics perceived the
fact that the Doloneia stands as an
episode by itself, an excrescence upon the
Iliad, forming no part of the original
plot. The connexion with the name of
Peisistratos can hardly be more than a
conjecture, as the story of the part played
by that statesman in the formation of
the Iliad is apparently of quite late
origin—later than the days of Aristar-
chos—and as a piece of serious history is
now generally discredited.

That the book forms no essential part
of the story of the Iliad is obvious at
once. There is no allusion to it in any
form whatever in any of the subsequent
books, even in places where such a men-
tion would seem inevitable. For instance,
in the races in Ψ the horses which
Diomedes took from Aineias play a pro-
minent part, but there is no mention of
the much-lauded pair which the same
hero here takes from Rhesos. Moreover
the events recorded are crowded into the
latter part of a night which began in Θ
and has been already occupied by all

the events related in I, the agora, the
council, the Embassy, the report of the
envoys to the council, and several feasts.

But the peculiarities of the book are
far more significant than any mere nega-
tive evidence. It is almost the only
part of the Homeric poems of which
we can say that the style is distinctly
mannered. There is throughout a dis-
tinct effort to produce effect by contrasts,
such for instance as that between the way
in which Nestor speaks of Menelaos and
that hero's occupation at the moment;
between the promise of Hector to give
the horses of Achilles to Dolon and
the loss through Dolon of the horses of
Rhesos; between the exaggerated des-
pondency at the beginning and hasty
exultation at the end of the story. The
result is that we have a series of vivid
and effective pictures at the expense of
the harmony and symmetrical repose of
the Epic style. The motives of the story
are much confused; Agamemnon pro-
poses to wake Nestor in order to devise
some plan with him (19), but only does
so in order to get him to visit the out-
posts. Then the other chiefs, who would
not be needed for such a purpose, are
summoned in order to introduce the very
un-Homeric meeting of the βουλὴ in the
open plain. The author takes a quite
peculiar delight in the detailed descrip-
tion of dress and weapons; in order to
be able to give a detailed account of the
arming of the two spies, Odysseus is
made to start with nothing but a shield
(149). This and similar scenes swell

ὥς δ' ὅτ' ἂν ἀστράπτῃ πόσις Ἥρης ἠυκόμοιο, 5
 τεύχων ἢ πολὺν ὄμβρον ἀθέσφατον ἢ χάλαζαν
 ἢ νιφετόν, ὅτε πέρ τε χιὼν ἐπάλυνεν ἀρούρας,
 ἢ ἐποθὶ πτολέμοιο μέγα στόμα πευκεδανοῖο,
 ὥς πυκνὴ ἐν στήθεσσιν ἀνεσπενάχιζ' Ἀγαμέμνων
 νειόθεν ἐκ κραδίης, τρομέοντο δέ οἱ φρένες ἐντός. 10
 ἢ τοι ὅτ' ἐς πεδίον τὸ Τρωικὸν ἀθρήσειεν,
 θαύμαζεν πυρὰ πολλὰ, τὰ καίετο Ἰλιόθι πρό,
 αὐλῶν συρίγγων τ' ἐνοπὴν ὁμαδόν τ' ἀνθρώπων·

the exordium to a length quite out of proportion to the real story of the book, the expedition of Odysseus and Diomedes. Many other peculiarities and difficulties are mentioned in the notes.

The linguistic evidence points strongly in the same direction. The book abounds not only in curious *ἄπαι λεγόμενα*, but in unusual and involved forms of expression. Such are the idea of "tearing out the hair to Zeus" (16), the curious phrase in 142, *πολέμοιο στόμα* in 8, *ὄμβρος* in the sense of "assembly," *αὐδήσαντος* in 47, *ἐπιβωσόμεθα* or *ἐπιδωσόμεθα* in 463, and many others. The cases of approximation to later Greek are also very numerous. The pronoun *ὁ* is continually used as a fully developed article; we find numerous "perfects in -κα from derivative verbs, *βεβήκεν*, *παρέχων*, *ἀδελκότες*, the aor. *θήκατο* (for *ἔθετο*); the 3 sing. pres. *μεθεῖ* (121); the 2 fut. pass. *μυγήσῃ* (the only instance of the tense in Homer); the form *νῦν* (105) in the sense of "now" (Mr. Monro). Still more significant are the pseudo-archaic forms *παραφθαίσι* (346), *κράτεσφι* (156), and probably *σφίσιν* = *ἡμῖν* (398), with several other possible cases. Other words again are elsewhere found in the Odyssey, but not in the Iliad; *δόσις*, *φῆμις*, *δόξα*, *δαίτη* (= *dais*), *ἀωπείω*, *τοῖσδεσσι*, and others. In short the attentive student of the Iliad can hardly fail to perceive that in this book he has passed into an entirely different atmosphere of thought and language.

We must therefore recognize in this most individual episode a poem of later origin than any other part of the Iliad, composed it is true for its present place, but only superficially harmonized with what precedes.

1. For the introductory lines compare B 1-2, and see also Ω 677 sqq., ο 7. The appropriateness of the lines here is some-

what impaired by l. 26 below; while *παννύχοι* hardly agrees with the end of I, where the princes are sitting up till late: hence Schol. V explains it, οὐ δὲ ὅλης τῆς νυκτός, ἀλλὰ τὸ πλείστον μέρος τῆς νυκτός. Cf. A 472. Παναχαϊῶν, B 404.

5. Hera is only here called *ἠυκόμοιο*. The point of the simile is shown by 2 to lie in *πυκνιά*, but it is somewhat exaggerated. L. 8 may indicate that thunder without rain or snow was regarded as an omen of the first order, portending nothing less than war; compare the well-known case of Horace, C. i. 34.

7. *ἐπάλυνεν* is of course aor. It would seem that we must understand *πολὺν* and *ἀθέσφατον* to apply also to *νιφετόν*, or else the picture of a snowstorm merely "sprinkling" the fields appears a very insignificant phenomenon compared to those which precede and follow it.

8. *ποθὶ* evidently serves to introduce a contrast in kind to what has gone before. For the phrase *πτολέμοιο στόμα* compare T 313, T 359. The origin of the metaphor is perhaps a comparison of the two lines of battle to the jaw of a wild beast, crushing what comes in between them. But the feeling of this origin has evidently died out and left a mere phrase.

10. *νειόθεν*, cf. Z 295, I 153, Φ 317. For *τρομέοντο* Zenod. read *φοβέοντο*, which was disapproved by Aristarchos on the ground that *φοβέσθαι* in Homer means "to flee," not "to fear."

11. The poet does not seem to have a very vivid picture of the situation, as Agamemnon is lying in bed in his hut, with a high wall between him and the plain.

12. *Ἰλιόθι πρό*, see on Γ 3.

13. The asyndeton is very harsh:

πολλὰ ἢ
 ἀστράπτῃ
 ἢ νιφετόν
 ἢ ἐπάλυνεν
 ἢ ἀθέσφατον
 ἢ χάλαζαν

αὐτὰρ ὅτ' ἐς νῆάς τε ἴδοι καὶ λαὸν Ἀχαιῶν,
 15 πολλὰς ἐκ κεφαλῆς προθελύμνους ἔλκετο χαίτας
 ὑψόθ' ἐόντι Διί, μέγα δ' ἔστενε κυδάλιμον κῆρ.
 ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή,
 Νέστορ' ἐπὶ πρῶτον Νηλήιον ἐλθέμεν ἀνδρῶν,
 20 εἴ τινά οἱ σὺν μῆτιν ἀμύμονα τεκτῆναιτο,
 ἢ τις ἀλεξίκακος πᾶσιν Δαναοῖσι γένοιτο.
 ὀρθωθεὶς δ' ἔνδυνε περὶ στήθεσσι χιτῶνα,
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 ἀμφὶ δ' ἔπειτα δαφνοῖον ἐέσσατο δέρμα λέοντος
 αἰθωνος μεγάλοιο ποδηνεκές, εἴλετο δ' ἔγχος.
 25 ὧς δ' αὐτως Μενέλαον ἔχε τρόμος, οὐδὲ γὰρ αὐτῷ
 ὕπνος ἐπὶ βλεφάροισιν ἐφίζανε, μή τι πάθοιεν
 Ἀργεῖοι, τοὶ δὲ ἔθεν εἵνεκα πουλὺν ἐφ' ὑγρὴν
 ἤλυθον ἐς Τροίην πόλεμον θρασὺν ὀρμαίνοντες.
 παρδαλέη μὲν πρῶτα μετάφρενον εὐρὺ κάλυψεν
 30 ποικίλῃ, αὐτὰρ ἐπὶ στεφάνῃν κεφαλῇφιν αἰέρας
 θήκατο χαλκείην, δόρυ δ' εἴλετο χειρὶ παχείῃ.
 βῆ δ' ἴμεν ἀνστήσων ὃν ἀδελφεόν, ὃς μέγα πάντων
 Ἀργείων ἦνασσε, θεὸς δ' ὧς τίετο δῆμῳ.
 τὸν δ' εὖρ' ἀμφ' ὥμοισι τιθήμενον ἔντεα καλὰ

hence Düntzer and Nauck would reject the line. *σύριγγες* are not mentioned elsewhere in Homer; they are evidently meant to give a barbarian colouring to the Trojan night. *αὐλοὶ* recur in Σ 495 only.

15. *προθελύμνους*, cf. I 541. Here again the poet shews a tendency to exaggeration.

16. *ἔστανε*, acc. to Fulda, here shews a trace of its primitive meaning, "made his heart full to bursting." The dat. *Διί* seems to be an extension of the phrase *Διὶ χείρας ἀνασχεῖν*.

19. *εἰ*, in the hope that; the line being a wish, originally independent, brought into a hypotactic position. It is ambiguous whether the original wish was *εἰ τεκτῆναιτο μῆτιν σὺν ἐμοί*, or *εἰ τεκτῆναίμην σὺν οἱ μῆτιν*. In the former case we ought according to analogy to read *οἶ*, the pronoun being reflexive, not anaphoric. In the following line also *γένοιτο* seems to have been a proper opt., originally paratactic, "I would that such a one might prove."

23. It will be observed as a peculiarity of this book that the poet delights in

detailed description of dress and armour; cf. 29, 134, etc. Compare also B 42.

25. The reading of A and one or two MSS., *αὐ τῷ* for *αὐτῷ*, is worth notice. Conversely, in B 681 some MSS. read *αὐτοὺς* for *αὐ τοὺς*.

26. *μή*, for fear lest; again directly derived from the sense of the pure optative, "may it not be that they suffer." It is to be taken in connexion with *τρόμος*, *οὐδέ . . . ἐφίζανε* being parenthetical.

27. For *πουλὺν* as fem. cf. δ 709, and for *ὑγρὴν* as a subst. Ξ 308, *τραφερὴν τε καὶ ὑγρὴν*.

30. *στεφάνῃν*, see H 12.

31. *θήκατο*, the only form of the mid. aor. in -κα- which is found in H.; it recurs Ξ 187.

32. *μέγα* as A 78. For the next line cf. E 78.

34. *τιθήμενον*, here only; but cf. Ψ 83, 247, *τιθήμεναι*. These forms "are probably due to the analogy of the non-thematic contracted verbs," H. G. § 20 (cf. § 16). Or possibly advantage was taken of the lengthening power of the

30. *νή -*
into the
in sense
word
as that
ended
one
meaning
→
whole
accels a
inspiration!
here this
stly diff. meaning
source

νῆλ πάρα πρυμνῇ· τῷ δ' ἀσπασίος γένετ' ἐλθών. 35
 τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Μενέλαος·
 “τίφθ' οὕτως, ἦθείε, κορύσσεαι; ἢ τιν' ἐταίρων
 ὀτρυνέεις Τρώεσσιν ἐπίσκοπον; ἀλλὰ μάλ' αἰνῶς
 δεῖδω, μὴ οὐ τίς τοι ὑπόσχηται τόδε ἔργον,
 ἄνδρας δυσμενέας σκοπιάζεμεν οἷος ἐπελθών 40
 νύκτα δι' ἀμβροσίν· μάλα τις θρασυκάρδιος ἔσται.”
 τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 “χρεὼ βουλῆς ἐμὲ καὶ σέ, διοτρεφεὺς ὦ Μενέλαε,
 κερδαλέης, ἣ τίς κεν ἐρύσσεται ἡδὲ σαώσει
 Ἀργείους καὶ νῆας, ἐπεὶ Διὸς ἐτράπετο φρήν. 45
 Ἐκτορείους ἄρα μᾶλλον ἐπὶ φρένα θήχ' ἱεροῖσιν·
 οὐ γάρ πω ἰδόμην οὐδ' ἔκλυν αὐδήσαντος
 ἄνδρ' ἕνα τοσσάδε μέρμερ' ἐπ' ἥματι μητίσασθαι,
 ὅσσ' Ἐκτωρ ἔρρεξε διίφιλος υἱὰς Ἀχαιῶν,
 αὐτῶς, οὔτε θεᾶς υἱὸς φίλος οὔτε θεοῖο. 50

ictus to introduce forms which otherwise could not be used in the hexameter.

37. ἦθείε, a word of address specially used between brothers; Z 518, X 229, 239, and see also Ψ 94, ε 147 ἀλλὰ μιν ἠθεῖον καλέω καὶ νόσφιν ἔοντα. Aristonikos calls it a προσφώνησις νέου πρὸς πρεσβύτερον.

38. ὀτρυνέεις, so Ar.: MSS. ὀτρύνεις. ἐπίσκοπον, so Ar. and MSS.: there was a variant ἐπι σκοπόν, which Döderlein and others have preferred. Both σκοπός (χ 396) and ἐπίσκοπος (X 255, Ω 729, θ 163) are used in the sense of “overseer.” It is quite possible to take Τρώεσσι without a preposition as a sort of *dat. ethicus*, though the construction with ἐπι seems more natural. Again, while σκοπός is the regular word for “spy” or outpost (B 792, etc.), the addition of ἐπι in composition gives more force, as implying one who goes to spy out the foe, rather than a passive outpost; the form may be compared with ὑφηρίοχος beside the commoner ἡνίοχος (Z 19). In this equally balanced uncertainty, which recurs in l. 342, we follow the best MS. tradition.

40. The pres. inf. after verbs of promising is excessively rare (cf. however Θ 246, I 683). In T 85 we should probably read πολεμῖξεν for -ίξεν. But here the construction is made easier by the fact that the infin. is expegetetic of ἔργον,

though in N 366 we have ὑπέσχετο δὲ μέγα ἔργον . . . ἀποσέμεν.

44. ἐρύσσεται, fut., as T 311, Φ 176. Others however take it as aor. subj., the fut. act. being ἐρύω, as in Δ 454. In that case σαώσει should be written for σαώσει, or the change of constr. will be harsh.

46. Did. mentions a variant which seems to have been recognized by Aristarchos, εἶχ' ἱεροῖσιν, which has in its favour the fact that it would be changed to θήχ' on account of the supposed need to avoid the hiatus (legitimate in the bucolic diaeresis), but not *vice versa*. Neither ἐπέχων nor ἐπιτιθέναι φρένα recurs in Homer.

47. αὐδήσαντος, by word of mouth; whereas by the usual Homeric practice it should mean, “I never heard any one speaking,” see II 76, γ 337, δ 505, ι 497. In the Tragedians however αὐδᾶσθαι means “to be noised abroad” (e.g. Soph. O. T. 731), which is correlative to the present use.

48. ἐπ' ἥματι, in a day's space, as B 284 ἐπ' ἥματι πάντας δλέσθαι, μ 105, and ἐπὶ νυκτὶ Θ 529. Ar. ἐν ἥματι, followed by a few MSS. There is no antithesis between μητίσασθαι and ἔρρεξε: this would require an οὐδέ in the former sentence, and practically in Homeric language μητίσασθαι implies πέζει, like μήσατο in 52.

50. αὐτῶς, “just as he is,” without extraneous aid. *without any good reason for doing it.*

ἔργα δ' ἔρεξ', ὅσα φημι μελησέμεν Ἀργείοισιν
 δηθά τε καὶ δολιχόν· τόσα γὰρ κακὰ μήσατ' Ἀχαιοὺς.
 ἀλλ' ἴθι νῦν, Αἴαντα καὶ Ἰδομενῆα κάλεσσον
 ῥίμφα θεῶν παρὰ νῆας· ἐγὼ δ' ἐπὶ Νέστορα διόν
 εἴμι, καὶ ὀτρυνέω ἀνστήμεναι, αἳ κ' ἐθέλῃσιν
 ἐλθεῖν ἐς φυλάκων ἱερὸν τέλος ἡδ' ἐπιτεῖλαι.
 κείνου γάρ κε μάλιστα πιθοίατο· τοῖο γὰρ υἱὸς
 σημαίνει φυλάκεσσι καὶ Ἰδομενῆος ὁπάων
 Μηριόνης· τοῖσιν γὰρ ἐπετράπομέν γε μάλιστα."

55

τὸν δ' ἡμείβετ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος·
 " πῶς γάρ μοι μύθῳ ἐπιτέλλεται ἡδὲ κελεύεις;
 αὐθι μένω μετὰ τοῖσι δεδεγμένος, εἰς ὃ κεν ἔλθῃς,
 ἥε θέω μετὰ σ' αὐτίς, ἐπὴν εὐ τοῖς ἐπιτεῖλω;"

60

τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 " αὐθι μένειν, μή πως ἄβροτάζομεν ἀλλήλοιν
 ἐρχομένῳ· πολλὰ γὰρ ἀνὰ στρατὸν εἰσι κέλευθοι.
 φθέγγεο δ', ἥ κεν ἦσθα, καὶ ἐγρήγορθαι ἄνωχθι,

65

51-52. Athetized by Aristarchos and Aristophanes as tautological, not without some reason.

53. Didymos says that Ar. read Αἴαντε, but Telephos (a later and inferior witness however) denies this. In any case only the greater Aias is actually summoned. He and Idomeneus were stationed at the extremity of the camp: see 112.

56. In the absence of any evidence that sentinels were invested with a sacred character, or were regarded as being under divine protection, it seems necessary here to recur to the primary meaning of *ἱερός*, "strong." See note on A 366, and compare Ω 681 *ἱεροῦς πυλαῶρός*, ω 81 *Ἀργείων ἱερός στρατός*. *τέλος* in the sense of "a band" recurs in 470, and also in the phrase *κατὰ στρατὸν ἐν τελέεσσιν* H 380, A 730, Σ 298, and occasionally in later Greek, see Lexx. It is not clear why or what orders are to be given to the sentinels, who have been appointed only a few hours, I 80; nor as a matter of fact are any given in the sequel.

57. *κείνου*, so all the best MSS.; a few give *κείνῳ*, which is evidently a change to the more familiar construction. So in α 414 the right reading is probably *ἀγγελῆς* (not -ης) *πεῖσθαι* (v. Fäsi), and in Herod. i. 126, *ἐμέο πείθεσθαι*. The old vulg. *πιθοίατο* is with-

out authority. For *σημαίνειν* with dat. = to command, see A 289.

61. γάρ here expresses surprise, "why, how dost thou." But it seems clear that we require a simple continuative particle, and Cobet's conjecture *ταρ* (see A 8) is probably right, "how then dost thou instruct me." The asyndeton in the next line is thus natural, as it merely continues this question; but if we read γάρ, and thus refer the question to what precedes instead of what follows, the sudden transition in 62 is very harsh. μύθῳ is not elsewhere found with *ἐπιτέλλεσθαι*, and seems superfluous.

62. αὐθι, sc. at the outposts, as appears from Agamemnon's answer and the sequel. μετὰ τοῖσι, sc. the sentinels. δεδεγμένος, cf. Δ 107, Θ 296; generally *δεδεγμένος ὁππότε*. This perfect always means "await."

65. ἄβροτάζομεν stands to *ἀμβροτεῖν* much as *ἀβρότη* to *ἀμβρόσιος* (see notes on B 19, 651), the nasal having disappeared after generating the β. The suffix -άζω however is very peculiar, and should imply a noun-stem **ἀβρότη* = *ἀμαρτία*. Possibly this may point to an old interpretation of νῆξ *ἀβρότης* as "the bewildering night," which would suit the passage where the phrase occurs (Ξ 78).

67. ἐγρήγορθαι, the "Aeolic" accent is traditional, and vouched for by Herodianus.

πατρόθεν ἐκ γενεῆς ὀνομάζων ἄνδρα ἕκαστον,
πάντας κυδαίνων· μηδὲ μεγαλίζεο θυμῷ,
ἀλλὰ καὶ αὐτοὶ περ πονεώμεθα· ὧδέ που ἄμμι
Ζεὺς ἐπὶ γεινομένοισιν ἵει κακότητα βαρεῖαν.” 70

ὥς εἰπὼν ἀπέπεμπεν ἀδελφεὸν εὖ ἐπιτείλας.
αὐτὰρ ὁ βῆ ῥ' ἰέναι μετὰ Νέστορα ποιμένα λαῶν·
τὸν δ' εὗρεν παρά τε κλισίῃ καὶ νηὶ μελαίνῃ
εὐνῇ ἐνὶ μαλακῇ· παρὰ δ' ἔντεα ποικίλ' ἔκειτο, 75
ἄσπις καὶ δύο δοῦρε φαεινὴ τε τρυφάλεια·
πὰρ δὲ ζωστήρ κείμε παναίολος, ᾧ ῥ' ὁ γεραιὸς
ζώννυθ', ὅτ' ἐς πόλεμον φθισήνορα θωρήσσοιτο
λαὸν ἄγων, ἐπεὶ οὐ μὲν ἐπέτρεπε γήραϊ λυγρῷ.
ὀρθωθεὶς δ' ἄρ' ἐπ' ἀγκῶνος, κεφαλὴν ἐπαίερας, 80
Ἄτρεϊδην προσέειπε καὶ ἐξερεείνετο μύθῳ·

“ τίς δ' οὗτος κατὰ νῆας ἀνὰ στρατὸν ἔρχεαι οἶος
νύκτα δι' ὀρφναίην, ὅτε θ' εὐδουσι βροτοὶ ἄλλοι;
ἡέ τιν' οὐρήων διζήμενος ἢ τιν' ἐταίρων;
φθέγγεο, μηδ' ἀκέων ἐπ' ἔμ' ἔρχεο· τίπτε δέ σε χρεώ; 85

τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
“ ὦ Νέστορ Νηληιάδῃ, μέγα κῦδος Ἀχαιῶν,
γνώσσαι Ἄτρεϊδην Ἀγαμέμνονα, τὸν περὶ πάντων
Ζεὺς ἐνέηκε πόνοισι διαμπερές, εἰς ὃ κ' αὐτμῇ
ἐν στήθεσσι μένη καὶ μοι φίλα γούνατ' ὀρώρη. 90
πλάζομαι ὧδ', ἐπεὶ οὐ μοι ἐπ' ὄμμασιν ἥδυμος ὕπνος

63. πατρόθεν ἐκ γενεῆς go together in a single phrase, “by his father's, that is, his family name.” This is actually done in every case, see 87, 144, 159.

69. κυδαίνων seems to mean “using the full complimentary title,” such as *διογενές, μέγα κῦδος Ἀχαιῶν*, etc. *μεγαλίζεο*, do not be fastidious.

70. ὧδε, in such a way, to such an extent, Zeus brought woe upon us at our birth. *γεινομένοισιν* (not *γενν-* or *γιν-*) is the reading of the best MSS.

74. παρά: it would seem that Nestor, like Odysseus, l. 151, is sleeping outside his hut, perhaps ὑπ' αἰθούσῃ, as Ω 644, where the construction of a “soft bed” is described.

76. τρυφάλεια, Γ 372.

77. ζωστήρ, Δ 134. The omission of the *θώρηξ* among the pieces of armour named is curious.

79. ἐπέτρεπε, did not yield to; this intrans. use occurs only here in Homer,

cf. *μὴ πάντα ἡλικίῃ καὶ θυμῷ ἐπύτρεπε*, Herod. iii. 36; Plato *Legg.* 802 b.

84. This line was athetized by Aristarchos on account of the word *οὔρεϋς*, which he took to mean *φύλαξ*, a longer form of *οἶρος*, guardian. So also Fasi, Düntzer, and others, comparing *πομπεύς* by *πομπός*, *ἀριστεύς* by *ἀριστος*. But this is hardly tenable; *οὔρεϋς* in the sense of “mule” is too common a word to admit of homonyms which might lead to ambiguity. And there is something peculiarly graphic in the idea of the suddenly awakened sleeper asking the intruder if he wants to find a friend or a strayed mule—of which there were many in the Greek camp, A 50, Ψ 111. Schwartz has compared Xen. *Anab.* ii. 2, 20, where a night alarm occurs owing to an ass straying among some armour.

88. γνῶσσαι, “you shall know,” a mild imper.; as we say “you must know.”

S. doesn't think m mule

cf. Chans. Rol.: Dieux dist le Peis, si peineuble est ma vie.

ἰζάνει, ἀλλὰ μέλει πόλεμος καὶ κήδε' Ἀχαιῶν.
 αἰνῶς γὰρ Δαναῶν περιδείδια, οὐδέ μοι ἦτορ
 ἔμπεδον, ἀλλ' ἀλαλύκτῃμαι, κραδίη δέ μοι ἔξω
 στηθέων ἐκθρώσκει, τρομέει δ' ὑπὸ φαίδιμα γυῖα. 95
 ἀλλ' εἴ τι δραίνεις, ἐπεὶ οὐδὲ σέ γ' ὕπνος ἰκάνει,
 δεῦρ' ἐς τοὺς φύλακας καταβήομεν, ὄφρα ἴδωμεν·
 μὴ τοὶ μὲν καμάτῳ ἀδηκότες ἦδὲ καὶ ὕπνῳ
 κοιμήσονται, ἀτὰρ φυλακῆς ἐπὶ πάγχυ λάθωνται·
 δυσμενέες δ' ἄνδρες σχεδὸν εἴαται, οὐδέ τι ἴδμεν· 100
 μὴ πως καὶ διὰ νύκτα μενοινήσωσι μάχεσθαι."
 τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ·
 "Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 οὐ θνῖν Ἑκτορι πάντα νοήματα μητιέτα Ζεὺς
 ἐκτελέει, ὅσα ποῦ νυν ἐέλπεται· ἀλλὰ μιν οἶω 105
 κήδεσι μοχθήσειν καὶ πλείοσιν, εἴ κεν Ἀχιλλεὺς
 ἐκ χόλου ἀργαλείοιο μεταστρέψῃ φίλον ἦτορ.
 σοὶ δὲ μάλ' ἔψομ' ἐγώ· ποτὶ δ' αὖ καὶ ἐγείρομεν ἄλλους,
 ἡμὲν Τυδείδην δουρικλυτὸν ἦδ' Ὀδυσῆα
 ἦδ' Αἶαντα ταχύν καὶ Φυλῆος ἄλκιμον υἱόν. 110
 ἀλλ' εἴ τις καὶ τοῦσδε μετοιχώμενος καλέσειεν,
 ἀντίθεόν τ' Αἶαντα καὶ Ἰδομενῆα ἄνακτα·
 τῶν γὰρ νῆες ἕασιν ἑκαστάτῳ οὐδὲ μάλ' ἐγγύς.
 ἀλλὰ φίλον περ εὔντα καὶ αἰδοῖον Μενέλαον

93. *περιδείδια* must be read in one word, or the caesura disappears; the best MSS. however give *πὲρι δειδία*, and this Herodianus preferred here and in P 240, where he takes the same view, *ἀναστρεπτόν τὴν πρόθεσιν*; in N 52 the preposition must go with the verb.

94. *ἀλαλύκτῃμαι*, *ἄπαξ λεγόμενον*, from **ἀλυκτέω*, standing to *ἀλύω* in the same relation as *ὕλακτέω* to *ὕλάω*. We have *ἀλυκτάζω* in Herod., *ἀλύσσω* in X 70.

96. *δραίνεις*, again *ἀπ. λεγ.*, from *δράω*, here apparently in a desiderative sense.

98. *ἀδηκότες*, so also 312, 399, 471; else only in μ 281, and *ἀδήσειεν* α 134. The verb seems to be a secondary form from *ἄδην* = *σα-δῆν* (root *sa* of *sa-tur*, etc.), and thus to mean "satiated," *ὕπνῳ*, sleepiness. But Zen. put a comma after *ἀδηκότες*, instead of at the end of the line, and read *ἦδὲ καὶ*.

100. The punctuation of this line is doubtful. The colon is generally put at

εἴαται, and the comma at *ἴδμεν*, but the real connexion of *μὴ* is not with *ἴδμεν*, but with the whole thought of the preceding three lines; it is really correlative with *μὴ* in 98, and neither depends upon *ἴδωμεν*. Rather both are almost independent sentences, though we have to translate by "lest"; *μὴ* with the subj., as Lange says (EI, p. 432), puts aside an expectation. (For a somewhat different view see H. G. § 281.) The force of the aorist *μενοινήσωσι* must be "lest a desire come upon them."

105. *ποῦ νυν ἐέλπεται*, so the best MSS. (though most accent *νῦν*); those of the second class give *πῶν νῦν ἐλπεται*. For the enclitic *νυν* = *νῦν*, *now*, cf. Ψ 485. The text undoubtedly gives the best caesura.

110. *Φυλῆος υἱόν*, Meges, B 627.

111. *εἰ* with optative expresses a wish, as often; cf. 222, II 559, Ω 74, etc. There is no ellipse to be supplied.

νεικέσω, εἴ περ μοι νεμεσήσεται, οὐδ' ἐπικεύσω, 115
 ὥς εὔδει, σοὶ δ' οἶφ' ἐπέτρεψεν πονέεσθαι.
 νῦν ὄφελεν κατὰ πάντας ἀριστήας πονέεσθαι
 λισσόμενος· χρεὶώ γὰρ ἰκάνεται οὐκέτ' ἀνεκτός."
 τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 "ὦ γέρον, ἄλλοτε μὲν σε καὶ αἰτιάσθαι ἄνωγα· 120
 πολλάκι γὰρ μεθιεί τε καὶ οὐκ ἐθέλει πονέεσθαι,
 οὔτ' ὄκνω εἶκων οὔτ' ἀφραδίῃσι νόοιο,
 ἀλλ' ἐμέ τ' εἰσορόων καὶ ἐμὴν ποτιδέγμενος ὀρμήν.
 νῦν δ' ἐμέο πρότερος μάλ' ἐπέγρετο καὶ μοι ἐπέστη·
 τὸν μὲν ἐγὼ προέηκα καλήμεναι, οὓς σὺ μεταλλάξ. 125
 ἀλλ' ἴομεν· κείνους δὲ κιχησόμεθα πρὸ πυλάων
 ἐν φυλάκεσσ'· ἵνα γάρ σφιν ἐπέφραδον ἡγέρεθεςθαι."
 τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ·
 "οὕτως οὐ τίς οἱ νεμεσήσεται οὐδ' ἀπιθήσει
 Ἀργείων, ὅτε κέν τιν' ἐποτρύνῃ καὶ ἀνώγῃ." 130
 ὧς εἰπὼν ἔνδυνε περὶ στήθεσσι χιτῶνα,
 ποσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 ἀμφὶ δ' ἄρα χλαῖναν περονήσατο φοινικόεσσαν,
 διπλὴν ἐκταδίην, οὔλη δ' ἐπενήνοθε λάχνη.
 εἶλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξεί χαλκῷ, 135
 βῆ δ' ἵεναι κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
 πρῶτον ἔπειτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον
 ἐξ ὕπνου ἀνέγειρε Γερήνιος ἱππότης Νέστωρ

115. εἴ περ, so Ar., al. εἰ καί. The sense is the same, cf. Δ 55.

116. ὥς εὔδει = ὅτι οὕτως. This sense comes from the subordination of an originally paratactic exclamation, "How he sleeps!" (and so indeed Nikanor thinks it might be taken here, καθ' ἐαυτὸ ἀναγνώστέον τὸ "ὥς εὔδει" ἐν θαυμασμῷ· ἢ τοῖς ἀνω συναπτέον).

120. For σε Nauck conj. εἰ; else we must supply αὐτόν after αἰτιάσθαι.

124. ἐμέο for ἐμεῖο occurs only here in H. It is however a genuine form occurring in Ionic prose, and is a transitional stage towards ἐμεῦ, corresponding to the genitive in -οο between -οιο and -ου. ἐπέστη, came to me.

127. As the text stands ἵνα must be demonstrative, "there"; a use of which there is no other example in Greek. In order therefore to introduce the sense "where," Bekker conj. τ' ἄρ, Hermann

περ, Barnes φυλάκεσιν, ἵνα σφιν, while Hentze thinks γὰρ here may be for γ' ἄρ. Possibly however the demonstrative use may be defended by the close connexion of the demonstrative and relative stems; in order to mean *where* ἵνα must have passed through a stage when it meant "there." The commentators compare δ γὰρ γέρας ἐστὶ θανόντων Ψ 9, for τὸ γὰρ ἡγέρεθεςθαι, so the editions of Aristarchos, rightly. Our MSS. give ἡγέρεσθαι. Zenod. read μιν for σφιν.

133. φοινικόεσσαν is to be read as two spondee by synizesis. For the nature of the archaic περόνη see Helbig, p. 144; and for ἐκταδίη p. 135, where the word is explained to mean "smooth, capable of being put on without a fold." See note on τανύπεπλος, Γ 228.

134. ἐπενήνοθε, see B 219, whence the phrase seems to have been imitated, not very successfully.

φθεγξάμενος· τὸν δ' αἶψα περὶ φρένας ἤλυθ' ἰωή,
 ἐκ δ' ἦλθε κλισίης καὶ σφεας πρὸς μῦθον ἔειπεν· 140
 “τίφθ' οὕτω κατὰ νῆας ἀνὰ στρατὸν οἶοι ἀλάσθε
 νύκτα δι' ἀμβροσίην; ὅτι δὴ χρεῖώ τόσον ἵκει;”

τὸν δ' ἡμίβητ' ἔπειτα Γερήνιος ἱππότης Νέστωρ·
 “διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεύ,
 μὴ νεμέσα· τοῖον γὰρ ἄχος βεβίηκεν Ἀχαιοῦς· 145
 ἀλλ' ἔπε', ὄφρα καὶ ἄλλον ἐγείρομεν, ὃν τ' ἐπέοικεν
 βουλὰς βουλευέειν, ἣ φευγέμεν ἢ ἐμάχεσθαι.”

ὥς φάθ', ὁ δὲ κλισίῃνδε κιὼν πολύμητις Ὀδυσσεύς
 ποικίλον ἀμφ' ὥμοισι σάκος θέτό, βῆ δὲ μετ' αὐτούς.
 βὰν δ' ἐπὶ Τυδεΐδην Διομήδεα· τὸν δὲ κίχανον 150
 ἐκτὸς ἀπὸ κλισίης σὺν τεύχεσιν· ἀμφὶ δ' ἐταῖροι
 εὖδον, ὑπὸ κρασὶν δ' ἔχον ἀσπίδας· ἔγχεα δὲ σφιν
 ὄρθ' ἐπὶ σαυρωτῆρος ἐλήλατο, τῇλε δὲ χαλκὸς
 λάμφ' ὥς τε στεροπὴ πατρὸς Διός· αὐτὰρ ὃ γ' ἦρως
 εὖδ', ὑπὸ δ' ἔστρωτο ῥινὸν βοὸς ἀγραύλοιο, 155
 αὐτὰρ ὑπὸ κράτεσφι τάπης τετάνυστο φαεινός.

139. The idea of a sound coming round a person is not uncommon in Homer, cf. B 41 *θελὴ δέ μιν ἀμφέχυν' ὁμφῇ*, τ 444 (π 6) *τὸν . . . περὶ κτύπος ἦλθε ποδοῦν*, and ρ 261 *περὶ δὲ σφεας ἦλυθ' ἰωή*. For the *φρένας* as the organ in which sleep is situated cf. Ξ 164, *τῷ δ' ὕπνον . . . χεῖρ' ἐπὶ βλεφάροισιν ἰδὲ φρεσὶν* (Fulda). *ἰωή*, see Δ 276.

142. It is doubtful whether there should be a note of interrogation, or only a comma, after *ἀμβροσίην*. In the former case we must understand “is it because so great need has come?” or else we must read *ὅτι*, and take it to be an indirect, virtually equivalent to a direct, question, owing to an ellipsis of the words “tell me,” which is not possible. So Schol. A, “ἀντὶ τοῦ τί δὴ χρεῖώ τόσον ἵκει,” comparing α 171, *ὅππολ' ἵκει τ' ἐπὶ νηὸς ἀφίκεο*, where however *κατάλεξον* has preceded at an interval of only one line. If we put a comma after *ἀμβροσίην* we may assume a curious inversion of expression, instead of “what need has come on you *that you wander*”; but this (La Roche's) explanation is very harsh. Or again we may read *ὅτι* and explain it as an accusative of relation, “on what account do you thus wander, in respect of which need has so much come?” So Mr. Monro, comparing Δ

32, *τί . . . τόσσα κακὰ ῥέζουσιν, ὃ τ' ἀσπερχές μενεαίνει*: our choice seems to lie between the first and the last of these alternatives. For *ἀμβροσίη* as an epithet of night see B 19.

146. *ἔπε'*, so Ar. and Townl.; the rest give *ἔπεν*.

147. This line is almost undoubtedly spurious, interpolated from 327, with the intention of supplying an infin. to *ἐπέοικεν*, which does not need one. The question of fighting or flying is not one which has to be discussed at all now; it has already been settled in the Agora at the beginning, and the council at the end, of the preceding book. (So van Herwerden and Hentze.)

151. *ἐκτὸς ἀπὸ* seem to go together and to mean simply “outside.” The modern Greek idiom happens to be precisely the same, *ἔξω ἀπὸ τοῦ σπιτί* = “outside the house.”

153. *σαυρωτῆρ*, the spike at the butt-end of the spear—not elsewhere named. See J. H. S. iv. p. 301. Aristophanes read *σαυρωτῆρας*.

155. *ὑπὸ στρωτῷ ῥινόν*, like *περικεῖσθαι τελαμώνα*, *ξίφος*, etc., in Herod., and *ἐπιειμένος ἀλκήν*.

156. *κράτεσφι*, a form which can only be explained as an artificial coinage on the false analogy of *στήθεσφι* and the

τὸν παρστὰς ἀνέγειρε Γερήνιος ἱππότα Νέστωρ,
 λαξ ποδὶ κινήσας, ὥτρυνέ τε νείκεσέ τ' ἄντην·
 “ ὄρσεο, Τυδέος υἱέ· τί πάννυχον ὕπνον ἄωταις;
 οὐκ αἰεῖς, ὥς Τρῶες ἐπὶ θρωσμῷ πεδίῳιο 160
 εἶται ἀγχι νεῶν, ὀλίγος δ' ἔτι χῶρος ἐρύκει;”
 ὧς φάθ', ὁ δ' ἐξ ὕπνοιο μάλα κραιπνῶς ἀνόρουσεν,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ σχέτλιός ἐσσι, γεραῖέ· σὺ μὲν πόνου οὐ ποτε λήγεις.
 οὐ νυ καὶ ἄλλοι ἔασι νεώτεροι νῆες Ἀχαιῶν, 165
 οἳ κεν ἔπειτα ἕκαστον ἐγείρειαν βασιλῆων
 πάντῃ ἐποιχόμενοι; σὺ δ' ἀμήχανός ἐσσι, γεραῖέ.”
 τὸν δ' αὖτε προσέειπε Γερήνιος ἱππότα Νέστωρ·
 “ ναὶ δὴ ταυτὰ γε πάντα, φίλος, κατὰ μοῖραν ἔειπες.
 εἰσὶν μὲν μοι παῖδες ἀμύμονες, εἰσὶ δὲ λαοὶ 170
 καὶ πολέες, τῶν κέν τις ἐποιχόμενος καλέσειεν·
 ἀλλὰ μάλα μεγάλη χρεὼν βεβίηκεν Ἀχαιοῦς·
 νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ ἵσταται ἀκμῆς,
 ἥ μάλα λυγρὸς ὄλεθρος Ἀχαιοῖς ἥ ἐ βῶναι.
 ἀλλ' ἴθι νῦν, Αἴαντα ταχὺν καὶ Φυλῆος υἴον 175

like: there is no stem κρατεσ-. **κρασίν** in 152, though it does not recur in Homer, is sufficiently defended by the common **κρατί**.

159. MSS. are divided between **ὄρσεο** and **ἔγρεο**, but the best give the former. Ar. also varied. **ἄωταις**, only here and κ 548. The word seems to be formed from the root **af** to breathe, through a stage **dF-of-tos**, and thus means “to breathe heavily,” perhaps even “to snore.” See I 661.

160. The **θρωσμός πεδίῳιο** is a locality which is mentioned again in T 3, Δ 56; see the note on the latter passage.

164. **σχέτλιος**, “hard,” here in the physical sense, full of endurance, and so μ 279, **σχέτλιός εἰς**, Ὀδυσσεύ, **πέρι τοι μένος**, οὐδέ τι γνῖα κάμνεις. Hence the derived sense “hard of heart,” full of resistance to entreaty.

166. **ἔπειτα**, “then” or “therefore,” i.e. because they are younger. There is no exactly similar use of the adverb in Homer.

167. **ἀμήχανος**, not to be dealt with, “unmanageable”; a half playful reproach from a younger to an elder man.

173. The proverbial expression is a

common one in Greek, occurring in Herod. vi. 11, Theognis 557, Simonides 99; cf. Soph. *Ant.* 996 **φρόνει βεβῶς αὖ νῦν ἐπὶ ξυροῦ τύχης**, and perhaps Aesch. *Cho.* 883. Neither **ἀκμή** nor **ξυρόν** recurs in Homer, nor is the practice of shaving mentioned. This however is not an argument against the antiquity of this passage, as razors of very high antiquity have been found among remains of the bronze period in Italy, and perhaps Greece; the Homeric heroes probably shaved the upper lip (Helbig, p. 171 *sqq.*). In fact the Skt. *kshurá* = **ξυρόν** shews that the practice may even date from Indo-European days (cf. Schrader, *S. und U.* p. 53).

174. For the use of the infinitive here cf. I 230; **ἵσταται** is really an impersonal verb, and the substantive **ὄλεθρος** is not added in a very strict construction. Logically, the idea is “the state of all is on the razor’s edge (balancing) between destruction and safety.” But the juxtaposition of **ὄλεθρος** and **βῶναι** is a curious instance of the process by which the infin. in later Greek came to be used as a noun, and might well have been quoted in the instructive remarks on this point in H. G. § 234.

ἄνστησον, σὺ γάρ ἐσσι νεώτερος, εἴ μ' ἐλεαίρεις."

ὥς φάθ', ὁ δ' ἄμφ' ὤμοισιν ἐέσσατο δέρμα λέοντος
αἰθωνος μεγάλοιο ποδηνεκές, εἴλετο δ' ἔγχος.

βῆ δ' ἰέναι, τοὺς δ' ἔνθεν ἀναστήσας ἄγεν ἥρως.

οἱ δ' ὅτε δὴ φυλάκεσσιν ἐν ἀγρομένοισιν ἐμιχθεν,

180

οὐδὲ μὲν εὐδοντας φυλάκων ἡγήτορας εἶρον,

ἀλλ' ἐγρηγορτὶ σὺν τεύχεσιν εἶατο πάντες.

ὥς δὲ κύνες περὶ μῆλα δυσωρήσονται ἐν αὐλῇ

θηρὸς ἀκούσαντες κρατερόφρονος, ὅς τε καθ' ὕλην

ἔρχηται δι' ὄρεσφι· πολὺς δ' ὀρυμαγδὸς ἐπ' αὐτῷ

185

ἀνδρῶν ἡδὲ κυνῶν, ἀπὸ τέ σφισιν ὕπνος ὀλωλεν·

ὥς τῶν ἥδυμος ὕπνος ἀπὸ βλεφάρουιν ὀλώλειν

νύκτα φυλασσομένοισι κακὴν· πεδίονδε γὰρ αἰεὶ

τετράφαθ', ὅππότε' ἐπὶ Τρώων αἰοιεν ἰόντων.

τοὺς δ' ὁ γέρων γήθησεν ἰδὼν θάρσυνέ τε μύθῳ

190

[καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα].

"οὔτω νῦν, φίλα τέκνα, φυλάσσετε· μηδέ τιν' ὕπνος

αἰρείτω, μὴ χάρμα γενώμεθα δυσμενέεσσιν."

ὥς εἰπὼν τάφροιο διέεσσυτο· τοὶ δ' ἄμ' ἔποντο

Ἀργείων βασιλῆες, ὅσοι κεκλήατο βουλήν.

195

179. τοὺς, sc. Aias and Meges : ἐνθεν, from their huts.

180. See Γ 209, of which this line is not a very happy reminiscence ; as there it alludes to an assembly to which the Trojans were called, whereas in the case of the sentinels there is nothing of the sort. οἷδέ, an unusual form of the common δέ in *apodosis*.

183. δυσωρήσονται, so all MSS.; almost all edd. however give *δυσωρήσωσιν*, from Apoll. *Lex.*, on the ground that the form in -σονται cannot stand in a simile, being a future. It would of course be easy to emend -σονται, but it is a question if this is necessary ; the rule which our texts follow, that the long vowel in subjunctive forms is written whenever the metre admits it even in non-thematic tenses (H. G. § 80), looks like an attempt to reduce the Homeric forms as far as possible to the analogy of later Greek. Analogy would certainly lead us to suppose that the short forms of the aor. subj. in -ομεν, -ετε, etc., implied vowels short by nature even where they were long by position. I have therefore followed Christ here in restoring the MS. reading, though not in the other passages

where the vulg. -σονται is supported by nearly all MSS., Θ 511, Κ 99, Μ 168, Ν 745, Ρ 134. The verb itself seems to come from *ώρα*, and to mean "keep painful watch." The use of the middle may be supported by forms like *εὐλαβεῖσθαι*, *εὐθηνεῖσθαι*, *εὐωχεῖσθαι*, etc., though the act. is certainly more usual.

188. φυλασσομένοισι : for the change of case after τῶν see H. G. § 243 (4) ; it is perhaps made easier by σφισιν in 186.

189. ὅππότε, not "whenever," for the Trojans are not attacking ; but like *εἰ ποτε* B 97, *ὅτε* ξ 522, "against the time when they should hear," i.e. *expecting* to hear, this idea being implied in the preceding words. The full phrase *δέγμενος ὅππότε* occurs B 794, etc., cf. Δ 334. ἐπὶ may go either with αἰοιεν or ἰόντων, but better with the last ; ἐπαῶ does not occur in Homer.

191. Omitted in the best MSS., AD Townl.

194. The sentinels are in the space between wall and moat, I 87. They now go out into the open plain.

195. βουλήν, acc. of the *terminus ad quem*, only here with *καλεῖν*, and rarely with any verbs except those which im-

τοῖς δ' ἄμα Μηριόνης καὶ Νέστορος ἀγλαὸς υἱὸς
 ἦσαν· αὐτοὶ γὰρ κάλεον συμμητιάσθαι.
 τάφρον δ' ἐκδιαβάντες ὀρυκτὴν ἐδριόωντο
 ἐν καθαρῷ, ὅθι δὴ νεκύων διεφαίνετο χώρος
 πιπτόντων, ὅθεν αὖτις ἀπετράπετ' ὄβριμος Ἑκτωρ 200
 ὁλλὺς Ἀργείους, ὅτε δὴ περὶ νύξ ἐκάλυψεν·
 ἔνθα καθεζόμενοι ἔπε' ἀλλήλοισι πίφασκον.
 τοῖσι δὲ μύθων ἦρχε Γερήμεος ἱππότης Νέστωρ·
 "ὦ φίλοι, οὐκ ἂν δὴ τις ἀνὴρ πεπίθοιθ' ἐφ' αὐτοῦ
 θυμῷ τολμήεντι μετὰ Τρώας μεγαθύμους 205
 ἐλθεῖν, εἴ τινα πού δηῖον ἔλοι ἐσχατώοντα,
 ἣ τινα πού καὶ φῆμιν ἐνὶ Τρώεσσι πύθοιτο,
 ἄσσα τε μητιόωσι μετὰ σφίσιν, ἣ μεμάασιν
 αὖθι μένειν παρὰ νηυσὶν ἀπόπροθεν, ἥε πόλινδε
 ἄψ ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιοὺς; 210
 ταῦτά τε πάντα πύθοιτο, καὶ ἄψ εἰς ἡμέας ἔλθοι

ply reaching a point (H. G. § 140, 3). Cf. Z 87, ξυνάγουσα γεραιὺς νηόν. For the regular members of the βουλή see B 53.

199. See Θ 491, where the line is used of quite another place, νόσφι νεών.

200. *πιπτόντων* is hardly to be explained; it could only mean that men were still falling. Christ conjectures *πεπτεόντων*, Renner *τεθνεώτων*.

204. There is considerable doubt as to the punctuation of the whole of this speech of Nestor's, the note of interrogation having been variously put after *ἐλθεῖν* (206), *Ἀχαιοὺς* (210), and *ἀσκηθῆς* (212). That adopted in the text is Hentze's. The true explanation is mainly due to Lange (EI, p. 381). In 206 *εἰ* goes immediately with *ἐλθεῖν*, to go "in the hope that"; and *ἔλοι* and *πύθοιτο* are co-ordinate. Then *ἄσσα* is explanatory of *φῆμιν*, as expressing the contents of the supposed rumour, and is again divided into the two alternatives *ἣ—ἥε*. The optatives in 211 resume that after *οὐκ ἂν* in 204; in form they are a wish, in reality they are only a suggestion in form of a hope, "I should like him to find out"—a shade of meaning which we express by "he might." If we read *κε* for *τε* with some MSS. (v. note on 211), the expression would be more confident, "he would"; but this is better reserved till 212, where *κεν* indicates a result which in that case is asserted to follow upon the assumed

condition, being virtually equivalent to the future *ἔσσεται*. We may in fact regard the clause *μέγα κέν . . . εἴη* as an apodosis to the sentence *ταῦτα . . . ἀσκηθῆς*, which in effect, though not in form, is a protasis. This weakening of the simple optative from a wish to a supposition is indeed, as Lange has shewn, the origin of the conditional protasis; the *εἰ* is only a *sign* of the manner in which the optative is used, not, in its origin, an indispensable factor in the expression of a condition. A similar use of the opt. to express a condition, followed by an apodosis with *κεν*, occurs in a 265, the difference being that there the opt. resumes a wish introduced by *εἰ* (255): here the wish is put in the form of a question with *οὐκ ἂν*. So also σ 368-370, where however the apodosis is postponed till 375. (So in the main Hentze.)

207. *φῆμιν* recurs only in Od. The Schol. A. illustrates it by a well-known story: Λακεδαιμονίων βουλευομένων ποῖον χώρον ἐπιτείχισουσιν τῆς Ἀττικῆς, Ἀκκίβιάδης συνεβούλευσε πέμπειν εἰς Ἀθήνας κατασκόπους, οἵτινες παραγενόμενοι ἤκουσαν αὐτῶν τῶν Ἀθηναίων διαλεγομένων ὅτι τὴν Δεκέλειαν μέλλουσιν ἐπιτείχειν οἱ πολέμοι· καὶ οὕτως Λακεδαιμόνιοι ἐπετείχισαν τὴν Δεκέλειαν.

209. *ἀπόπροθεν*, i.e. from the city; the ellipse is filled up by *πόλινδε* immediately succeeding.

211. The MS. evidence is fairly divided

ἀσκηθῆς· μέγα κέν οἱ ὑπουράνιον κλέος εἴη
πάντας ἐπ' ἀνθρώπους· καὶ οἱ δόσις ἔσσεται ἐσθλή·
ὅσσοι γὰρ νήεσσιν ἐπικρατέουσιν ἄριστοι,
τῶν πάντων οἱ ἕκαστος ὄιν δώσουσι μέλαιναν 215
θῆλυν ὑπόρρηνον· τῇ μὲν κτέρας οὐδὲν ὁμοῖον·
αἰεὶ δ' ἐν δαίτησι καὶ εἰλαπίνῃσι παρέσται.”

ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Διομήδης·

“ Νέστορ, ἔμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγῆνωρ 220
ἀνδρῶν δυσμενέων δύναι στρατὸν ἐγγὺς ἐόντων,
Τρώων· ἀλλ' εἴ τίς μοι ἀνὴρ ἄμ' ἔποιτο καὶ ἄλλος·
μᾶλλον θαλπωρὴ καὶ θαρσαλέωτερον ἔσται.

— σύν τε δὴ ἐρχομένω, καὶ ^{ἡρώε} τε πρὸ ὁ τοῦ ἐνόησεν,
ὅπως κέρδος ἔη· μῦθος δ' εἴ πέρ τε νοήσῃ, 225
ἀλλὰ τέ οἱ βράσσων τε νόος λεπτή δέ τε μῆτις.”

between **κε** and **τε**; the former is given by C and D, the latter by the rest, A having **κ** written over the **τ**. Nikanor in Schol. A also reads **τε**, the argument in favour of which has already been given. The clause being a resumption of what precedes, **τε** goes with **καὶ**, and means “both.”

212. ὑπουράνιον, i.e. over all the earth, virtually identical with πάντας ἐπ' ἀνθρώπους.

214. The phrase νήεσσιν ἐπικρατέουσιν is unusual; the line looks almost like an adaptation from a 245, νήοισιν being changed into νήεσσιν.

215. πάντων, as we should say “without exception”; but the phrase is a rather awkward one, and so is ἕκαστος immediately followed by the plural. The omission of the *F* of ἕκαστος too is very rare. In 216 τῇ . . . ὁμοῖον is an obvious exaggeration, as a dozen ewes with their lambs would be of very little value. As for the promised standing invitation, it may be noticed that all the chiefs who are present, with the exception of Meriones and Thrasymachos, already share of right in the feasts of the γέροντες: cf. B 53, Δ 259. These numerous objections seem to indicate that 214 (or acc. to Nauck 213) -217 are an interpolation—perhaps from the time when the democratic σίτησις ἐν πρυτανείῳ had become a familiar institution as a reward for public service.

222. As Nikanor remarks, we may put either a comma or a colon at the

end of this line; it is impossible to say whether the clause εἰ . . . ἔποιτο is a wish or a regular conditional protasis. This is a very good illustration of the way in which the conditional sentence has been developed from the parataxis of a wish and the expected result.

224-6. The recurrence of **τε** in these three lines is remarkable; it seems to be an instance of the primitive use in which it was simply a mark that the two clauses in which **τε** . . . **τε** occur are correlative, from which the use as a conjunction strictly speaking has been developed. Thus εἰ περ, the condition, is correlative to the apodosis which is stated paratactically by ἀλλά, while in the other two clauses containing **τε** . . . **τε** the co-ordination in pairs is obvious. The connexion of this use with the gnomic **τε** (almost = **τοι**) is not clear; the two are possibly quite distinct. The gnomic **τε** would of course be in place in such a sentence as the present, but it is not used in pairs. ἐρχομένω, a *nom. pendens*, like Γ 211, ἀμφὶ δ' ἐξομένω, γεραρότερος ἦεν Ὀδυσσεύς. The old vulgate ἐρχομένων, evidently a correction, is found only in one or two inferior MSS. πρὸ ὁ τοῦ: for this order of words cf. E 219, ἐπὶ νῶ τῷδ' ἀνδρί. The meaning is of course that sometimes one, sometimes the other, is quickest to mark.

226. βράσσων: apparently this must be the comp. of βραχύς, for βραχίων (Curt. *Et.*° p. 672), though the adj. is not found elsewhere in H. The sense

ὥς ἔφαθ', οἳ δ' ἔθελον Διομήδεϊ πολλοὶ ἔπessθαι·
 ἠθέλετ' ἄντ' αἰαντε δύω, θεράποντες Ἄρης,
 ἠθέλε Μηνριόνης, μάλα δ' ἠθέλε Νέστορος υἱός,
 ἠθέλε δ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος, 230
 ἠθέλε δ' ὁ τλήμων Ὀδυσσεὺς καταδύναι ὄμιλον
 Τρώων· αἰεὶ γάρ οἱ ἐνὶ φρεσὶ θυμὸς ἐτόλμα.
 τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 "Τυδεΐδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
 τὸν μὲν δὴ ἔταρόν γ' αἰρήσῃαι, ὃν κ' ἐθέλῃσθα, 235
 φαινομένων τὸν ἄριστον, ἐπεὶ μεμῶσσί γε πολλοί.
 μηδὲ σύ γ' αἰδόμενος σῆσι φρεσὶ τὸν μὲν ἀρεῖω
 καλλεῖπειν, σὺ δὲ χεῖρον' ὀπάσῃαι αἰδοῖ εἴκων,
 ἐς γενεὴν ὁρόων, μηδ' εἰ βασιλεύτερός ἐστιν."
 ὥς ἔφατ', ἔδεισεν δὲ περὶ ξανθῷ Μενελάῳ. 240
 τοῖς δ' αὖτις μετέειπε βοὴν ἀγαθὸς Διομήδης·
 "εἰ μὲν δὴ ἔταρόν γε κελεύετε μ' αὐτὸν ἐλέσθαι,
 πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην,
 οὗ πέρι μὲν πρόφρων κραδίη καὶ θυμὸς ἀγῆνωρ
 ἐν πάντεσσι πόνοισι, φιλεῖ δέ ἐ Πάλλας Ἀθήνη. 245
 τοῦτου γε σπομένοιο καὶ ἐκ πυρὸς αἰθομένοιο
 ἄμφω νοστήσαιμεν, ἐπεὶ περὶοιδε νοῆσαι."

will be, "his mind does not reach so far," he is "shorter of sight" as we should say. It has generally been referred to *βραδύς*, which gives a better sense, as quickness of perception is the point in 224; but *βραδ-ζών* could only make *βράζων*. It was probably the knowledge of this which led Aristarchos to the strange idea that *βράσσαν* is a participle meaning "confused," "perturbed," *ταρασσόμενος*. *λεπτή*, only here and Ψ 590 (the same phrase) in a metaphorical sense. It probably means "flimsy," wavering, as in the phrase *φρένες ἡρέθονται* Γ 108.

231. *τλήμων*, cf. 498, E 670, Φ 430, the only instances in Homer, all in the sense of "enduring." The use of the article *ὁ* seems to be post-Homeric.

235. *αἰρήσῃαι*, "I expect you to choose," which may be taken either as a permission or as a modified imperative. Cf. Z 71.

236. *φαινομένων*, a curious use which must mean "as they present themselves." Hence Döderlein conj. *φαινόμενον*, to which Paech has added *τοι* for *τόν*. But

the later use of the article is common in this book.

237. *αἰδόμενος*, from a feeling of respect; as § 329, *αἰδετο γάρ βα πατροκασίγνητον*.

238. *σὺ δέ*, repeated to enforce the opposition of clauses, not of persons. This is common enough when the pronoun has not been expressed before, but is very rare in cases like this where an emphatic *σύ γε* precedes. *ὀπάσῃαι*, aor. subj., as regularly after *μή*; some have taken it as a "jussive" future, but this does not seem in place here.

240. Omitted by Zenod. and athetized by Ar. as superfluous. It clearly gives the meaning which is meant to lurk in the preceding line; and it is more in the Epic style that this should be openly expressed than left to be understood. Thus if it be rejected 239 should probably go with it; Agamemnon's remarks are then quite general in their application.

246. *σπομένοιο*, so Ptol. Ask.: MSS. *ἐσπομένοιο*. On this question see note on E 423.

247. *νοστήσαιμεν* without *ἂν*, another

"εἰ μὴ τινὲς" = (S) *εἰ μὴ τινὲς* which it is attached from any meaning of which it is attached here *ἐταρόν*

τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·
 “Τυδεΐδη, μήτ' ἄρ με μάλ' αἶνεε μήτε τι νείκει·
 εἰδόσι γάρ τοι ταῦτα μετ' Ἀργείοις ἀγορεύεις.
 ἀλλ' ἵομεν· μάλα γὰρ νύξ ἄνεται, ἐγγύθι δ' ἠώς,
 ἄστρα δὲ δὴ προβέβηκε, παρώχωκεν δὲ πλέων νύξ
 [τῶν δύο μοιράων, τριτάτῃ δ' ἔτι μοῖρα λέλειπται].”

250

ὥς εἰπόνθ' ὅπλοισιν ἔνι δεινοῖσιν ἐδύτην.
 Τυδεΐδῃ μὲν δῶκε μενεπτόλεμος Θρασυμήδης
 φάσγανον ἄμφηκες, τὸ δ' ἑὸν παρὰ νηὶ λέλειπτο,
 καὶ σάκος· ἀμφὶ δὲ οἱ κυνέην κεφαλῆφιν ἔθηκεν
 ταυρεῖνν, ἀφαλὸν τε καὶ ἄλλοφον, ἣ τε καταῖτυξ
 κέκληται, ῥύεται δὲ κάρη θαλερῶν αἰζῶν.
 Μηριόνης δ' Ὀδυσῇ δίδου βιὸν ἠδὲ φαρέτρην
 καὶ ξίφος, ἀμφὶ δὲ οἱ κυνέην κεφαλῆφιν ἔθηκεν
 ῥινοῦ ποιητήν· πολέσι δ' ἔντοσθεν ἱμάσιν
 ἐντέτατο στερεῶς, ἔκτοσθε δὲ λευκοὶ ὀδόντες

255

260

case where the strict sense of the opt. is becoming weakened: it is just on the borderland between “I wish we may return” and “I hope, expect we shall return.” H. G. § 299 f.

249. *μήτε τι νείκει* is superfluous according to our ideas: we can express it by saying “there is no more need of praise than of blame”; or perhaps there may be a thought of divine “nemesis,” “do not praise me over much, even as I hope you will not defame me.” It is really an instance of the tendency which we find in Latin as well as in Greek to emphasize a word by means of its contrary; as in phrases like *fas nefasque*, etc., where the second member is often superfluous.

252. The MSS. all give *παρώχκε(ν)*, and a majority *πλέω* for *πλέων*. According to Didymus, Ar. read *παρώχωκεν*. There is considerable variation between *οἶχωκα* and *ῥάχωκα* in other passages (Aesch. Pers. 13, Soph. Aias 896, and in Herodotus); but there is no good authority for the form *οἶχκα* till quite late (Polyb.). The next line was omitted by Zenod. and atheized by Ar. The construction is hardly to be explained. Hentze understands it to mean “the greater part of the night, consisting of two watches”; but this is too artificial, and the use of the gen. can hardly be supported. The obvious sense “more than the two first watches have passed,

and the third remains,” seems to be a contradiction in terms; but perhaps this is more apparent than real, for *λέλειπται* need not mean more than “the third watch is still with us.” For the three-fold division of the night cf. μ 312, *ἥμος δὲ τρίχα νυκτὸς ἔην, μετὰ δ' ἄστρα βεβήκει*. The Schol. compares the three-fold division of the day Φ 111, *ἔσσεται ἡ ἠὼς ἡ δελήη ἡ μέσον ἡμαρ*. *δύο* is indeclinable in Homer, but the only other instances of its use, except in nom. or acc., are κ 515 (gen.), N 407 (dat.).

254. *ὅπλα* = armour only occurs four times in H.: 272, Σ 614, T 21; elsewhere it means no more than “tools.”

256. *τὸ ἑὸν* seems to be a late use of the article; while *ἑὸν* is used in its primitive sense, his *own* (Brugman, *Prob.* p. 98).

258. *ταυρεῖνν* with *κυνέην* seems to be a contradiction in terms, if *κυνέην* means “a helmet of dogskin” (cf. 335), though such a phrase can easily be justified (v. A 598). It is very likely however that it really comes from root *κυ*, to be hollow, which occurs with numerous suffixes; -*να*- occurring in Skt., though not in Greek (see Curt. *Et.* no. 79). V. J. H. S. iv. p. 298. *ἀφαλόν*, without knobs or projections: v. on Γ 362. *καταῖτυξ*, a word of uncertain derivation, known only from the present line.

263. *ἐντέτατο* should mean “was stretched tight.” In this case the

- ἀργιόδοντος ὕδς θαμέες ἔχον ἔνθα καὶ ἔνθα
 εὖ καὶ ἐπισταμένως, μέσση δ' ἐνὶ πῖλος ἀρήρειν. 265
 τήν ῥά ποτ' ἐξ Ἑλεῶνος Ἀμύντορος Ὀρμενίδαο
 ἐξέλετ' Αὐτόλυκος πυκινὸν δόμον ἀντιτορήσας,
 Σκάνδειαν δ' ἄρα δῶκε Κυθηρίῳ Ἀμφιδάμαντι·
 Ἀμφιδάμας δὲ Μόλῳ δῶκε ξεινήιον εἶναι,
 αὐτὰρ ὁ Μηριόνη δῶκεν ᾧ παιδὶ φορῆναι. 270
 δὴ τότε Ὀδυσσεύς πύκασεν κάρη ἀμφιτεθείσα.
 τῷ δ' ἐπεὶ οὖν ὄπλοισιν ἔνι δεινοῖσιν ἐδύτην,
 βάν ῥ' ἵεναι, λιπέτην δὲ κατ' αὐτόθι πάντας ἀρίστους.
 τοῖσι δὲ δεξιὸν ἦκεν ἔρωδιὸν ἐγγὺς ὁδοῖο
 Παλλὰς Ἀθηναίη· τοὶ δ' οὐκ ἴδον ὀφθαλμοῖσιν 275
 νύκτα δι' ὀρφναίνην, ἀλλὰ κλάγξαντος ἄκουσαν.
 χαῖρε δὲ τῷ ὄρνιθ' Ὀδυσσεύς, ἡράτο δ' Ἀθήνη·
 “κλυθὶ μευ, αἰγίοχοιο Διὸς τέκος, ἥ τέ μοι αἰεὶ
 ἐν πάντεσσι πόνοισι παρίστασαι, οὐδέ σε λήθω
 κινύμενος, νῦν αὖτε μάλιστά με φίλαι, Ἀθήνη, 280

things could not have been “inside” the hollow, *i.e.* next the head. Possibly it is meant that there was a leather cap **πῖλος**, inside all (ἐν μέσση), wound round for the sake of strength with thongs; while outside these again came an outer covering of boar's tusks. The **ἱμάντες** are then **ἐντοσθεν** because they form the middle one of three layers. The tusks may possibly be a relic of the origin of the helmet from the wild beast's head, a form which is very commonly found in primitive headgear (J. H. S. iv. 294).

264. **ἔχον**, “clasped” the cap, surrounded it.

265. From this passage came the tradition in pictorial art by which Odysseus always wore the close-fitting cap called **πίλον**, or **πῖλος**.

266. **Ἑλεῶν** in Boiotia is mentioned in B 500. Ptolemy of Askalon read **Ἑλεῶνος**, a town in Thessaly, distinct from the Boiotian; but this is probably a mere figment, invented in order that the Amyntor here named might be identified with the father of Phoinix, I 447, where see the note. Autolykos was the maternal grandfather of Odysseus, see λ 85, τ 395; he was an arch-thief, **ἀνθρώπου ἐκέκαστο κλεπτοσύνη θ'** ὄρκῳ τε. Hence in the later legends he was made the son of Hermes.

267. **ἀντιτορήσας**, so *Hymn. Merc.* 178, **μέγαν δόμον ἀντιτορήσαν**. The force of the preposition is not clear, and Döderlein (*Gloss.* § 672) is perhaps right in reading **ἀντετορήσας**, from the reduplicated aor. **ἀν-τετορήσαι**. The real form will then have been forgotten at the time of the composition of the hymn.

268. **Σκάνδειαν**, acc. of the *terminus ad quem*, cf. 195 **κεκλήατο βουλήν**. Ar. read **Σκάνδειανδ'**, as H 79 **σῶμα δὲ οἱ καδ' ἐμὸν δόμεναι πάλιν**, ο 367 **Σάμηνδε δόσαν**.

269. For Molos, the brother of Idomeneus, cf. N 249.

273. It is doubtful if we should read **κατ' αὐτόθι** as one word or as two. The preposition in tmesis rarely stands after its verb: see however B 699. In Φ 201, φ 90 **κατ' αὐτόθι λείπεν, λιπόντε**, where the verb follows, it seems most natural to take it with **κατά**. Herodianus held that even if **κατά** belonged to the verb it could not here suffer anastrophe, because of the intervention of the word **δέ**.

275. There is a curious variant here, attributed to one Zopyros, a naturalist, **πελλόν** (gray) for **Παλλὰς**.

278-80. Cf. E 115-7 and ν 300-1. **κινύμενος**, apparently “no movement of mine escapes thee.” But this is hardly a Homeric view of the gods, whose omniscience does not extend to details unless their attention is called.

δὸς δὲ πάλιν ἐπὶ νῆας ἐνκλείας ἀφικέσθαι,
 ῥέξαντας μέγα ἔργον, ὃ κε Τρώεσσι μελήσει.”

δεύτερος αὐτ’ ἡρᾶτο βοὴν ἀγαθὸς Διομήδης·

“ κέκλυθι νῦν καὶ ἐμεῖο, Διὸς τέκος, ἀτρυτώνη·
 σπείῳ μοι, ὥς ὅτε πατρὶ ἄμ’ ἔσπεο Τυδέϊ δίῳ 285
 ἐς Θήβας, ὅτε τε πρὸ Ἀχαιῶν ἄγγελος ἦειν.
 τοὺς δ’ ἄρ’ ἐπ’ Ἀσωπῷ λίπε χαλκοχίτωνας Ἀχαιοὺς,
 αὐτὰρ ὁ μειλίχιον μῦθον φέρε Καδμείοισιν
 κεῖσ’· ἀτὰρ ἂψ ἀπιὼν μάλα μέρμερα μῆσατο ἔργα 290
 σὺν σοί, διὰ θεά, ὅτε οἱ πρόφρασσα παρέσθης.
 ὧς νῦν μοι ἐθέλουσα παρίσταο καὶ με φύλασσε·
 σοὶ δ’ αὖ ἐγὼ ῥέξω βοῦν ἦνιν εὐρυμέτωπον,
 ἀδμήτην, ἣν οὐ πω ὑπὸ ζυγὸν ἡγαγεν ἀνὴρ·
 τήν τοι ἐγὼ ῥέξω χρυσὸν κέρασιν περιχεύας.”

ὧς ἔφαν εὐχόμενοι, τῶν δ’ ἔκλυε Παλλὰς Ἀθήνη. 295
 οἱ δ’ ἐπεὶ ἡρήσαντο Διὸς κούρη μέγαλοιο,
 βάν ῥ’ ἵμεν ὥς τε λέοντε δύω διὰ νύκτα μέλαιναν,
 ἄμ φόνον, ἂν νέκυας, διὰ τ’ ἔντεα καὶ μέλαν αἷμα.

οὐδὲ μὲν οὐδὲ Τρώας ἀγήνορας εἶας Ἔκτωρ
 εὐδειν, ἀλλ’ ἄμυδις κικλήσκετο πάντας ἀρίστους, 300
 ὅσσοι ἔσαν Τρώων ἡγήτορες ἠδὲ μέδοντες·
 τοὺς ὃ γε συγκαλέσας πυκινὴν ἡρτύνετο βουλήν·
 “ τίς κέν μοι τόδε ἔργον ὑποσχόμενος τελέσειεν
 δώρῳ ἔπι μεγάλῳ; μισθὸς δέ οἱ ἄρκιος ἔσται·
 δώσω γὰρ δίφρον τε δύω τ’ ἐριαύχενας ἵππους, 305

281. ἐνκλείας, for ἐνκλέας, is of course not an epithet of νῆας, but part of the predicate. The last syllable is lengthened by the ictus.

285. σπείῳ, a form which Curtius (*Vb.* ii. 47) gives up as indefensible, and only created by false analogy; only σπέο can be right. It is however possible that we may have here a bold case of lengthening by the ictus. ὅτε here, as elsewhere in the phrase ὥς ὅτε, originally was an indefinite adverb, “on a time,” “at some time.” The usual method of explaining ὥς ὅτε as involving an ellipse would land us here in the absurd tautology “accompany me as thou didst accompany when thou didst accompany my father.” For this famous expedition of Tydeus see Δ 396, E 803, etc.

289. μέρμερα ἔργα, the slaying of the men in ambush, Δ 396. The emphatic position of the quite insignificant κεῖσ’

produces a curious weakness in the effect of the line.

291. παρίσταο, so Ar., Zen., and αἱ πλείους, as μάρναο O 475; MSS. παρίστασο, which is more usual. H. G. § 5. Zenod. also read πόρε κῦδος for με φύλασσε.

292-4 = γ 382-4, to which place only they probably belonged originally. The tools for gilding the horns of the sacrifice are there described (432-438). See Helbig, H. E. p. 181, who points out that the process probably consisted in beating gold into thin leaves and laying these round the horns—not in anything like casting the gold. Cf. also § 232.

299. εἶας, so the best MSS.: the majority give εἶασεν, but the α is always long in this form. Nauck. conj. εἶαεν, which is possible; Christ εἶασεν ἀγήνορας Ἔκτωρ, which is not, on account of the rhythm.

304. ἄρκιος, assured: see on B 393,

οἳ κεν ἄριστοι ἔωσι θοῆς ἐπὶ νηυσὶν Ἀχαιῶν,
 ὅς τις κε τλαίῃ, οἳ τ' αὐτῷ κῦδος ἄροιτο,
 νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν ἔκ τε πυθέσθαι,
 ἥε φυλάσσονται νῆες θοαὶ ὡς τὸ πάρος περ,
 ἦ ἤδη χεῖρεσσιν ὑφ' ἡμετέρησι δαμέντες 310
 φύξιν βουλεύουσι μετὰ σφίσιν, οὐδ' ἐθέλουσιν
 νύκτα φυλασσέμεναι, καμάτῳ ἀδηκότες αἰνῶν."

ὥς ἔφαθ', οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 ἦν δέ τις ἐν Τρώεσσι Δόλων Ἐυμήδεος υἱὸς
 κήρυκος θείοιο, πολύχρυσος πολύχαλκος· 315
 ὃς δὴ τοῖ εἶδος μὲν ἦν κακός, ἀλλὰ ποδώκης·
 αὐτὰρ ὁ μῶνος ἦν μετὰ πέντε κασιγνήτησιν.
 ὃς ῥα τότε Τρωσὶν τε καὶ Ἑκτορι μῦθον ἔειπεν·
 "Ἑκτορ, ἔμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγῆνων
 νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν ἔκ τε πυθέσθαι. 320
 ἀλλ' ἄγε μοι τὸ σκῆπτρον ἀνάσχεο, καί μοι ὁμοσσον
 ἦ μὲν τοὺς ἵππους τε καὶ ἄρματα ποικίλα χαλκῷ
 δωσέμεν, οἳ φορέουσιν ἀμύμονα Πηλεΐωνα.
 σοὶ δ' ἐγὼ οὐχ ἄλιος σκοπὸς ἔσσομαι οὐδ' ἀπὸ δόξης·
 τόφρα γὰρ ἐς στρατὸν εἴμι διαμπερές, ὅφρ' ἂν ἴκωμαι 325
 νῆ' Ἀγαμεμνονέην, ὅθι που μέλλουσιν ἄριστοι
 βουλὰς βουλεύειν, ἣ φευγέμεν ἢ μάχεσθαι."

ὥς φάθ', ὁ δ' ἐν χερσὶ σκῆπτρον λάβε καὶ οἳ ὁμοσπεν·
 "ἵστω νῦν Ζεὺς αὐτός, ἐρίγδουπος πόσις Ἥρης,
 μὴ μὲν τοῖς ἵπποισιν ἀνὴρ ἐποχήσεται ἄλλος 330
 Τρώων, ἀλλὰ σέ φημι διαμπερές ἀγλαΐεσθαι."

and cf. σ 358. It is equally possible however to understand the word here to mean "sufficient," "ample"; and in this way the later imitative Epic poets seem to have taken it.

306. ἄριστοι ἔωσι, so Ar. followed by only two or three inferior MSS.: *caet.* ἀριστεύωσι. Zenod. read αὐτοὺς οἳ φορέουσιν ἀμύμονα Πηλεΐωνα, Aristoph. καλοὺς οἳ φορ. ἀμ. II.; see 323.

307. οἳ τ' αὐτῷ κῦδος ἄροιτο is of course parenthetical.

311. φύξιν, a word peculiar to this book; see 398, 447.

312. νύκτα as a temporal accus. only occurs in H. in this book of the Iliad (188, 399) and in the Odyssey. ἀδηκότες, cf. 98.

314. For this introduction of a new

character cf. E 9. κήρυκος θείοιο, as holding a sacred office, v. A 334, Δ 192.

317. μῶνος, an only son. Zenod. read κασιγνήτοισιν, understanding it to mean the only *survivor* among five brethren.

321. Cf. H 412. Dolon offers to Hector the staff which he is holding as the speaker "in possession of the house." See 328. Thus τό mean "this," not "thine."

324. ἄλιος σκοπός, the phrase ἀλαοσκοπῆν (or ἀλαὸς σκοπῆν) ἔχειν (see 515), suggests that ἀλαός may be the right reading here. ἀπὸ δόξης, far from what you expect. The phrase recurs only in λ 344. Cf. ἀπὸ γνώμης, θυμοῦ (A 562), etc.

330. This line seems almost like an

ὥς φάτο καὶ ῥ' ἐπίορκον ἐπώμοσε, τὸν δ' ὀρόθυνεν.
 αὐτίκα δ' ἄμφ' ὤμοισιν ἐβάλλετο καμπύλα τόξα,
 ἔσματο δ' ἔκτοσθεν ῥινὸν πολιοῖο λύκοιο,
 κρατὶ δ' ἐπὶ κτιδέην κυνέην, ἔλε δ' ὄξυν ἄκοντα, 335
 βῆ δ' ἰέναι προτὶ νῆας ἀπὸ στρατοῦ· οὐδ' ἄρ' ἔμελλεν
 ἐλθὼν ἐκ νηῶν ἄψ' Ἑκτορι μῦθον ἀποίσειν.
 ἀλλ' ὅτε δὴ ῥ' ἵππων τε καὶ ἀνδρῶν κάλλιφ' ὄμιλον,
 βῆ ῥ' ἄν' ὁδὸν μεμαῶς· τὸν δὲ φράσατο προσιόντα
 διογενῆς Ὀδυσσεύς, Διομήδεα δὲ προσέειπεν· 340
 “οὗτός τις, Διόμηδες, ἀπὸ στρατοῦ ἔρχεται ἀνὴρ,
 οὐκ οἶδ', ἣ νήεσσιν ἐπίσκοπος ἡμετέρησιν,
 ἣ τινὰ συλήσων νεκύων κατατεθνηῶτων.
 ἀλλ' ἐώμεν μιν πρῶτα παρεξελθεῖν πεδίοιο
 τυτθόν· ἔπειτα δέ κ' αὐτὸν ἐπαΐξαντες ἔλοιμεν 345
 καρπαλίμως· εἰ δ' ἄμμε παραφθαίησι πόδεσσιν,
 αἰεὶ μιν ἐπὶ νῆας ἀπὸ στρατοφί προτιελεῖν
 ἔγχει ἐπαΐσσων, μὴ πως προτὶ ἄστν ἀλύξῃ.”
 ὥς ἄρα φωνήσαντε παρέξ ὁδοῦ ἐν νεκύεσσιν
 κλινθήτην· ὁ δ' ἄρ' ὦκα παρέδραμεν ἀφραδίῃσιν. 350
 ἀλλ' ὅτε δὴ ῥ' ἀπέην, ὅσσον τ' ἐπὶ οὐρα πέλονται

intentional irony, in view of Hector's coming fate. For the construction of **μή** with the indic. in an oath cf. O 41, ἴστω νῦν . . . μή δι' ἐμὴν ἰσότητα Ποσειδάων ἐνὸςχθων πημαίνει Τρῶας. H. G. § 358.

332. ἐπώμοσε, so Ar., AD: most MSS. ἀπώμοσε. The ἐπι- seems to mean “added a false oath” to his previous asseveration.

335. The κτίς or ἰκτίς appears to have been an animal of the class of stoats or martens. Cf. on 258.

338. Aristarchos noted that elsewhere in the Iliad ὄμιλος means only “the battle throng,” the sense of “assembly” being peculiar to the Odyssey.

341. οὗτός τις, so Ar. and αὶ πλείους, MSS. τοι.

342. ἐπίσκοπος, cf. 38.

344. παρεξελθεῖν πεδίοιο, “to pass by us out into the plain.” On account of the scansion Christ proposes ἀλλά F' ἐώμεν.

346. παραφθαίησι, a strange form, possibly a sham archaism (so Curtius, Vb. 158); the αὶ points to an opt. form, the -σι to a subj. It looks as though

the poet thought that the -σι, which is so often found in the subj., was an arbitrary affix which might be appended also to the opt. La Roche and others write -φθήησι, without MS. authority, except that A gives -φθαίησι. J. Schmidt takes this as a subj. of a lost present *φθαίω for φθάνω; while Christ sees in the -σι another instance of the subjunctive stem in -ja-, for which see H 72, 340. It may be noticed that in 368 the two best MSS., AD, read φθαίη, though the subj. is not in place there.

349. φωνήσαντε is curious, as Odysseus only has spoken. Didymos compares the similar instance Φ 298 ὥς εἰπόντε after a speech from one only. There seems to be a sort of attraction to the number of the principal verb. There was a variant in the editions “of Aristophanes and others,” ὥς ἔφατ', οὐδ' ἀπίθησε βοὴν ἀγαθὸς Διομήδης· | ἐλθόντες δ' ἐκάτερθε παρέξ ὁδοῦ κ.τ.λ.

351. This phrase must be compared with θ 124, ὅσσον τ' ἐν νειῷ οὖρον πέλει ἡμιόνουν, τόσσον ὑπεκπροθέων κ.τ.λ. An ingenious explanation is given by Mr. Ridgeway in J. H. S. vol. vi. He shews

ἡμιόνων, αἱ γάρ τε βοῶν προφερέστεραι εἰσιν
 ἐλκόμεναι νειοῖο βαθείης πηκτὸν ἄροτρον,
 τῷ μὲν ἐπεδραμέτην, ὃ δ' ἄρ' ἔσθη δοῦπον ἀκούσας·
 ἔλπετο γὰρ κατὰ θυμὸν ἀποστρέφοντας ἐταίρους 355
 ἐκ Τρώων ἰέναι, πάλιν Ἑκτορος ὀτρύναντος.
 ἀλλ' ὅτε δὴ ῥ' ἄπεςαν δουρηnekές ἥ καὶ ἔλασσον,
 γνῶ ῥ' ἄνδρας δηίους, λαιψήρὰ δὲ γούνατ' ἐνώμα
 φευγέμεναι· τοὶ δ' αἶψα διώκειν ὀρμήθησαν.
 ὥς δ' ὅτε καρχαρόδοντε δῶμα κύνε εἰδότε θήρης 360
 ἥ κεμάδ' ἤε λαγῶν ἐπείγεται ἐμμενὲς αἰεὶ carries the simile
 χῶρον ἄν' ὕληνθ', ὃ δέ τε προθέσσι μεμηκώς,
 ὥς τὸν Τυδείδης ἦδ' ὁ πτολίπορθος Ὀδυσσεὺς

that the length of a furrow was commonly a fixed and recognized standard of length, as with us it is the *furlong* (furrow-long); it probably formed the length of each man's share in the common field. Now the unit of area was a day's work of plough (γῆς), as the German *Morgen* and Gallic *journal*, "a day's work," denote the patches in the common fields. If mules ploughed more swiftly than oxen, but with the same length of furrow, then in a day's work they would plough a wider piece of land. The *width* which they would thus cover (πλέθρον) is expressed by the distance between the *οἶρα* or side limits (whilst τέλσον = end-limit, "headland"); and the *οἶρον* of mules will form an absolute standard of distance, as we see that it does in θ 124. We may also compare Ψ 431 δίσκου οἶρα, 523 δίσκουρα. οἶρα is generally considered a heteroclitite plur. of οἶρος = ὅρος, but so far as the Homeric evidence goes the old form of the singular may have been οἶρον, as Mr. Ridgeway remarks. ἐπὶ goes with ὅσσον: the accent, according to the rule, is not thrown back, because τε intervenes. Cf. B 616 and note.

353. νειοῖο gen. of movement within a space, like πεδίοιο, etc. πηκτόν, acc. to Hesiod, *Opp.* 433, means the plough made of several parts, opposed to the αὐτόγυον where the body was composed of a single suitably shaped piece of wood. Hesiod advises that one of each sort should be kept in case of accident.

355. ἔλπετο does not in itself imply that Dolon *hoped* that he was to be fetched back; though this is probably meant, from the whole description of his cowardly nature. ἔλπομαι is often simply

"to expect," "fancy," even of things which are dreaded; e.g. Π 281.

356. But for the rhythm it would be more natural to join ἰέναι with πάλιν. And so Nikanor takes it. But the division of the line into two equal halves is hardly tolerable.

357. δουρηnekές, as we talk of a spear "carrying" a certain distance (ἀπ. λεγ.).

361. ἐπείγεται would seem from the following προθέσσι to be meant for a subjunctive. If so, it is a false archaism, as the subj. with a short vowel is only found in non-thematic tenses: H. G. § 82, n, and Curtius, *Vb.* ii. 73. But as both indic. and subj. are used in similes, it does not seem necessary here to assume that both verbs are in the same mood. The rule is however for the subjunctive to come first, and the indicative to follow after the δέ τε.

362. ὕληνθ' ὃ δέ τε, ὃ "τέ" σύνδεσμος οὐκ ἦν ἐν τοῖς Ἀριστάρχου, Did. It is not certain what τὰ Ἀριστάρχου means; it cannot be the editions, which are always called αἱ Ἀριστ.: probably therefore it means the ὑπομνήματα, which were regarded as of inferior authority. In some of these Ar. must then have read ὕληντα, ὃ δέ, which is not improbably better, as the hiatus may have been removed by conjecture. Still the addition of a clause to a simile by δέ τε is so habitual that it is better to retain the MS. reading. Paech's conjecture (approved by Curtius) ὕληντα, δ τε, though it would fully explain the subjunctive, is not quite like Homer; N 62, ρ 518, which he quotes, are not in point, as the relatives there refer to the main subject of the simile, not to a subordinate action, as here.

363. The use of the article ὃ is not

- λαοῦ ἀποτμήξαντε διώκετον ἐμμενὲς αἰεί.
 ἀλλ' ὅτε δὴ τάχ' ἔμελλε μιγήσεσθαι φυλάκεσσιν 365
 φεύγων ἐς νῆας, τότε δὴ μένος ἔμβαλ' Ἀθήνη
 Τυδεΐδῃ, ἵνα μὴ τις Ἀχαιῶν χαλκοχιτώνων
 φθαίῃ ἐπευξάμενος βαλέειν, ὁ δὲ δεύτερος ἔλθοι.
 δουρὶ δ' ἐπαΐσσω προσέφη κρατερὸς Διομήδης·
 “ ἡέ μὲν, ἡέ σε δουρὶ κιχήσομαι, οὐδέ σέ φημι 370
 δηρὸν ἐμῆς ἀπὸ χειρὸς ἀλύξειν αἰπὺν ὄλεθρον.”
 ἧ ῥα καὶ ἔγχος ἀφήκεν, ἐκὼν δ' ἡμάρτανε φωτός.
 δεξιτερόν δ' ὑπὲρ ὤμων ἐύξου δουρὸς ἀκωκῇ
 ἐν γαίῃ ἐπάγη· ὁ δ' ἄρ' ἔστη τάρβησέν τε
 βαμβαίνων, ἄραβος δὲ διὰ στόμα γίγνεται ὀδόντων, 375
 χλωρὸς ὑπαὶ δέους. τῷ δ' ἀσθμαίνοντε κιχήτην,
 χειρῶν δ' ἀψάσθην· ὁ δὲ δακρύσας ἔπος ηὔδα·
 “ ζωγρεῖτ', αὐτὰρ ἐγὼν ἐμὲ λύσομαι· ἔστι γὰρ ἔνδον
 χαλκὸς τε χρυσὸς τε πολύκμητός τε σίδηρος·
 τῶν κ' ἕμμιν χαρίσαιο πατὴρ ἀπερείσι' ἅποινα, 380
 εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.”
 τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “ θάρσει, μηδὲ τί τοι θάνατος καταθύμιος ἔστω·
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
 πῇ δὴ οὕτως ἐπὶ νῆας ἀπὸ στρατοῦ ἔρχεαι οἶος 385
 νύκτα δι' ὄρφναίνῃ, ὅτε θ' εὐδουσι βροτοὶ ἄλλοι;
 ἧ τίνα συλήσων νεκύων κατατεθνηώτων;
 ἧ σ' Ἐκτωρ προέηκε διασκοπιᾶσθαι ἔκαστα
 νῆας ἐπὶ γλαφυράς; ἧ σ' αὐτὸν θυμὸς ἀνήκεν;”

Homeric; but cf. B 278. It is easy enough to read ἡδέ for ἡδ' ὁ, but it is doubtful if, in this book, the change should be made.

364. διώκετον: on this form of the 3d pers. dual in a historical tense see H. G. 5 ad fin.; Curtius, *Vb.* i. 75. The only other instances are N 346, Σ 583; cf. N 301.

365. μιγήσεσθαι, the only instance of the 2d future pass. in Homer.

368. For δεύτερος = too late, cf. X 207, where the phrase is far more suitable: there Achilles is chasing Hector in sight of all the Greeks: here, in the night, away from the camp, there is little fear of Diomedes being anticipated.

375. βαμβαίνων, either “staggering” from βα-ν (βαίνω) like παμφαίνω from

φαν; or “stammering,” uttering inarticulate sounds, an onomatopoeic word like βάρβαρος, *barhus*. Both interpretations were recognized in antiquity, and there is no ground but the taste of the individual for deciding between them. In late Greek the word is used to mean “stammering” only; e.g. Bion, *Id.* 4, 9, βαμβαίνει μοι γλῶσσα. ἄραβος . . . ὀδόντων is parenthetical.

378-81. See Z 48-50.

383. καταθύμιος, “present to thy spirit,” as P 201; cf. Ω 152, μηδὲ τί οἱ θάνατος μελέτω φρεσίν.

384. This is an Odyssean line (forty-five times), recurring twice again in this book, and twice in Ω, but not elsewhere in the Iliad.

387 was athetized here by Ar.

τὸν δ' ἡμείβετ' ἔπειτα Δόλων, ὑπὸ δ' ἔτρεμε γυνία· 390
 “ πολλῇσιν μ' ἄτῃσι παρέκ νόον ἤγαγεν Ἑκτωρ,
 ὅς μοι Πηλεΐωνος ἀγαυοῦ μόνυχας ἵππους
 δωσέμεναι κατένευσε καὶ ἄρματα ποικίλα χαλκῷ,
 ἡνώγει δέ μ' ἰόντα θοὴν διὰ νύκτα μέλαιναν
 ἀνδρῶν δυσμενέων σχεδὸν ἐλθέμεν ἔκ τε πυθέσθαι, 395
 ἥε φυλάσσονται νῆες θααί, ὥς τὸ πάρος περ,
 ἥ ἤδη χεῖρεσσιν ὑφ' ἡμετέρῃσι δαμέντες
 φύξιν βουλευοῖτε μετὰ σφίσιν, οὐδ' ἐθέλοῖτε
 νύκτα φυλασσέμεναι, καμάτῳ ἀδηκότες αἰνῶ.”
 τὸν δ' ἐπιμειδήσας προσέφη πολύμητις Ὀδυσσεύς· 400

391. ἄτῃσιν is so far peculiar here that it is used of “blinding,” deception, of a purely human origin; *ἄτας* ἔφη τὰς ἐπὶ κακῷ ὑποσχέσεις, Schol. B. In every other instance it conveys the idea of some divine or mysterious blindness. For ἤγαγεν Aristoph. read ἥπαφεν.

394. *θοήν* as an epithet of night is not very easy to explain. To an inhabitant of a northern climate the twilight of the south of Europe seems comparatively short; but we can hardly suppose, as some have done, that the Aryan immigration, if it came from the North, was sufficiently rapid to allow of such a contrast being felt: nor should we *a priori* have supposed that even in Greece darkness was felt as *absolutely* swift, either in approach or in duration. Nitzsch refers it to the sense “sharp,” and understands “the keen night air.”

398. βουλευοῖτε . . . ἐθέλοῖτε ACDH, βουλευοῦσι . . . ἐθέλουσι GLMori, C (man. sec.) and A as a variant. καὶ γραπτέον οὕτως (sc. -ουσι) καὶ ἀβετητέον τοὺς τρεῖς στίχους (397-9) εἰ τι χρὴ πιστεύειν Ἀμμωνίῳ τῷ διαδεξαμένῳ τὴν σχολῇν (the successor of Aristarchos in the School at Alexandria) . . . καὶ παρὰ Ἀριστοφάνει δὲ ἠθεοῦντο, Didymos. δτι οὕτως γραπτέον “βουλευοῦσι” καὶ “ἐθέλουσι.” τὸ γὰρ “σφίσιν” ἐν τῷ περὶ τινῶν ἐστι λόγῳ (sc. belongs to the third person), ἀντὶ τοῦ αὐτοῖς, ᾧ ἀκόλουθα δεῖ εἶναι τὰ ῥήματα, Ariston. Other later scholia quote statements that that there was no explanation to be found in the ὑπομνήματα of Ar. of the obelos which he put against these lines. Ammonios is further stated to have said

that Aristarchos first marked the lines with *στιγμαί*—apparently a sign of hesitation—and afterwards obelized them. The question is an important one not only from the light which it throws on the tradition of the Aristarchean school, but from its bearing on the whole problem of the use of the pronominal stem *sua* for other persons than the third. For a full discussion reference must be made to Brugman's *Ein Problem der Homerischen Textkritik*. The following facts seem certain in spite of the doubt as to Ar.'s final opinion:—(1) That tradition, exemplified in the practice of Apoll. Rhod. and others, held that the derivatives of the stem *sua* were not restricted to the 3d person. (2) That Aristarchos strongly held that they were. (3) That in this passage the *κοινή*, represented by our best MSS., read βουλευοῖτε, ἐθέλοῖτε. (4) That Ar. wished to read βουλευοῦσι, ἐθέλουσι, but hesitated about making the change. The obvious inference is that the tradition in this case was so unanimous that he did not dare to alter the reading. Now, as Brugman has shewn that the use of *sua* for all persons is inherited from the oldest stage of the language, it is not impossible to retain the traditional reading here in spite of Ar., and understand σφίσιν as = ὑμῖν. But it must be remembered that elsewhere we have no instance of this use of the reflexive personal pronoun in Homer: in the oldest Epic language the “free” use of *sua* is confined to the possessive *ὅς*. It seems therefore that we have here a false archaism, the first instance of the extension to the personal pronoun of that use of *ὅς* which was an accepted—and genuine—note of antiquity.

“ ἡ ῥά νύ τοι μεγάλων δώρων ἐπεμαίετο θυμός,
 ἵππων Αἰακίδαο δαΐφρονος· οἱ δ’ ἀλεγεινοὶ
 ἀνδράσι γε θνητοῖσι δαμήμεναι ἢδ’ ὀχέεσθαι,
 ἄλλω γ’ ἢ Ἀχιλῆϊ, τὸν ἀθανάτη τέκε μήτηρ.
 ἀλλ’ ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον· 405
 ποῦ νῦν δεῦρο κιὼν λίπες Ἔκτορα ποιμένα λαῶν;
 ποῦ δέ οἱ ἔντεα κεῖται ἀρήια, ποῦ δέ οἱ ἵπποι;
 πῶς δαὶ τῶν ἄλλων Τρώων φυλακαὶ τε καὶ εὐναί;
 ἄσσα τε μητιόωσι μετὰ σφίσιν, ἢ μεμάασιν
 αὖθι μένειν παρὰ νηυσὶν ἀπόπροθεν, ἥε πόλινδε 410
 ἀψ’ ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ’ Ἀχαιοῦς.”
 τὸν δ’ αὖτε προσέειπε Δόλων Ἐυμήδεος υἱός·
 “ τοιγὰρ ἐγὼ τοι ταῦτα μάλ’ ἀτρεκέως καταλέξω.
 Ἔκτωρ μὲν μετὰ τοῖσιν, ὅσοι βουλευφόροι εἰσὶν,
 βουλὰς βουλεύει θεῖον παρὰ σήματι Ἴλου, 415
 νόσφιν ἀπὸ φλοίσβου· φυλακὰς δ’ ἅς εἵρεαι, ἥρως,
 οὗ τις κεκριμένη ῥύεται στρατὸν οὐδὲ φυλάσσει.
 ὅσαι μὲν Τρώων πυρὸς ἐσχάrai, οἷσιν ἀνάγκη,
 οἱ δ’ ἐγρηγόρθαισι φυλασσέμεναί τε κέλονται
 ἀλλήλοισι· ἀτὰρ αὖτε πολὺκλητοὶ ἐπίκουροι 420
 εὐδουσι· Τρωσὶν γὰρ ἐπιτραπέουσι φυλάσσειν·
 οὐ γάρ σφιν παῖδες σχεδὸν εἵλται οὐδὲ γυναῖκες.”
 τὸν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

408. **δαί**, Ar. with A and others: some give δ’ αἰ, which is perhaps preferable. There is no other case in H. of two articles coming together; but in this late book such a consideration is of less weight. **δαί** is also unknown to H. except in the two equally late passages, α 225, ω 299. The latter instance is very similar to the present, as **δαί** there, as here, only adds another question to those already asked, and thus loses the tone of surprise which it possesses in Attic. Nauck would read δ’ αἶ, which is certainly more natural.

409-411 were athetized by Ar. as wrongly introduced from 208-210; his chief argument being that while Dolon answers the other questions he takes no notice of this. **ἄσσα** also makes a very awkward change from the direct to the dependent question.

415. For Ilos see T 232, and for his tomb Δ 166, 372, Ω 349. It is useless to attempt to define its position beyond

noting that it was somewhere in the middle of the plain (*μέσσον κάπ πεδιον*).

416. **φυλακάς**, the antecedent attracted to the relative—a very rare use in H. Cf. Vergil’s “*Urbem quam statuo vestra est*.” The other instances are enumerated in H. G. § 271.

418. **ἐσχάrai**, elsewhere an Odyssean word. It is in H. a synonym of *ἑστία*, and seems here to mean “hearths” in the sense of “families”; the whole clause *ὅσαι . . . ἐσχάrai* is thus precisely identical with the phrase *ἐφέστιοι ὅσοι ἔασι* in B 125. The use of *ἐσχάrai* does not encourage us to understand it of watch-fires. It may possibly allude to a primitive way of raising an army by a levy of a man from every “hearth”; so that in counting the numbers *ἐσχάrai* would be equivalent to “soldiers,” and thus be *κατὰ σύνεσιν* the antecedent to *οἷσιν*. The *θ* in *ἐγρηγόρθαισι* is anomalous. In the only other forms of this perf. *ἐγρηγόρθε* and *ἐγρηγόρθαι* it is part of the termination.

“ πῶς γὰρ νῦν, Τρώεσσι μεμιγμένοι ἵπποδάμοισιν
εὔδουν· ἢ ἀπάνευθε ; δίδειπέ μοι, ὄφρα δαείω.” 425

τὸν δ' ἡμείβετ' ἔπειτα Δόλων Ἐνυμήδεος υἱός·
“ τοιγὰρ ἐγὼ καὶ ταῦτα μάλ' ἀτρεκέως καταλέξω.
πρὸς μὲν ἄλως Κἄρες καὶ Παίονες ἀγκυλότοξοι
καὶ Λέλεγες καὶ Καύκωνες δίοι τε Πελασγοί,
πρὸς Θύμβρης δ' ἔλαχον Λύκιοι Μυσοί τ' ἀγέρωχοι 430
καὶ Φρύγες ἵπποδάμοι καὶ Μήονες ἵπποκορυσταί.
ἀλλὰ τί ἢ ἐμὲ ταῦτα διεξερέεσθε ἕκαστα ;

εἰ γὰρ δὴ μέματον Τρώων καταδῦναι ὅμιλον,
Θρήικες οἶδ' ἀπάνευθε νεήλυδες, ἔσχατοι ἄλλων,
ἐν δέ σφιν Ῥῆσος βασιλεύς, παῖς Ἱονῆος· 435

τοῦ δὴ καλλίστους ἵππους ἶδον ἠδὲ μεγίστους·
λευκότεροι χιόνος, θεΐειν δ' ἀνέμοισιν ὁμοίοι.
ἄρμα δέ οἱ χρυσῷ τε καὶ ἀργύρῳ εὖ ἥσκηται·
τεύχεα δὲ χρύσεια πελώρια, θαῦμα ἰδέσθαι,
ἥλυθ' ἔχων· τὰ μὲν οὐ τι καταβνητοῖσιν ἔοικεν 440
ἀνδρεσσιν φορέειν, ἀλλ' ἀθανάτοισι θεοῖσιν.

ἀλλ' ἐμὲ μὲν νῦν νηυσὶ πελάσσετον ὠκυπόροισιν,
ἢ με δῆσαντες λίπετ' αὐτόθι νηλεῖ δεσμῷ,
ὄφρα κεν ἔλθητον καὶ πειρηθῆτον ἐμέιο,
ἢ κατ' αἶσαν· ἔειπον ἐν ὑμῖν ἦε καὶ οὐκί.” 445

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
“ μὴ δὴ μοι φύξιν γε, Δόλων, ἐμβάλλεο θυμῷ,

428. This is a tolerably complete list of the races which, in the tradition known to us from post-Homeric times, formed the primitive population of the mainland of Greece and the coasts of Asia Minor. The Leleges and Kaukones do not occur in the Catalogue, but are named elsewhere in H., *e.g.* T 96, 329, as inhabitants of the countries bordering on the Troad. Thymbra, a well-known town on the Skamander, is not mentioned again in H.

435. According to Apollodoros, Rhesos was the son of the river Strymon and a Muse; which means no doubt that he was a local divinity, like Kinyras of Cyprus, who appears in Homer as a king and contemporary of Agamemnon. Possibly Ἱονεύς may be the Strymon, which is not elsewhere mentioned in H.

437. *Λευκότεροι*, probably a nominative of exclamation like 547: H. G. § 163.

439. *πελώρια*, “prodigious”; the epithet is applied even to heroes who are not in the first rank (*e.g.* E 842), and implies only the belief in the greater stature of the heroic age as compared with *οἱ οὖν βροτοὶ εἰσιν*.

442. *πελάσσετον* may be a future used as a sort of imperative, “you are to take me”; Dolon assumes that his captors have undertaken to spare him. Others (Ameis, Fäsi, etc.) regard it as an imper. of the mixed aorist, with Curt. *Vb.* ii. 283; while Nauck conj. *πελάσσετε* (one MS. giving *-σατον*) which would probably be altered in order to avoid the hiatus, though this is quite allowable in the bucolic diaeresis.

447. Quite needless difficulties have been raised about the knowledge of Dolon's name which Diomedes and Odysseus possess here and in 478. An Epic poet is not a realist, like a modern novelist.

ἔσθλά περ ἀγγείλας, ἐπεὶ ἵκεο χεῖρας ἐς ἀμάς.
εἰ μὲν γάρ κέ σε νῦν ἀπολύσομεν ἢ μεθῶμεν,
ἦ τε καὶ ὕστερον εἴσθα θοὰς ἐπὶ νῆας Ἀχαιῶν 450
ἢ ἐδιοπτεύσων ἢ ἐναντίβιον πολεμίζων·

εἰ δέ κ' ἐμῆς ὑπὸ χερσὶ δαμείς ἀπὸ θυμὸν ὀλέσσης,
οὐκέτ' ἔπειτα σὺ πῆμά ποτ' ἔσσειαι Ἀργείοισιν."

ἦ, καὶ ὁ μὲν μιν ἔμελλε γενείου χεῖρὶ παχείῃ
ἀνφάμενος λίσσεσθαι, ὁ δ' αὐχένα μέσσον ἔλασσειν 455
φασγάνῳ αἴξας, ἀπὸ δ' ἄμφω κέρσε τένοντε·

φθεγγομένου δ' ἄρα τοῦ γε κάρη κονίησιν ἐμίχθη.
τοῦ δ' ἀπὸ μὲν κτιδέην κυνέην κεφαλῇφιν ἔλοντο
καὶ λυκέην καὶ τόξα παλίντονα καὶ δόρυ μακρόν· 460
καὶ τὰ γ' Ἀθηναίῃ ληϊτίδι διὸς Ὀδυσσεὺς

ὑψόσ' ἀνέσχεθε χεῖρὶ καὶ εὐχόμενος ἔπος ηὔδα·
"χαῖρε, θεά, τοῖσδεσσι· σέ γάρ πρῶτην ἐν Ὀλύμπῳ
πάντων ἀθανάτων ἐπιβωσόμεθ'· ἀλλὰ καὶ αὖτις
πέμψον ἐπὶ Θρηκῶν ἀνδρῶν ἵππους τε καὶ εὐνάς."

ὥς ἄρ' ἐφώνησεν, καὶ ἀπὸ ἔθην ὑψόσ' αἶερας 465
θῆκεν ἀνὰ μυρίκην· δέελον δ' ἐπὶ σῆμά τ' ἔθηκεν,

448. ἀμάς, "mine"? or "ours"? Cf. Z 414.

450. ἦ τε introduces the apodosis. On the form εἴσθα (also τ 69, υ 179) cf. Curt. Vb. i. 50.

455. For this treatment of a would-be suppliant cf. Agamemnon's conduct to Adrestos, Z 37-65, and the sons of Antimachos, A 130-147. The τένοντε are evidently the two strong bands of muscle which run up the back of the neck, the ἰνὸν of E 73.

457. λέγουσι γάρ τινες (sc. that a head can continue to speak while being cut off) ἐπαγόμενοι καὶ τὸν "Ὀμηρον, ὡς διὰ τοῦτο ποιήσαντος "φθεγγομένη δ' ἄρα τοῦ γε κάρη," ἀλλ' οὐ φθεγγομένου, Aristotle, *de Part. Anim.* iii. 10. This curious variant is also preserved in one MS., though of course it is impossible, as κάρη is never fem. φθεγγομένου seems to mean "in the midst of his death-shriek," as in χ 329, where the line recurs, the victim is not speaking or attempting to speak. But in Π 508 φθογγή is used of a dying man's articulate words.

460. ληϊτίδι, only here; else ἀγελεῖη.

462. τοῖσδεσσι only here in Il., five times in Od. It is an obscure form. τῶνδεων in Alkai. *fr.* 126 is perhaps only

an imitation. Hinrichs (*Aeol.* 115) thinks that -δεσσι may come from *δεῖς = (δ) δεῖνα (?). Nauck conj. τοῖσινδε, but he ought then to explain the origin of the form before us.

463. ἐπιβωσόμεθ', so nearly all MSS. This form occurs twice in Od. (α 378, β 143), but in the sense "to call the gods to help," while here it must mean "call upon in thanksgiving." Ar. read ἐπιδωσόμεθ', "ἢ ἢ δώροις τιμήσομεν," which is hardly possible. In X 254 ἐπιδόσθαι means to take the gods as witnesses, which does not suit this passage. Ribbeck has suggested ἐπιβωσόμεθ', which certainly gives the best sense. The contraction βωσ- for βοησ- is common in Herodotos.

466. A very obscure line. δέελον does not occur again in Greek, except in the gloss of Hesych. δέελος· δεσμός, ἄμμα. The word looks like an older uncontracted form of δῆλος (which occurs only once in H., υ 333) for δήελος, cf. εὐ-δελεος β 167. But if it is an adj. agreeing with σῆμα, the position of τε is hardly to be explained. Christ and others join δέ τε, but for this there is no sufficient analogy. Bentley conj. δέελον δέ τε σῆμα' ἐπέθηκεν, but there is no reason why this should have been corrupted. Mr.

συμμάρψας δόνακας μυρίκης τ' ἐριθιλέας ὄξους,
 μὴ λάθοι αὐτὶς ἰόντε θοὴν διὰ νύκτα μέλαιναν.
 τὼ δὲ βάτην προτέρω διὰ τ' ἔντεα καὶ μέλαν αἶμα,
 αἶψα δ' ἐπὶ Θρηγκῶν ἀνδρῶν τέλος ἔχον ἰόντες. 470
 οἱ δ' εὖδον καμάτῳ ἀδηκότες, ἔντεα δέ σφιν
 καλὰ παρ' αὐτοῖσι χθονὶ κέκλιτο, εὖ κατὰ κόσμον,
 τριστοιχί' παρὰ δέ σφιν ἐκάστῳ δίζυγες ἵπποι.
 Ῥῆσος δ' ἐν μέσῳ εὖδε, παρ' αὐτῷ δ' ὠκέες ἵπποι
 ἐξ ἐπιδιφριάδος πυμάτης ἰμάσι δέδεντο. 475
 τὸν δ' Ὀδυσσεὺς προπάροιθεν ἰδὼν Διομήδεϊ δείξεν·
 “ οὗτός τοι, Διόμηδες, ἀνὴρ, οὗτοι δέ τοι ἵπποι,
 οὓς νῶιν πίφανσκε Δόλων, ὃν ἐπέφνομεν ἡμεῖς.
 ἀλλ' ἄγε δὴ πρόφερε κρατερὸν μένος· οὐδέ τί σε χρὴ
 ἐστάμεναι μέλεον σὺν τεύχεσιν, ἀλλὰ λυ' ἵππους· 480
 ἥ ἐσὺ γ' ἄνδρας ἔναιρε, μελήσουσιν δ' ἐμοὶ ἵπποι.”
 ὧς φάτο, τῷ δ' ἔμπνευσε μένος γλαυκῶπις Ἀθήνη,
 κτεῖνε δ' ἐπιστροφάδην· τῶν δὲ στόνος ὤρυνε' αἰεκῆς
 ἄορι θεινομένων, ἐρυθαίνετο δ' αἵματι γαῖα.
 ὧς δὲ λέων μῆλοισιν ἀσημάντοισιν ἐπελθών, 485
 αἶγεςιν ἢ οἶεσσι, κακὰ φρονέων ἐνορούσῃ,

Monro thinks we may read σῆμα ἔθηκεν, but the hiatus in this place is quite intolerable. Of the three cases which he cites, ε 135 is hardly in point, for there we should read ἡδέ F' ἔφασκον θήσιν ἀθάνατον. The other two are in ω, the latest part of all the Homeric poems: in ω 209 we might easily read ἡδ' ἱανον, in 430 Bekker and Nauck read ὠκ' ἀφικέσθαι. It is therefore best to follow Hesychius, with Düntzer, and understand “he put up a bundle and a mark,” a hendiadys for “a mark consisting in a bundle.” It will stand for δεF-ελος: the lengthened form of the root δε is found in δεῦω, cf. the fut. δεήσει (v. Curtius, *Et.* no. 264).

475. The ἐπιδιφριάς is not elsewhere mentioned. It is perhaps the name for the post which stood upright in the front of the ancient chariot, both Greek and Assyrian, and served partly as a support to the driver, partly, as I have shewn (J. H. S. v. 190), as the point of attachment of the ζυγόδεσμον (see Ω 274). πυμάτης may then mean “the bottom,” the portion of the “post” to which horses would most naturally be tethered.

Possibly however the ἐπιδιφριάς may mean no more than the breastwork of the δίφρος, the reins being tied as usual to the ἄντυξ which formed part of it. For ἐξ there is an old variant ἐξ.

476. (ἡ διπλῇ) ὅτι καὶ ἐν Ἰλιάδι νῦν τὸ προπάροιθεν ἐπὶ χρόνου τέταχεν, πρόσθεν ἢ ἰδεῖν τὸν Διομήδην, οὐχ ὡς οἱ χωρίζοντες ἐν Ὀδυσσεύῃ μόνον, ἐν Ἰλιάδι δὲ τοπικῶς. Ariston. This is one of the most interesting of the few recorded arguments of the Chorizontes which we possess. As a matter of fact there are other passages in the Iliad in which προπάροιθε is apparently used in a temporal, not a local sense: Δ 734, X 197.

478. πίφανσκε: the long ι occurs only here in *thesi*.

479. πρόφερε, put forth; cf. ἐριδα προφέρονται Γ 7, and ζ 92.

480. μέλεον, idle, useless. Π 336. These two lines are closely paraphrased in the *Rhesos*, 622-3—

Διόμηδες, ἡ σὺ κτεῖνε Θρήκιον λεών,
 ἡ μοὶ πάρες γε σοὶ δὲ χρὴ πώλους μέλεον.

485. ἀσημάντοισιν, ungarded; compare σημάντωρ = shepherd, O 325.

ὥς μὲν Θρήικας ἄνδρας ἐπώχετο Τυδέος υἱός,
 ὄφρα δυώδεκ' ἔπεφνεν· ἀτὰρ πολύμητις Ὀδυσσεύς,
 ὃν τινα Τυδεΐδης ἄορι πλήξειε παραστάς,
 τὸν δ' Ὀδυσσεὺς μετόπισθε λαβὼν ποδὸς ἐξερύσασκεν, 490
 τὰ φρονέων κατὰ θυμόν, ὅπως καλλίτριχες ἵπποι
 ῥεῖα διέλθοιεν μηδὲ τρομοκίλατο θυμῷ
 νεκροῖς ἀμβαίνοντες· ἀθήεσσον γὰρ ἔτ' αὐτῶν.
 ἀλλ' ὅτε δὴ βασιλῆα κυχήσατο Τυδέος υἱός,
 τὸν τρισκαιδέκατον μελιηδέα θυμὸν ἀπηύρα 495
 ἀσθμαίνοντα· κακὸν γὰρ ὕναρ κεφαλῇφιν ἐπέστη
 [τὴν νύκτ' Οἰνεΐδαο πάις, διὰ μῆτιν Ἀθῆνης.]
 τόφρα δ' ἄρ' ὁ τλήμων Ὀδυσσεὺς λύε μώνυχας ἵππους,
 σὺν δ' ἤειρεν ἱμάσι καὶ ἐξήλανεν ὁμίλου
 τόξω ἐπιπλήσσω, ἐπεὶ οὐ μάστιγα φαεινὴν 500
 ποικίλου ἐκ δίφροιο νοήσατο χερσὶν ἐλέσθαι.
 ῥοίζησεν δ' ἄρα πιφαύσκων Διομήδεϊ δίω·

487. ἐπώχετο, attacked, used especially of a god, cf. A 50, 383, Ω 759, etc., as we use "to visit," with almost the same connotation; cf. E 330, O 279, where, as here, heroes attack with a special inspiration of divine courage and strength. The word is not used anywhere of a merely human assault.

489. For the construction of this couplet cf. B 188-9. Did. mentions a variant πλήξασκε.

493. For ἀμβαίνοντες, Cobet conj. ἐμβαίνοντες (M. C. p. 351), not without reason: cf. λὰξ ἐν στήθεσι βάς Z 65, etc. ἀθήεσσον, not only ἀπαξ λεγόμενον, but the only instance of a verb in -εσσω making -εσσω instead of -ειω (Curt. Vb. i. 368). From the Schol. on E 231 it appears that there was a variant αὐτὸν (sc. Ὀδυσῆα), but this use of the acc. is not defensible. αὐτῶν is quite ambiguous: it may mean either "they were not used to corpses," having only just reached the seat of war; or "they were not used to Odysseus and Diomedes" as charioteers, cf. E 231; or again it might mean "O. and D. had no experience of the horses." In any case the use of αὐτῶν in the weak sense, "them," is suspicious; Hoogvliet conj. ἀθήεσσον γὰρ αὐτῆς.

496. The idea seems to be that Rhesos is breathing heavily under the influence of an ominous dream which has actually

appeared to him, but fails to save him. But κακὸν ὕναρ was taken to mean in irony Diomedes, not an actual dream, by some rhapsode, who, in order to explain his idea, interpolated the next line. This was accordingly athetized by Ar. and omitted by Zen. and Aristophanes, with justice. The acc. τὴν νύκτα is wrong, for the sense required is not "all night through," but "in the night." It has been remarked also that Homer is true to nature in making those only appear in dreams who are known to the sleeper, which would not be the case here. Οἰνεΐδης is Tydeus, E 813.

499. ἤειρεν, cf. O 680 πίσυρας συναίρεται ἵππους (vulg. συναγείρεται, but see Cobet, M. C. p. 326, and the scholion of Porphyrios there quoted), and the forms παρήγορος, ξινωρίς, etc., which prove the existence of ἀείρω = to join, though it is probably distinct from αείρω to raise. It would seem to be a by-form of εἶρω, and both must come from a root σFep, though εἶρω shews no trace of the F. (The views of Curtius in Et.⁵ no. 518, and Vb. i. 117, seem to be contradictory and unsatisfactory. Sittl's conj. ap. Christ, σὺν δ' ἱμασὶν ἐ(F)ειρεν, does not account for the other forms.)

501. Odysseus, like another islander, Aias, never fights from a chariot, and hence, perhaps, forgets the whip.

502. ῥοίζησεν, cf. ι 315 πολλῇ ῥοίζῃ, and II 361. πιφαύσκων, as a signal.

αὐτὰρ ὁ μερμήριζε μένων, ὃ τι κύντατον ἔρδοι,
 ἦ ὃ γε δίφρον ἐλών, ὅθι ποικίλα τεύχε' ἔκειτο,
 ῥυμουῖ ἐξερούοι ἦ ἐκφέροι ὑψόσ' αἰείρας, 505
 ἦ ἔτι τῶν πλεόνων Θρηκῶν ἀπὸ θυμὸν ἔλοιτο.
 εἶος ὁ ταῦθ' ὥρμαινε κατὰ φρένα, τόφρα δ' Ἀθήνη
 ἐγγύθεν ἱσταμένη προσέφη Διομήδεα δῖον·
 “ νόστου δὴ μνήσαι, μεγαθύμου Τυδέος υἱέ,
 νῆας ἔπι γλαφυράς, μὴ καὶ πεφοβημένος ἔλθης, 510
 μὴ πού τις καὶ Τρώας ἐγείρῃσιν θεὸς ἄλλος.”
 ὧς φάθ', ὁ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης,
 καρπαλίμως δ' ἵππων ἐπεβήσεται· κόψε δ' Ὀδυσσεὺς
 τόξω, τοῖ δ' ἐπέτοντο θαὸς ἐπὶ νῆας Ἀχαιῶν.
 οὐδ' ἀλαὸς σκοπιὴν εἶχ' ἀργυρότοξος Ἀπόλλων, 515
 ὥς ἰδ' Ἀθηναίην μετὰ Τυδέος υἱὸν ἔπουσαν·
 τῇ κοτέων Τρώων κατεδύσεται πουλὸν ὄμιλον,
 ὥρσεν δὲ Θρηκῶν βουληφόρον Ἴπποκόωντα,
 Ῥήσου ἀνεψιὸν ἐσθλόν. ὁ δ' ἐξ ὕπνου ἀγορούσας,
 ὥς ἰδε χῶρον ἐρήμον, ὅθ' ἔστασαν ὠκείες ἵπποι, 520
 ἄνδρας τ' ἀσπαίροντας ἐν ἀργαλέῃσι φονῇσιν,
 ὦμωξέν τ' ἄρ' ἔπειτα φίλον τ' ὀνόμηνεν ἐταῖρον.
 Τρώων δὲ κλαγγή τε καὶ ἄσπετος ὦρτο κυδοιμὸς

504. ἦ . . . ἦ . . . ἦ, the (indirect) question is only double, not treble: the second ἦ being subordinate to the first, i.e. ἐξερούοι and ἐκφέροι are only two variations of the main alternative given by δίφρον ἐλών. For another instance of the lightness of the Homeric chariot see Θ 441, though there the wheels are possibly separated from the car, which cannot be the case here.

506. τῶν is an “article of contrast, more Thracians *instead*,” Mr. Monro, cf. H. G. § 260.

510. πεφοβημένος “in full flight,” in accordance with the usual Homeric use of the word. The second μὴ (511) implies fear, and is not so closely connected with νόστου μνήσαι as the first μὴ, which is virtually final. Cf. H. G. 278 (b). The distinction is however only one of the closeness of the connexion of thought: the two uses are originally identical. In any case Naber's conj. ἦν πον (as τ 83) is quite needless.

513. ἵππων, sc. chariot. Of the two alternatives in 505-6, the second is forbidden, and it is not necessary to say more fully that the first is taken. There

is no need whatever to assume that the two ride on horseback; such a practice is known to Homer (O 679, ε 371), but is mentioned only in similes, and never attributed to any hero; the expressions in the following lines (527-8, 541) are those regularly used of riding in a chariot. Besides, the plural ἵππων would be very awkward if used of a single hero riding: it could only mean “one of the horses.”

515. This line recurs in N 10, Ξ 135, θ 285. ἀλαὸς σκοπιὴν is the reading of A and Ar.: the rest of the MSS. give ἀλαοσκοπῖην, Zen. read ἀλαὸν σκοπῖην. It must be admitted that the phrase is almost comically inappropriate here.

516. μεθέπουσαν, keeping in hand, managing, directing; a sense derived immediately from that of *handling*, which seems to be the original signification of ἔπειν in Greek (see on Z 321). The active does not seem ever to mean “accompany,” which is the only use of the middle in H.; see *Journ. Phil.* xiv. 237.

521. For φονῇσι, “carnage,” “gore,” cf. O 633, and ἀλῆσιν νεκάδδεσι E 886.

θυνόντων ἄμυδις· θηεῦντο δὲ μέρμερα ἔργα,
 ὅσσ' ἄνδρες ῥέξαντες ἔβαν κοίλας ἐπὶ νῆας. 525
 οἱ δ' ὅτε δὴ ῥ' ἴκανον, ὅθι σκοπὸν Ἑκτορος ἔκταν,
 ἔνθ' Ὀδυσσεὺς μὲν ἔρυνξε διίφιλος ὠκέας ἵππους,
 Τυδείδης δὲ χαμᾶζε θορῶν ἔναρα βροτόεντα
 ἐν χεῖρεσσ' Ὀδυσῆϊ τίθει, ἐπεβήσεται δ' ἵππων.
 μάστιξεν δ' ἵππους, τῶ δ' οὐκ ἀέκοντε πετέσθην 530
 [νῆας ἐπι γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ.]
 Νέστωρ δὲ πρῶτος κτύπον αἶε φώνησέν τε·
 “ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 ψεύσομαι ἢ ἔτυμον ἔρέω; κέλεται δέ με θυμός.
 ἵππων μ' ὠκνύδωδν ἀμφὶ κτύπος· οὐατα βάλλει· 535
 αἶ γὰρ δὴ Ὀδυσσεὺς τε καὶ ὁ κρατερὸς Διομήδης
 ὧδ' ἄφαρ ἐκ Τρώων ἔλασαίαιτο μώνυχας ἵππους.
 ἀλλ' αἰνῶς δαίδοικα κατὰ φρένα, μή τι πάθωσιν
 Ἀργείων οἱ ἄριστοι ὑπὸ Τρώων ὀρυμαγδοῦ.”
 οὐ πῶ πάν εἶρητο ἔπος, ὅτ' ἄρ' ἤλυθον αὐτοί. 540
 καὶ ῥ' οἱ μὲν κατέβησαν ἐπὶ χθόνα, τοὶ δὲ χαρέντες
 δεξιῇ ἡσπάζοντο ἔπεςσιν τε μιλιχίοισιν.
 πρῶτος δ' ἐξερέεινε Γερήνιος ἱππότης Νέστωρ·
 “εἴπ' ἄγε μ', ὦ πολύαιν' Ὀδυσεῦ, μέγα κῦδος Ἀχαιῶν,
 ὅππως τούσδ' ἵππους λάβετον· καταδύντες ὄμιλον 545
 Τρώων; ἢ τίς σφωε πόρεν θεὸς ἀντιβολήσας;
 αἰνῶς ἀκτίνεσσιν εἰκότες ἡελίοιο.
 αἰεὶ μὲν Τρώεσσ' ἐπιμίσσομαι, οὐδέ τί φημι
 μιμνάξειν παρὰ νηυσί, γέρων περ ἐὼν πολεμιστής·
 ἀλλ' οὐ πῶ τοίους ἵππους ἴδον οὐδὲ νόησα. 550
 ἀλλὰ τιν' ὕμ' ὀίω δόμεναι θεὸν ἀντιάσαντα·

531. This line is omitted by the best MSS. (AC Townl.): it is a very inappropriate interpolation from A 520, for there is no reason why the Thracian horses should be pleased to go to the Greek camp.

534 = δ 140; Zen. omitted it here. Of course it means “shall I be wrong or right in what I am about to say?”

537. ὧδε, “hither.” This sense of ὧδε in H. was denied by Ar. (see Lehrs, *Ar.* 70, 379), but is much more natural than the alternative, “thus” (as I hope). Cf. M 346. *ἐλασαίαιτο*, the middle is chiefly used of driving home *spoils* (A 674, 682, v 51, δ 637). It thus adds a

distinct idea to that which would be given by *ἐλάσειαν*.

538. *μετὰ φρεσὶ* and *ἄριστοι* were read by Ar. for the *κατὰ φρένα* and *οἱ ἄριστοι* of MSS.

540. For the phrase in this line cf. π 11, 351.

544. *πολύαινε*, see on I 673; and for *λάβετον* in the next line Θ 448. Zen. *λαβέτην*, and in 546 *σφῶι*, against the rule of Ar. that the orthotone form belongs only to the second person, as in 552.

547. The nom. *εἰκότες* is interjectional, see 437 and H. G. § 163.

ἀμφοτέρω γὰρ σφῶι φιλεῖ νεφεληγερέτα Ζεὺς
κούρη τ' αἰγιόχοιο Διός, γλανκῶπις Ἀθήνη."

τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

"ὦ Νέστορ Νηληιάδῃ, μέγα κῦδος Ἀχαιῶν, 555

ῥεῖα θεός γ' ἐθέλων καὶ ἀμείνονας, ἥε περ οἶδε,

ἵππους δωρήσαιτ', ἐπεὶ ἦ πολὺ φέρτεροί εἰσιν.

ἵπποι δ' οἶδε, γεραιέ, νεήλυδες, οὓς ἐρεεῖνεις,

Θρηίκιοι· τὸν δέ σφιν ἀνακτ' ἀγαθὸς Διομήδης

ἔκτανε, παρ δ' ἐτάρους δυοκαίδεκα πάντας ἀρίστους. 560

τὸν τρισκαιδέκατον σκοπὸν εἵλομεν ἐγγύθι νηῶν,

τόν ῥα διοπτῆρα στρατοῦ ἔμμεναι ἡμετέροιο

"Ἐκτωρ τε προέηκε καὶ ἄλλοι Τρῶες ἀγανοί."

ὥς εἰπὼν τάφροιο διήλασε μώνυχας ἵππους

καρχαλῶν· ἅμα δ' ἄλλοι ἴσαν χαίροντες Ἀχαιοί. 565

οἱ δ' ὅτε Τυδεΐδew κλισίην εὐτυχτον ἵκοντο,

ἵππους μὲν κατέδησαν ἐντμήτοισιν ἱμάσιν

φάτῃν ἐφ' ἵππῃ, ὅθι περ Διομήδεος ἵπποι

ἔστασαν ὠκύποδες μελιηδέα πυρὸν ἔδοντες,

νῆι δ' ἐνὶ πρυμνῇ ἔναρα βροτόεντα Δόλωνος 570

θῆκ' Ὀδυσσεύς, ὅφρ' ἱρὸν ἐτοιμασσαῖατ' Ἀθήνη.

αὐτοὶ δ' ἰδρῶ πολλὸν ἀπενίζοντο θαλάσση

ἐσβάντες, κνήμας τε ἰδὲ λόφον ἀμφὶ τε μηρούς.

αὐτὰρ ἐπεὶ σφιν κῦμα θαλάσσης ἰδρῶ πολλὸν

νύψεν ἀπὸ χρωτὸς καὶ ἀνέψυχθεν φίλον ἦτορ, 575

556. Cf. *ῥεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαῶσαι γ* 231. Cf. H. G. § 299 f. *ἐπεὶ ἦ πολὺ φέρτεροί εἰσιν* recurs in χ 289, and is there appropriate; here there is nothing with which the gods are to be compared. *ἥε περ οἶδε*, sc. *εἰσιν*, an unusual construction instead of *τούσδε*.

561. *τρискаιδέκατον* follows *δυοκαίδεκα* in natural sequence, though Rhesos, who has been already mentioned, is the thirteenth. The variant *τετρακαίδ.* of which Aristonikos speaks, is evidently a mere conjecture to evade this small difficulty.

568. *Διομήδεος*, because Odysseus has no steeds; see on 500.

571. *ὅφρα*, until. They were perhaps laid aside as a sort of pledge to the goddess of the performance of the vow in 292. It is not clear whether the arms themselves are to be consecrated,

though 460 may imply this; in that case it would seem that the dedication was to accompany the solemn sacrifice. But such a practice seems to be later than the Homeric poems, to which the idea of "trophies" properly so called is unknown.

572. Cf. A 621 for the practice of washing off sweat in sea-water. There was probably in Homeric times, as in the present day, a prevalent idea that "sea-water never gives a cold," however hot one goes in: but that it is necessary to be cool before taking a fresh-water bath. Hence the proper precaution is taken before the luxury of the *ἀσάμινθος*. The lengthening of the *ε* of *ἀπενίζοντο* is due to the ictus, aided perhaps by the analogy of other words where initial *ν* represents an older *sm* (*νύξ*, *νύξας*, etc.), which is not the case here.

ἔς ῥ' ἀσαμίνθους βάντες ἐνξέστας λούσαντο.
 τὼ δὲ λοεσσαμένῳ καὶ ἀλειψαμένῳ λίπ' ἐλαίῳ
 δείπνῳ ἐφιζανέτην, ἀπὸ δὲ κρητῆρος Ἀθήνη
 πλείου ἀφυσσόμενοι λείβον μελιγδέα οἶνον.

576. The ἀσαμίνθος does not reappear in the Iliad, and hardly formed part of a camp-equipage. This couplet is purely Odyssean, v. δ 48, ρ 87, ζ 96.

577. λίπ', the full form is never found; it is probably an old instrum. λίπα for λίπεσα (cf. σάφα for σάφεσα); "an adverb related to λιπαρός, as κάρα to καρτερός, λίγα to λιγυρός, etc., meaning 'richly,' 'thickly,'" (Mr. Monro).

578. It has been remarked that this is the third δείπνον which Odysseus has enjoyed during the course of this one night; see I 90, 221. Ar. suggests that it is a breakfast rather than a supper.

579. Cf. Γ 295. Here, as there, Ar. (with A) justly preferred the present participle to the ἀφυσσόμενοι of the majority of MSS.

ΙΛΙΑΔΟΣ Α.

Ἀγαμέμνωνος ἀριστεία.

Ἦὼς δ' ἐκ λεχέων παρ' ἀγανού Τιθωνοῖο
ὄρνυθ', ἵν' ἀθανάτοισι φόως φέροι ἡδὲ βροτοῖσιν·
Ζεὺς δ' Ἐριδα προΐαλλε θοὰς ἐπὶ νῆας Ἀχαιῶν
ἀργαλήην, πολέμοιο τέρας μετὰ χερσὶν ἔχουσιν.

Α

The story of the main part of this book is, on almost any theory of the composition of the Iliad, an integral part of the original plot. The defeat of the Greeks, followed by the first sign of relenting in Achilles, forms the turning point of the tale of the Μῆνις, and is the foundation of the dramatic interest of the poem.

On the theory adopted in the introductions to the preceding books, Α will immediately follow the dream-scene in Β. It is clear that the first few lines will not fit on exactly to any point of Β; and it is indeed possible, or even probable, that the exact juncture may have been lost in the long interpolation, or rather series of interpolations, to which the preceding nine books belong. It is possible however that l. 17 may immediately follow Agamemnon's waking in Β 41. Another and preferable suggestion (Fick's) is that the array of the Greek army in Β may be part of the original poem, Β 443 taking the place of Β 51 by the change of a single word. We shall then have to join Α to Β 483. Now Α 56 is excellently suited for this purpose, as is shewn in the note to that passage. Β 477-483 seem expressly designed to introduce the ἀριστεία of Agamemnon which forms the first part of Α and gives its name to the whole book.

After 56 the narrative proceeds without flagging or offence of any sort till

near the end of the book, if we except one or two passages of trifling compass which can easily be omitted (see notes on 78, 498, 522).

In Nestor's speech to Patroklos, however, we find a long passage (665-762) which is one of the clearest cases of interpolation in the Iliad. It is singularly out of place at the moment when Patroklos has refused even to sit down, owing to the urgency of his mission; and it has no apparent connexion whatever with the message which Nestor is so anxious to send to Achilles. It is moreover full of words and expressions elsewhere peculiar to the Odyssey, and in one passage seems to shew clear evidence of a knowledge of the Catalogue. We need not therefore hesitate to class it among the additions designed to glorify Nestor, which so often disfigure the old man's speeches.

With regard to the closing scene of the book, that between Patroklos and Eurypylos, the case is not quite so clear. It is generally held by the more advanced critics that this is merely designed to account for the long interval before the return of Patroklos to Achilles, which was involved in the interpolation of the four books (Μ-Ο) containing the *τεichoμαχία*. This is possible; but as in the original poem there must have been some *τεichoμαχία* (or rather *ἐπὶ ναυσὶ μάχη*, as the wall may be a later interpolation), a slight delay on the part of Patroklos may still have been needed. There are no great linguistic difficulties

- στή δ' ἐπ' Ὀδυσσῆος μεγακήτεϊ νηὶ μελαίνῃ, 5
 ἧ ῥ' ἐν μεσσήτῳ ἔσκε γεγινόμεν ἀμφοτέρωσθε,
 ἧμὲν ἐπ' Αἴαντος κλισίας Τελαμωνιάδαο
 ἧδ' ἐπ' Ἀχιλλῆος, τοί ῥ' ἔσχατα νῆας εἰσας
 εἵρυσαν, ἡγορήῃ πῖσυνοι καὶ κάρτεϊ χειρῶν· 10
 ἔνθα στᾶσ' ἦυσσε θεὰ μέγα τε δεινόν τε
 ὄρθι', Ἀχαιοῖσιν δὲ μέγα σθένος ἔμβαλ' ἐκάστῳ
 καρδίῃ, ἄλληκτον πολεμίζειν ἧδὲ μάχεσθαι.
 [τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἢ νέεσθαι
 ἐν νηυσὶ γλαφυρῇσι φίλῃν ἐς πατρίδα γαίαν.]
 Ἀτρεΐδης δ' ἐβόησεν ἰδὲ ζώννυσθαι ἄνωγεν 15
 Ἀργείους· ἐν δ' αὐτὸς ἐδύσето νόροπα χαλκόν.
 κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
 δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν,
 τὸν ποτέ οἱ Κινύρης δῶκε ξεινήιον εἶναι. 20
 πεύθετο γὰρ Κύπρονδε μέγα κλέος, οὔνεκ' Ἀχαιοὶ

to convince us of the late origin of the passage; and as to the mere lingering of Patroklos on his way back to Achilles, it is at least not inconsistent with the character of the "kindly" hero that he should think the assistance which he could give to his wounded friend more material than the loss of a few minutes in delivering his message. As the Iliad now stands, that he should stay with Eurypylos during the whole of a long and varied battle without endeavouring to arouse Achilles, as he hopes to do successfully, is indeed a serious blemish in the plot. But, as we shall see, the Teichomachy was once in all probability of short compass, and nothing therefore compels us to eject this scene from the oldest form of the *Mῆνις* poem.

1-2 = ε 1-2. Tithonos is mentioned again in T 237 as brother of Priam, but there is no mention in Homer of the legend of his eternal youth, which first appears in *Hymn. Ven.* 219-239.

4. What the *πολέμοιο τέρας*, which Eris holds in her hands, may be, we cannot say. The rainbow is called a *τέρας* in L 28 and P 548; but when Homer personifies this it is in the form of the goddess Iris, not of a thing which can be held in the hand. Others explain it as the thunderbolt, comparing K 8. A more likely object is the aegis of Zeus, see E 742.

5-9 = Θ 222-6, where they are better in place than here.

11. ὄρθια, the war-cry, comes in awkwardly after μέγα τε δεινόν τε, and is an Attic rather than an Epic use. It is found in *Hymn. Cer.* 20, and (in the singular) twice in Pindar; otherwise it seems to be almost confined to Attic. Observe the *F* of *Ἐκάστῳ* neglected. The rest of the line and 12 = Ξ 151-2.

13-14 = B 453-4; they are clearly out of place here, where there is no question of returning home at all. Aristophanes and Aristarchos obelized, and Zenodotos entirely omitted, the couplet.

16. See B 578; 17-19 = Γ 330-2.

20. Kinyras was a legendary hero of Cyprus, the ancestor of the priestly caste of the Kinyradae; originally he was no doubt a local (Phoenician?) deity. He was said to have introduced the worship of Aphrodite into Paphos, and was famed for his wealth (see Pindar, N. viii. 18).

21. Κύπρονδε, a pregnant expression, the idea of sound coming to a place being involved in its being heard there. Cf. *τηλόσσε ἔκλυεν*, Δ 455.

οὔνεκα, "that," expressing the content of the fame he heard. This use is not found again in the Iliad, but cf. ε 216, η 300, and several other passages in Od. We can only give it the primitive meaning "because" (as 54, A 11, etc.), if with Christ we join it with δῶκε in the

ἐς Τροίην νήεσσιν ἀναπλεύσεσθαι ἔμελλον·
 τούνεκά οἱ τὸν ἔδωκε χαριζόμενος βασιλῆι.
 τοῦ δ' ἦ τοι δέκα οἶμοι ἔσαν μέλανος κυάνιοι,
 δώδεκα δὲ χρυσοῖο καὶ εἴκοσι κασσιτέριοι· 25
 κυάνεοι δὲ δράκοντες ὀρωρέχατο προτὶ δειρὴν
 τρεῖς ἑκάτερθ', ἕρισιν ἐοικότες, ἄς τε Κρονίων
 ἐν νέφει στήριξε τέρας μερόπων ἀνθρώπων.
 ἀμφὶ δ' ἄρ' ὅμοισιν βάλετο ξίφος· ἐν δέ οἱ ἦλοι
 χρύσειοι πάμφαινον, ἀτὰρ περὶ κουλεὸν ἦεν 30
 ἀργύρεον, χρυσεόισιν ἀορτήρεσσιν ἀρηρός.
 ἂν δ' ἔλετ' ἀμφιβρότην πολυδαίδαλον ἀσπίδα θούριν,
 καλὴν, ἣν πέρι μὲν κύκλοι δέκα χάλκεοι ἦσαν,
 ἐν δέ οἱ ὀμφαλοὶ ἦσαν εἴκοσι κασσιτέριοι
 λευκοί, ἐν δὲ μέσοισιν ἔην μέλανος κυάνιοι. 35

preceding line, putting a comma after *εἶναι* and taking *πυθότο* . . . *κλέος* as a parenthesis.

22. ἀναπλεύσεσθαι, ἀνα- implies "out to sea," as ἀνήγαγεν Z 292.

24. The breastplate of Agamemnon is a piece of inlaid work like the swords found by Dr. Schliemann at Mykenai. It is explained at length by Helbig, H. E. 282-3. He shews that breastplate and backplate of the cuirass have each twenty-one stripes (οἶμοι) of inlaid metal, gold and kyanos coming alternately, and being separated by stripes of tin or white metal, thus—*g t k t g t k t*, where *g* = gold, *t* = tin, *k* = kyanos. Assuming the outer stripe on each side to be of gold, this naturally gives the number required. On front and back (ἐκάτερθε) there were further added three snakes coiling upwards; a favourite decoration of archaic times. κύανος was first shewn by Lepsius to be ultramarine (lapis lazuli), or rather an imitation of it by glass stained blue with compounds of copper. For this artificial imitation the island of Cyprus, the home of copper, was famous. See Helbig, H. E. 79 ff. Since the publication of Helbig's book the theory of Lepsius has received a striking confirmation from Dr. Schliemann's discovery at Tiryns of a frieze ornamented with this blue glass, the very θριγκὸς κυάνιοι of η 87. μέλανος can mean no more than "dark."

27. The likeness of the snakes to rain-bows must lie in their curved shapes rather than in any similarity of colour.

28. See 4, P 548. The genitive ἀνθρώπων is curious, as we should have expected a dative; but cf. ἀνθρώπων ταμὴς πολέμοιο, Δ 84. It seems to be a sort of ablative use, "from the side of men," i.e. in their eyes. See H. G. § 147.

29. ἦλοι, nails by which the blade was fastened to the handle: Helbig, H. E. 238-9. Compare ἀργυρόηλον, B 45.

31. The ἀορτήρ (else only in Od.) is identical with the τελαμών, the baldric or strap by which the sword was hung over the shoulder. χρυσεόισιν, because the hero must have everything of the most precious substance, even where ordinary men use leather. See on E 723.

32. θούριν is to our ideas a curious epithet for so passive a piece of armour as the shield. But it was here that, to a Greek, the "point of honour" lay; so that the shield might be taken to personify the martial fury of its bearer. See J. H. S. iv. 282.

33. The κύκλοι are probably the concentric circles *inside* the shield, forming with the ῥάβδοι (M 297) a framework like a spider's web on which the hides (not here named) were fastened (J. H. S. iv. 286). These too are of metal, though for meaner mortals they would doubtless be of wood.

34. The twenty ὀμφαλοὶ of white metal are to be regarded as running round the edge of the shield, and forming the heads of the nails by which the metal face of the shield is fastened to the hides beneath (*ibid.* 289).

35. ξην, there was *one*. For the

296

τῇ δ' ἐπὶ μὲν Γοργῷ βλοσυρῶπις ἐστεφάνωτο
 δεινὸν δερκομένη, περὶ δὲ Δεῖμός τε Φόβος τε.
 τῆς δ' ἐξ ἀργύρεος τελαμῶν ἦν· αὐτὰρ ἐπ' αὐτοῦ
 κυάνεος ἐλέλικτο δράκων, κεφαλαὶ δέ οἱ ἦσαν
 τρεῖς ἀμφιστρεφέες, ἐνὸς αὐχένος ἐκπεφυυῖαι. 40
 κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάλῃρον
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
 εἴλετο δ' ἄλκιμα δοῦρε δύω, κεκορυθμένα χαλκῷ,
 ὀξέα· τῇλε δὲ χαλκὸς ἀπ' αὐτόφιν οὐρανὸν εἶσω
 λάμπ'. ἐπὶ δ' ἐγδούπησαν Ἀθηναίη τε καὶ Ἥρη, 45
 τιμῶσαι βασιλῆα πολυχρῦσοιο Μυκῆνης.
 ἡνιόχῳ μὲν ἔπειτα ἑὼ ἐπέτελλεν ἕκαστος
 ἵππους εὖ κατὰ κόσμον ἐρυνέμεν αὐθ' ἐπὶ τάφρῳ,
 αὐτοὶ δὲ πρυλέες σὺν τεύχεσι θωρηχθέντες
 ῥῶοντ'. ἄσβεστος δὲ βοή γένετ' ἡῶθι πρό. 50
 φθάν δὲ μέγ' ἱππήων ἐπὶ τάφρῳ κοσμηθέντες,

central boss see Helbig, H. E. 226. It seems most natural to suppose that the Gorgon's head was in some way painted upon this, as otherwise the two would interfere with one another. In that case we ought to have τῷ for τῇ in the next line. The last syllable of λευκοῖ remains long in spite of the following vowel, because of the diaeresis at the end of the first foot. The bucolic diaeresis seems equally to explain the lengthening of the last syllable of βλοσυρῶπις in the next line: see E 484, and ἦν, γ 382. Perhaps we should read λευκοῖ for λευκοῖο.

36. For the word ἐστεφάνωτο compare E 739-741 and Σ 485, τὰ τεῖρεα πάντα τὰ τ' οὐρανὸς ἐστεφάνωνται.

37. Pausanias, in his description of the chest of Kypselos (v. 19, 4), shews us how the Greeks of the seventh century conceived the personified Φόβος on this very shield; the scene represented is the fight of Agamemnon and Koön over Iphidamas (see below, 248-260): Φόβος δὲ ἐπὶ τοῦ Ἀγαμέμνονος τῇ ἀσπίδι ἔπασιν, ἔχων τὴν κεφαλὴν λέοντος. ἐπιγράμματα δὲ ὑπὲρ μὲν τοῦ Ἰφιδάμαντος νεκροῦ,

Ἰφιδάμας οὗτος γε, Κῶν περιμάρναται αὐτοῦ.

τοῦ Ἀγαμέμνονος δὲ ἐπὶ τῇ ἀσπίδι,
 οὗτος μὲν Φόβος ἐστὶ βροτῶν, ὃ δ' ἔχων
 Ἀγαμέμνων.

39. ἐλέλικτο, i.e. FeFέλικτο (see A 530,

etc.) "twined." A baldrick of silver with a glass decoration is clearly derived from the imagination, not from daily life.

40. ἀμφιστρεφέες seems to mean that the two heads at the sides are twisted symmetrically about the third in the middle.

41 = E 743, q.v.

45. ἐγδούπησαν, only here; cf. ἐρίγδουπος. Apparently γδούπος (= δουπος) is a weakened form of κτύπος (Curtius, *Et.* p. 698). The verb evidently means "thundered," though elsewhere this is the prerogative of Zeus alone.

47-9 = M 84-5, 77. πρυλέες, see E 744. The word here clearly means "footmen" as opposed to ἱππῆες.

50. ῥῶοντο, moved nimbly; so Σ 411, κνήμαι ῥῶοντο ἀραιαί. ἡῶθι πρό, before the face of the morning; cf. οὐρανὸν πρό Γ 3. The ἄσβεστος βοή is a marked departure from the Homeric conception of the silent march of the Greek (Γ 8, Δ 429).

51. φθάν, here only, cf. στάν, 216. ἱππήων here = charioteers, which is not the usual sense of the word. The gen. is one of comparison, due to the idea "before" in φθάνειν. So φθάνειν ἤ, Ψ 444. How μέγα in this line is to be reconciled with ὀλίγον in the next it is hard to see. The passage from 47 to 55 looks much like the work of the military but unskilful diaskeuast who appears so often to have put untimely tactical

ἱππῆες δ' ὀλίγον μετεκίαθον. ἐν δὲ κυδοιμὸν
 ὥρσε κακὸν Κρονίδης, κατὰ δ' ὑψόθεν ἦκεν ἑέρσας
 αἵματι μυδαλέας ἐξ αἰθέρος, οὐνεκ' ἔμελλεν
 πολλὰς ἰφθίμους κεφαλὰς Ἄϊδι προῖάψειν. 55

Τρῶες δ' αὖθ' ἐτέρωθεν ἐπὶ θρωσμῷ πεδίοιο,
 Ἐκτορά τ' ἀμφὶ μέγαν καὶ ἀμύμονα Πουλυδάμαντα
 Αἰνείαν θ', ὃς Τρωσὶ θεὸς ὥς τίετο δῆμῳ,
 τρεῖς τ' Ἀντηνορίδας, Πόλυβον καὶ Ἀγήνορα διὸν
 ἡίθεόν τ' Ἀκάμαντ', ἐπιοίκελον ἀθανάτοισιν. 60
 Ἐκτωρ δ' ἐν πρώτοισι φέρ' ἀσπίδα πάντοσ' εἶσεν.
 οἶος δ' ἐκ νεφέων ἀναφαίνεται οὐλιος ἀστὴρ
 παμφαίνων, τοτὲ δ' αὖτις ἔδυν νέφεα σκίοεντα,
 ὥς Ἐκτωρ ὅτε μὲν τε μετὰ πρώτοισι φάνεσκεν,
 ἄλλοτε δ' ἐν πυμάτοισι κελεύων πᾶς δ' ἄρα χαλκῷ 65

instruction in the mouth of Nestor. (See on Δ 303, etc.) 55 = Δ 3, so that four out of these nine lines may be borrowed.

54. A blood-red rain occasionally occurs among the portents of the Roman annals.

56. With this line at last we seem to be again in the original stream of the oldest part of the poem; it describes the first array of the Trojans for battle after the retirement of Achilles. The phrase *θρωσμός πεδίοιο* thus gains in significance; it means the point where the plain *springs* or rises to the hills; i.e. the foot of the hill on which Troy is built. This evidently must be the place where the army is set in order for battle. But when Θ had been interpolated, and the Trojans were bivouacking *ἀγχι νεών*, the sense of the phrase was lost. Hence the still later rhapsodists to whom we owe K 160 and T 3—the only repetitions of the phrase—took it to mean “rising ground in the plain,” somewhere near the camp. But this is not like Homer; where he has to speak of a locality in the plain, he gives it a specific name, “the tomb of Ilos,” “the mound called Batieia,” or at least “the oak.” But here there is nothing whatever to specify the locality unless it be taken to mean “the margin of the plain.” We might as well suppose, if we found such a phrase as *πεδίοιο πείρατα*, that it meant “the end (of something) in the plain.” Τρῶες, in the course of the long clause following, is left without a verb; but we can easily supply *κόσμηθεν*, *ὠπλίζοντο*, or the like, from the

general sense of the preceding passage. This is still easier if we suppose with Fick that B 444, *οἱ μὲν ἐκήρυσσον, τοὶ δ' ἡγείροντο μάλ' ὤκα*, originally preceded at the distance of only a few lines. Friedländer has conjectured *αὐ κόσμηθεν* for *αὐθ' ἐτέρωθεν*, but this is at least unnecessary.

58. Both Τρωσὶ and δῆμῳ seem to be used in a locative sense, “among the Trojans in their land.” For the hyperbolic *θεὸς ὥς* see E 78.

62. οὐλιος = deadly, a by-form of οἶλος not recurring in Homer. We find however οἶλος Ἀρης twice in the *Scut.* *Heraclis*, and so Pindar (O. ix. 76, xiii. 23, P. xii. 8), and Soph. *Aj.* 933. The deadly star must be Seirios, see X 30, κακὸν δέ τε σῆμα τέτυκται, καὶ τε φέρει πολλὸν πυρετὸν δειλοῖσι βροτοῖσι. The comparison of Hector to Seirios may imply therefore both brightness and terror; though it may be observed that the season when “the dog-star brings fever” is when it rises with the sun and is therefore invisible. It was perhaps this which gave rise to a curious variant mentioned by Aristonikos, αἰλιος, ὃ ἐστιν ἐσπερίος, πρὸς δὲ αὐλίζεται τὰ ζῷα. He quotes Kallimachos, αἰλιος δὲ δυμῆν εἰσι μετ' ἡελίου, and so Apoll. Rhod. iv. 1628, ἀνὰ δ' ἦλυθεν ἀστὴρ αἰλιος, ὃς τ' ἀνέπαυσεν οἰζυροὺς ἀροτῆρας. Cf. also ἐπιφάντιος ὃ ἐωσφόρος ἀστὴρ, Hesych. It has even been proposed to translate οἰλιος as = οἶλος in the sense “hairy,” i.e. a comet; but this would require an epithet implying length of hair, whereas οἶλος signifies curliness.

λάμφ' ὥς τε στεροπὴ πατρὸς Διὸς αἰγιόχοιο.

οἱ δ', ὥς τ' ἀμνητῆρες ἐναντίοι ἀλλήλοισιν
ὄγμον ἐλαύνωσιν, ἀνδρὸς μάκαρος κατ' ἄρουραν,
πυρῶν ἢ κριθέων· τὰ δὲ δράγματα ταρφέα πίπτει·
ὥς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες 70
δῆουν, οὐδ' ἕτεροι μνώοντ' ὀλοοῖο φόβοιο.

ἴσας δ' ὑσμίνη κεφαλὰς ἔχεν, οἱ δὲ λύκοι ὥς
θῦνον. Ἔρις δ' ἄρ' ἔχαιρε πολύστονος εἰσορόωσα·

οἷη γάρ ῥα θεῶν παρετύγχανε μαρναμένοισιν,
οἱ δ' ἄλλοι οὐ σφιν πάρεσαν θεοί, ἀλλὰ ἔκηλοι 75

οἷσιν ἐνὶ μεγάροισι καθειάτο, ἥχι ἐκάστω
δώματα καλὰ τέτυκτο κατὰ πτύχας Οὐλύμποιο.

[πάντες δ' ἡτιόωντο κελαινεφέα Κρονίωνα,
οὔνεκ' ἄρα Τρῶεσσιν ἐβούλετο κύδος ὀρέξαι.

τῶν μὲν ἄρ' οὐκ ἀλέγιζε πατήρ· ὁ δὲ νόσφι λιασθεῖς 80

τῶν ἄλλων ἀπάνευθε καθέζετο κύδει γαίων,

εἰσορόων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν

χαλκοῦ τε στεροπὴν, ὀλλύντας τ' ὀλλυμένους τε.]

ὄφρα μὲν ἤως ἦν καὶ ἀέξετο ἱερὸν ἦμαρ,

67. The idea evidently is that the reapers start at the two ends of a field and meet in the middle.

68. *ἐλαύνειν* is used as often of carrying out long things in a line, as with *τείχος*, *τάφρον*, *ἔρκος*, etc. Compare the picture of the reapers in Σ 550-560. *μάκαρος*, α 217 ὥς δὴ ἐγὼ γ' ὄφελον *μάκαρός νύ τεν ἔμμεναι* υἱὸς ἀνέρος, "wealthy," or rather "powerful, exalted," if, as Curtius thinks, it is conn. with *μακρός* (*Et.* no. 90, p. 161). It indicates a chieftain who has a *τέμενος* of his own apart from the common field, and cultivates it by means of hired labourers. The word is almost always applied to gods; in the few other passages where it is used of men it indicates the very height of human happiness (Γ 182, Ω 377, ζ 158, λ 483, ε 306).

69. *κριθέων*, MSS. *κριθῶν*, but according to the tradition the contracted form of these fem. genitives is written only when preceded by a vowel. The gen. goes with *ὄγμον*.

72. The idea seems to be that the contest holds the heads of both parties on a level, does not suffer either to go down before the other. Ameis thinks that the *ὑσμίνη* is personified as a two-

headed monster, but this is hardly likely. MSS. all read *ὑσμίνη* and *ἔχον*, but the text, which is the reading of Ar., is clearly preferable, as *οἱ δέ* would be awkward if there were no change of subject.

75-7. Lachmann rejected these lines, and other critics after him have condemned the three preceding as well, on the ground that they are inconsistent with the action of Here and Athene in 45. But the objection should rather be made to 45-6, which, as we have seen, are unusual in expression and thought.

76. *οἷσιν*, so Brugman with three MSS. and a variant in A, vulg. *σφοῖσιν*. The possessive *ὅς* = *οὐν*, and can be used with any person. See note on A 393.

78-83 were athetized by Aristophanes and Ar., and omitted by Zenod., *ὅτι ψεύδος*: of course the divine allies of Troy would not blame Zeus for giving their side victory, so that *πάντες* cannot be right. Besides it seems that Zeus is still in Olympus, whence the battlefield is invisible; he goes to Ida to look on only in l. 183.

84-5 = Θ 66-7. *μάλα* goes with *ἤπτετο*, "hit amain."

τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός· 85
 ἦμος δὲ δρυτόμος περ ἀνὴρ ὠπλίσσατο δείπνον
 οὔρεος ἐν βήσσησιν, ἐπεὶ τ' ἐκορέσσατο χεῖρας
 τάμνων δένδρεα μακρά, ἄδος τέ μιν ἵκετο θυμόν,
 σίτου τε γλυκεροῖο περὶ φρένας ἥμερος αἰρεῖ,
 τῆμος σφῇ ἀρετῇ Δαναοὶ ῥήξαντο φάλαγγας, 90
 κεκλόμενοι ἐτάροισι κατὰ στίχας. ἐν δ' Ἀγαμέμνων
 πρῶτος ὄρουσ', ἔλε δ' ἄνδρα Βιήνορα ποιμένα λαῶν,
 αὐτόν, ἔπειτα δ' ἐταῖρον Ὀϊλῆα πλῆξιππον.
 ἦ τοι ὃ γ' ἐξ ἵππων κατεπάλμενος ἀντίος ἔσθῃ·
 τὸν δ' ἰθὺς μεμαῶτα μετώπιον ὀξεί δουρὶ 95
 νύξ', οὐδὲ στεφάνῃ δόρυ οἱ σχέθε χαλκοβάρεια,
 ἀλλὰ δι' αὐτῆς ἦλθε καὶ ὀστέον, ἐγκέφαλος δὲ
 ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα.
 καὶ τοὺς μὲν λίπεν αὖθι ἀναξ ἀνδρῶν Ἀγαμέμνων
 στήθεσι παμφαίνοντας, ἐπεὶ κλυτὰ τεύχε' ἀπηύρα· 100
 αὐτὰρ ὁ βῆ Ἴσόν τε καὶ Ἀντιφον ἐξεναρίζων,

86. περ must go with ἦμος. For δείπνον Zenod. read δόρπον, which, as Ar. pointed out, meant the meal when the day's work was over, whereas δείπνον is the morning meal, commonly taken before a battle, B 381, T 171. So in ε 311 the Kyklops takes his δείπνον before driving the sheep to pasture. It may thus indicate a time considerably before noon; a woodman who only took two full meals a day would hardly wait so long before being tired. ὀξέτω indicates the early morning, while the day rapidly and sensibly grows hotter. Hence we may suppose the hour indicated to be about nine or ten. We reach noon only in II 777.

88. ἄδος occurs only here; for the ᾗ compare ἄδην N 315, T 423, etc., with note on E 203 (the tradition as to the breathing is inconsistent). Thus there is no reason to read μάκρ', ἄδος (or ἄδδος) with Christ and others.

94. ὃ γε, Oileus. κατεπάλμενος, leaping down from the chariot against Agamemnon.

96. στεφάνῃ, see on H 12.

98. πεπάλακτο, was spattered over the inside of the helmet. Apollonios rejected this line, reading ἐγκέφαλόνδε in the preceding.

100. All MSS. and Ar. read περιδυσσε χιτώνας: but as it is impossible to make

sense of this, I have adopted the ancient variant κλυτὰ τεύχε' ἀπηύρα mentioned by Aristonikos as occurring "in some copies." στήθεσι παμφαίνοντας is no doubt an ironical allusion to the common phrase τεύχεσι παμφ., and forms a sort of oxymoron, "brilliant with—bare breasts." (So Schneidewin.) Ar. however took παμφ. with χιτώνας, and explained "where he had stripped off the coats of mail glittering on their breasts." For this sense of χιτών we might compare χαλκοχιτώνες, and see B 416, N 439. But the order of words is not Homeric. Besides περιδυσσε cannot possibly mean "stripped off," if it has anything to do with the ordinary verb δύω to put on. The compound does not recur till quite late writers (Appianus, Josephus, Athenaeus), whose use of it is evidently founded on the present passage. Povelzen has been bold enough to give the proper meaning to the verb, and explain that Agamemnon puts on the armour of the dead men, in order to carry it away conveniently! περιδυσσε must, it would seem, represent a corruption of some forgotten word, now hopelessly lost.

101. βῆ Ἴσον, so Zenod.; Ar. and MSS. βῆ ῥ' Ἴσον: but the name is no doubt connected with the adj. Ἴσος, so that Zenod. has preserved the older tradition. There was a variant Βήρσον (with ἐξεναρίζεν?).

νίε δύω Πριάμοιο, νόθον καὶ γνήσιον, ἄμφω
 εἶν ἐνὶ δίφρῳ ἔοντε· ὁ μὲν νόθος ἡνιόχευεν,
 "Αντιφος αὖ παρέβασκε περικλυτός· ὦ ποτ' Ἀχιλλεύς
 "Ιδης ἐν κνημοῖσι δίδη μόσχοισι λύγοισιν, 105
 ποιμαίνοντ' ἐπ' ὅεσσι λαβὼν, καὶ ἔλυσεν ἀποίνων.
 δὴ τότε γ' Ἀτρεΐδης εὐρὺν κρείων Ἀγαμέμνων
 τὸν μὲν ὑπὲρ μαζοῖο κατὰ στήθος βάλε δουρί,
 "Αντιφόν αὖ παρὰ οὓς ἔλασε ξίφει, ἐκ δ' ἔβαλ' ἵππων.
 σπερχόμενος δ' ἀπὸ τοῖν ἐσύλα τεύχεα καλὰ, 110
 γινγνώσκων· καὶ γάρ σφε πάρος παρὰ νηυσὶ θοῇσιν
 εἶδεν, ὅτ' ἐξ "Ιδης ἄγαγεν πόδας ὠκύς Ἀχιλλεύς.
 ὥς δὲ λέων ἐλάφιοι ταχείης νήπια τέκνα
 ῥηιδίως συνῆξε λαβὼν κρατεροῖσιν ὁδοῦσιν,
 ἐλθὼν εἰς εὐνὴν, ἀπαλὸν τέ σφ' ἦτορ ἀπήυρα· 115
 ἢ δ' εἴ πέρ τε τύχησι μάλα σχεδόν, οὐ δύναται σφιν
 χραισμεῖν· αὐτὴν γάρ μιν ὑπὸ τρόμος αἰνὸς ἰκάνει·
 καρπαλίμως δ' ἤμξε διὰ δρυμὰ πυκνὰ καὶ ὕλην
 σπεύδουσ', ἰδρώονσα, κραταίου θηρὸς ὑφ' ὀρμῆς·
 ὥς ἄρα τοῖς οὐ τις δύνατο χραισμήσαι ὄλεθρον 120
 Τρώων, ἀλλὰ καὶ αὐτοὶ ὑπ' Ἀργείοισι φέβοντο.
 αὐτὰρ ὁ Πείσανδρόν τε καὶ Ἴππόλοχον μενεχάρμην,
 νείας Ἀντιμάχοιο δαίφρονος, ὅς ῥα μάλιστα,
 χρυσὸν Ἀλεξάνδροιο δεδεγμένος, ἀγλαὰ δῶρα,
 οὐκ εἶασχ' Ἐλένην δόμεναι ξανθῷ Μενελάῳ, 125
 τοῦ περ δὴ δύο παῖδε λάβε κρείων Ἀγαμέμνων

103. *ἔοντε*, so Aristophanes; Ar. and MSS. *ἔοντας*. The hiatus is normal in this place, but will account for the reading *ἔοντας*, while the other would not be likely to be introduced if not original.

104. *αὖ*, here a conjunction, "but," answering *μέν*: 145, P 478, etc. *παρέβασκε*, was *παραβάτης*, the fighting man beside the charioteer. For *ὦ* Zen. read *ὄν*, so that he must also have read *εἰ* for *σφε* in 111.

105. *δίδη*, from *δίδημι*, an old form of *δέω*, so *διδέντων*, μ 54. *μόσχοισι* appears to be an adj. = young, afterwards specialized as a substantive, "the young" of the cow = calf, or of plants = young shoot. But we might take it as a substantive in apposition with *λύγοισι*, "with young shoots, even willow withies"; cf. *σὺς κάπρος*, etc.

106. *ἀποίνων*, gen. of price, H. G. § 153.

109. *αὖ* as 104. *παρὰ οὓς*: the hiatus can hardly be right. Curtius suggests *παρ' οὓς* (*ὄφας*), Fick *παρὰ οὓας* *ἐλασέ τε*, ἐκ τ' *ἔβαλ' ἵππων*, on the ground that *οὓας* is the Homeric form.

111. *γινγνώσκων*, "recognizing them," explained by what follows.

115. *ἦτορ*, "breath," see B 490. *σφ'* of course is *σφε*, accus. as 111.

120. *χραισμήσαι* has the construction of *ἀμύνειν*, cf. A 567.

123. *μάλιστα* goes with *οὐκ εἶασκε*, chiefly dissuaded; 124 being a parenthesis.

124. *δεδεγμένος*, according to the Homeric use, must mean "expecting," not "having received." Cf. Δ 107, etc.

126. *δύο παῖδε* resumes the main construction from 122 after the parenthesis.

εἰν ἐνὶ δίφρῳ ἔοντε, ὁμοῦ δ' ἔχον ὠκέας ἵππους·
 ἐκ γάρ σφεας χειρῶν φύγον ἡνία σιγαλόεντα,
 τῷ δὲ κυκηθήτην. ὁ δ' ἐναντίον ὦρτο λέων ὧς
 Ἀτρεΐδης· τῷ δ' αὖτ' ἐκ δίφρου γουναζέσθην. 130
 “ζῶγρει, Ἀτρέος νιέ, σὺ δ' ἄξια δέξαι ἄποινα·
 πολλὰ δ' ἐν Ἀντιμάχοιο δόμοις κειμήλια κείται,
 χαλκός τε χρυσός τε πολύκητος τε σιδήρος·
 τῶν κέν τοι χαρίσαιτο πατὴρ ἀπερείσι' ἄποινα,
 εἰ νῶδι ζωὸς πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.” 135
 ὧς τῷ γε κλαίοντε προσανδήτην βασιλῆα
 μελιχίοις ἐπέεσσιν· ἀμείλικτον δ' ὅπ' ἄκουσαν·
 “εἰ μὲν δὴ Ἀντιμάχοιο δαΐφρονος νιέες ἐστόν,
 ὅς ποτ' ἐνὶ Τρώων ἀγορῇ Μενέλαον ἄνωγεν,
 ἀγγελίην ἐλθόντα σὺν ἀντιθέῳ Ὀδυσῇ, 140
 αὖθι κατακτείνειαι μῆδ' ἐξέμεν ἄψ ἐς Ἀχαιοὺς,
 νῦν μὲν δὴ οὐ πατρὸς αἰεκέα τίσετε λῶβην.”
 ἦ καὶ Πείσανδρον μὲν ἀψ' ἵππων ὥσε χαμάζε
 δοῦρι βαλὼν πρὸς στήθος· ὁ δ' ὕπτιος οὐδεὶ ἐρείσθη.

127. ὁμοῦ δ' ἔχον seems to mean “they were both trying to drive,” i.e. the charioteer had lost command of the horses and the παραβάτης was trying to help him get them under control, as is explained by the γάρ in 128. So Schol. A. σφεας then really means only one of them, sc. the charioteer who had lost the reins; but the poet is engaged with the picture of the moment in which both are equally concerned, and does not care to express accurately what has gone before. (Others take ὁμοῦ ἔχον to mean “they were accustomed to drive both at once,” and then γάρ 128 must explain λάβε. But apart from the difficulties of such a proceeding, it is hard to see why they should go out to battle at all if neither of them meant to fight.)

129. τῷ δέ, the horses.

130. γουναζέσθην naturally means no more than “besought,” and does not indicate an attitude which could not have been possible in the diminutive car of the Homeric heroes. Cf. γουνοῦ-μενος, I 583. With the ordinary reading Ἀτρεΐδης we have a purely spondaic rhythm, cf. φ 15, ο 334, Ψ 221. The grammarians called such a line δωδεκά-σύλλαβος. Nauck however has corrected the last two instances by the introduction of open vowels for diphthongs.

131-135 = Z 46-50. In 132 δόμοις, in spite of the rarity of the short form of the dat. plural, is preferable to πατρὸς, the reading of Zenod., as there is no other case in H. of the α remaining short before τρ in any of the forms of πατήρ. There was also a variant ἐν ἀφνειοῦ πατρὸς here as in Z.

137. Cf. φ 98. The contrast of course is between ἀ-μελικ-τον and μελιχ-ίοις, “they spake him gently, but heard ungentle answer.”

138. δαΐφρονος, Zenod. κακόφρονος, and so also above, 123.

139. Μενέλαον is of course accus. after κατακτείνειαι.

140. ἀγγελίην ἐλθόντα, when he came on an embassy. See note on Γ 206, and compare ἐξεῖσθι ἐλθόντι Ω 235.

141. ἐξέμεν (i.e. ἐξέμεν 2 aor. infin. of ἐξίμι), not to let him go.

142. τοῦ πατρός Aristarchos; but Zenod. read οὐ πατρός, “your father,” which is certainly right. See A 393. Another old variant, σφοῦ, is, as Brugman remarks, an attempt either to mend the metre, or more probably to “correct” at least the number, if not the person, of the pronoun.

144. For οὔδε ἐρείσθη (lit. “was supported by,” i.e. lay upon the earth), Arist. read οὔδας ἐρείσε, pressed the

Ἴππόλοχος δ' ἀπόρουσε· τὸν αὖ χαμαὶ ἐξενάριξεν, 145
 χεῖρας ἀπὸ ξίφεϊ τμήξας ἀπὸ τ' αὐχένα κόψας,
 ὄλμον δ' ὥς ἔσσευε κυλίνδεσθαι δι' ὀμίλου.
 τοὺς μὲν ἕασ', ὃ δ', ὅθι πλείσται κλονέοντο φάλαγγες,
 τῇ ῥ' ἐνόρουσ', ἅμα δ' ἄλλοι ἐκνήμιδες Ἀχαιοί.
 πεζοὶ μὲν πεζοὺς ὄλεκον φεύγοντας ἀνάγκη, 150
 ἵππεῖς δ' ἵππηας, ὑπὸ δέ σφισιν ὦρτο κονίη
 ἐκ πεδίου, τὴν ὦρσαν ἐρίγδουποι πόδες ἵππων,
 χαλκῷ δηιόωντες. ἀτὰρ κρείων Ἀγαμέμνων
 αἰὲν ἀποκτείνων ἔπετ', Ἀργείοισι κελεύων.
 ὥς δ' ὅτε πῦρ αἰδήλον ἐν ἀξύλῳ ἐμπέσῃ ὕλη· 155
 πάντῃ τ' εἰλυφόων ἄνεμος φέρει, οἱ δέ τε θάμνοι
 πρόρριζοι πίπτουσιν ἐπειγόμενοι πυρὸς ὀρμῇ·
 ὥς ἄρ' ὑπ' Ἀτρεΐδῃ Ἀγαμέμνονι πῖπτε κάρηνα
 Τρώων φευγόντων, πολλοὶ δ' ἐριαύχενες ἵπποι
 κεῖν' ὄχεα κροτάλιζον ἀνὰ πτολέμοιο γεφύρας, 160
 ἡνιόχους ποθέοντες ἀμύμονας· οἱ δ' ἐπὶ γαίῃ
 κείατο γύπεσσιν πολὺ φίλτεροι ἢ ἀλόχοισιν.
 Ἔκτορα δ' ἐκ βελέων ὕπαγε Ζεὺς ἐκ τε κονίης
 ἐκ τ' ἀνδροκτασίης ἐκ θ' αἵματος ἐκ τε κυδοιμοῦ·

earth: which may be supported by N 131, Π 215 ἀσπίς ἄρ' ἀσπίδ' ἔρειδε.

145. ἀπόρουσε, leapt down, to escape. τὸν αὖ, but him, see 104. χαμαί, opposed to the death of his brother on the chariot.

147. Compare ἦκε δέ μιν σφαιρηδὸν ἐλίξασθαι N 204, στρομβὸν δ' ὥς ἔσσευε Ξ 413. ὄλμος is explained by Schol. as κοῖλος λίθος εἰς δὲ κόπτουσιν ὀσπρία (pulse) καὶ ἄλλα τινά, i.e. a mortar. The headless and armless trunk he "sent rolling" with a kick, like a round block of stone.

150-154 are very suspicious lines. We must regard ὑπὸ . . . ἵππων as a parenthesis, and join δηιόωντες with ἵππεῖς instead of πόδες, which is very awkward. The rhythm of 154, where the line is equally divided by a stop, is un-Homeric, the only parallel being I 134. The form ἵππεῖς is not Epic, but Attic, and there is no analogy to it in Homer. Lehrs has conjectured ἵππηες δ' ἵππηας, ὑπὸ σφισι δ' ὦρτο, on the strength of one MS. (D) which reads ἵππηες, without altering the remainder of the line: but the change is doubtful, as there is no visible cause for the corruption. ἐρίγδουπος is elsewhere used only of Zeus,

though ἐρίδουπος occurs in Ω and Od. as an epithet of the αἰθουσα, and in T 50, κ 515, of rivers.

155. Various explanations of ἀξυλος are offered by the Scholia. (1) θρυώδης, i.e. full of undergrowth only, with no timber trees. (2) πολύξυλον, with "α, intensive," (3) "untimbered" in the sense ἀφ' ἧς οὐδεὶς ἐξύλισατο, incaseduvis. The word is used by Herodotus in the sense of "timberless," and it is thus clearly best to adopt (1); this gives additional force to the word θάμνοι in the next line.

157. ἐπειγόμενοι, cf. Φ 362, "assailed."

158. κάρηνα, i.e. persons: a periphrastic use. Cf. 309, and Φ 336.

160. κεῖν', i.e. κενά, with accent thrown back on account of the apostrophe. πτολέμοιο γεφύρας, see Δ 371.

162. Ironical, "more delightful to the vultures than to their own wives."

163-4. This action of Zeus seems quite out of place here, and inconsistent with his message in 186 sqq. ὕπαγε is used only here in the sense ἄγε ὑπ(ἐκ) βελέων. The two lines seem to be an interpolation intended to account for the absence of Hector at this moment.

Ἄτρεΐδης δ' ἔπετο σφεδανὸν Δαναοῖσι κελεύων, 165
οἱ δὲ παρ' Ἴλου σῆμα παλαιοῦ Δαρδανίδαο,
μέσσον καὶ πεδίον, παρ' ἔρινεον ἐσσεύοντο
ἰέμενοι πόλιος· ὁ δὲ κεκληγὼς ἔπετ' αἰεὶ
Ἄτρεΐδης, λύθρῳ δὲ παλάσσετο χεῖρας ἀάπτους.
ἀλλ' ὅτε δὴ Σκαιάς τε πύλας καὶ φηγὸν ἴκοντο, 170
ἐνθ' ἄρα δὴ ἴσταντο καὶ ἀλλήλους ἀνέμιμνον,
οἱ δ' ἔτι καὶ μέσσον πεδίον φοβέοντο βόες ὥς,
ἃς τε λέων ἐφόβησε μολῶν ἐν νυκτὸς ἀμολγῷ
πάσας· τῇ δέ τ' ἰῆ ἀναφαίνεται αἰπὺς ὄλεθρος·
τῆς δ' ἐξ αὐχέν' ἔαξε λαβὼν κρατεροῖσιν ὁδοῖσιν 175
πρῶτον, ἔπειτα δέ θ' αἶμα καὶ ἔγκατα πάντα λαφύσσει·
ὥς τοὺς Ἄτρεΐδης ἔφεπε κρείων Ἀγαμέμνων
αἰὲν ἀποκτείνων τὸν ὀπίστατον, οἱ δὲ φέβοντο·
[πολλοὶ δὲ πρηνεῖς τε καὶ ὑπτιοὶ ἔκπεσον ἵππων
Ἄτρεΐδεω ὑπὸ χερσίν· περιπρὸ γὰρ ἔγχεϊ θύεν.] 180
ἀλλ' ὅτε δὴ τάχ' ἔμελλεν ὑπὸ πτόλιν αἰπὺ τε τείχος
ἵξεσθαι, τότε δὴ ῥα πατὴρ ἀνδρῶν τε θεῶν τε
Ἴδης ἐν κορυφῇσι καθέζετο πιδιθέσσης,
οὐρανόθεν καταβάς· ἔχε δ' ἀστεροπὴν μετὰ χερσίν.
Ἴριν δ' ὠτρυνε χρυσόπτερον ἀγγελέουσιν· 185
“βάσκ' ἴθι, Ἴρι ταχεῖα, τὸν Ἑκτορι μῦθον ἐνίσπες.
ὄφρ' ἂν μὲν κεν ὀρᾷ Ἀγαμέμνονα ποιμένα λαῶν.

166. οἱ δέ, the Trojans. For the tomb of Ilos see K 415; for the fig-tree Z 433, X 145; for the oak-tree (170) E 693.

168. ἰέμενοι with the gen. like verbs of “desiring” and “aiming”: Ψ 371, 718, etc.; H. G. § 151 c.

169. ἀάπτους, see on A 567.

172. οἱ δέ, others, i.e. stragglers, opposed to the main body.

173. ἀμολγῷ seems to mean “in the depth of night.” (But see X 317.) The derivation is still doubtful, in spite of numerous conjectures. Perhaps the most probable is Benfey's: he connects it with Slav. *mraku*, Norse *myrks*, our *murky*, all in the sense of darkness. See Curt. *Et.* p. 568. Others assume a noun **μολγός* from the same root, in sense “cloud,” and translate “in the cloudlessness of the night,” i.e. on a cloudless night. But this does not seem sufficiently general. For Buttmann's view see *Lexil.* s.v.

174. τῇ ἰῆ, cf. II 173, T 272, E 271, ἡ μία v 110, and so the article is used with other numerals almost as a demon-

strative, to single out a definite number and contrast them with the larger mass. H. G. § 260 c.

175-6 = P 63-4. 178 = Θ 342.

179-180 seem a very needless repetition of what has already been said several times. *πρηνεῖς* for *πρηνέες* is a form which does not occur again. Aristarchos rightly athetized both, while Zenod. altogether omitted 180 as being interpolated from II 699.

183. *πιδιθέσσης*, only here, = *πολυπίδακος*.

184. *οὐρανόθεν*, from the summit of Olympus (which, though H. does not identify it with *οὐρανός*, still, as a mountain, reached into heaven). *ἀστεροπή*, a lengthened form of *ἀστραπή* (cf. N 242, etc.), which seems specially restricted to indicate the thunderbolt as a weapon, not as a flash.

186. *τόν*, this (which follows): a very unusual use of the demonstrative *ὁ*.

187. *ἂν* . . . *κεν*, so N 127, Ω 437, and several times in Od. e.g. ε 361.

θύνοντ' ἐν προμάχοισιν ἐναίροντα στίχας ἀνδρῶν,
τόφρ' ἀναχωρεῖτω, τὸν δ' ἄλλον λαὸν ἀνώχθω
μάρνασθαι δηίοισι κατὰ κρατερὴν ὑσμίνην·
αὐτὰρ ἐπεὶ κ' ἦ δουρὶ τυπεῖς ἢ βλήμενος ἰῶ
εἰς ἵππους ἄλεται, τότε οἱ κράτος ἐγγυαλίξω
κτείνειν, εἰς ὃ κε νῆας ἐνστέλμους ἀφίκηται
δύη τ' ἡέλιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ."

190

ὥς ἔφατ', οὐδ' ἀπίθησε ποδῆνεμος ὠκέα Ἴρις,
βῆ δὲ κατ' Ἰδαίων ὀρέων εἰς Ἴλιον ἱρήν.

195

εὖρ' υἱὸν Πριάμοιο daίφρονος, Ἐκτορα δῖον,
ἔσταότ' ἐν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσιν·
ἀγχοῦ δ' ἵσταμένη προσέφη πόδας ὠκέα Ἴρις·

"Ἐκτορ υἱὲ Πριάμοιο, Διὶ μῆτιν ἀτάλαντε,

200

Ζεὺς με πατὴρ προέηκε τεῖν τάδε μυθήσασθαι.
ὄφρ' ἂν μὲν κεν ὀρᾷς Ἀγαμέμνονα ποιμένα λαῶν
θύνοντ' ἐν προμάχοισιν ἐναίροντα στίχας ἀνδρῶν,
τόφρ' ὑπόεικε μάχης, τὸν δ' ἄλλον λαὸν ἀνώχθῃ
μάρνασθαι δηίοισι κατὰ κρατερὴν ὑσμίνην·

205

αὐτὰρ ἐπεὶ κ' ἦ δουρὶ τυπεῖς ἢ βλήμενος ἰῶ
εἰς ἵππους ἄλεται, τότε τοι κράτος ἐγγυαλίξει
κτείνειν, εἰς ὃ κε νῆας ἐνστέλμους ἀφίκηται
δύη τ' ἡέλιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ."

ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις,

210

Ἐκτωρ δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὄχετο πάντῃ
ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνῆν.

οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσαν Ἀχαιῶν,

Ἀργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας,

215

ἀρτύνθη δὲ μάχῃ, στὰν δ' ἀντίοι. ἐν δ' Ἀγαμέμνων
πρῶτος ὄρουσ', ἔθελεν δὲ πολὺ προμάχεσθαι ἀπάντων.

189. ἀνώχθω, perf. imper. : we have ἀνωγέτω from the aor., β 195.

194. ἱερὸν, perhaps in the primitive sense "strong darkness," cf. A 366 ; an epithet suggested by the irresistible force with which it drives away the day.

This promise is not fulfilled, for Patroklos utterly routs the Trojans on the same day. These two lines with 208-9 are probably interpolated from P 454-5, where they are more in place, for they are thereafter accomplished to the letter.

200. *vié*, see A 489 for the scansion.

201. *τεῖν* = *σοί*, a form which occurs elsewhere only in Od. The form is "Doric," acc. to Schol. A : but this is of course wrong. The *ν* seems to represent the *m* of I. E. *tu-bhjam* (*ti-bi*), the *-bh-* being dropped.

202-209 = 187-196, *mutatis mutandis*.

214. ἐλελίχθησαν, read δὲ *Fe*λίχθησαν, wheeled round. See A 530.

216. μάχῃ seems to be used here in a concrete sense, as in old English, of the embattled hosts: "the battle was ranged in order," *i.e.* the lines were re-formed. Cf. M 43, O 303.

ἔσπετε νῦν μοι, μούσαι Ὀλύμπια δώματ' ἔχουσαι,
 ὅς τις δὴ πρῶτος Ἀγαμέμνωνος ἀντίος ἦλθεν
 ἢ αὐτῶν Τρώων ἢ ἐκλειτῶν ἐπικούρων. 220
 Ἴφιδάμας Ἀντηνορίδης ἧς τε μέγας τε,
 ὃς τράφη ἐν Θρήκῃ ἐριβόλακι, μητέρι μῆλων·
 Κισσῆς τόν γ' ἔθρεψε δόμοις ἐνι τυτθὸν ἐόντα
 μητροπάτωρ, ὃς ἔτικτε Θεανῶ καλλιπάρηον·
 αὐτὰρ ἐπεὶ ῥ' ἦβης ἐρικυδέος ἵκετο μέτρον, 225
 αὐτοῦ μιν κατέρυκε, δίδου δ' ὃ γε θυγατέρα ἦν·
 γήμας δ' ἐκ θαλάμοιο μετὰ κλέος ἵκετ' Ἀχαιῶν
 σὺν δυοκαίδεκα νηυσὶ κορωνίσιν, αἳ οἱ ἔποντο.
 τὰς μὲν ἔπειτ' ἐν Περκώτῃ λίπε νῆας εἰσας,
 αὐτὰρ ὁ πεζὸς ἑὼν εἰς Ἴλιον εἰληλούθειν. 230
 ὅς ῥα τότε Ἀτρεΐδew Ἀγαμέμνωνος ἀντίος ἦλθεν.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 Ἀτρεΐδης μὲν ἄμαρτε, παρὰ δέ οἱ ἐτράπετ' ἔγχος,
 Ἴφιδάμας δὲ κατὰ ζώνην, θώρηκος ἔνερθεν,
 νύξ', ἐπὶ δ' αὐτὸς ἔρεισε βαρεῖν χεὶρὶ πιθήσας· 235
 οὐδ' ἔτορε ζωστήρα παναίολον, ἀλλὰ πολὺ πρὶν

218. This appeal to the Muses (cf. B 484) fitly introduces what is really the turning point of the poem. For now begins, with the wounding of Agamemnon, the disastrous rout of the Greeks which prevails upon Achilles to relax his anger and send Patroklos to the rescue.

219. **ἀντίος**, so most MSS., with Zenod. and Aristophanes: Aristarchos **ἀντίον**. The difference is immaterial.

221. The name is introduced asyndetically, just as in A 8.

222. For **μῆλων** Zenod. read **θηρῶν**.

224. **μητροπάτωρ**: it will be seen that Iphidamas thus married his maternal aunt (as did Diomedes, E 412), the sister of his mother Theano, the priestess of Athene in Troy, and wife of Antenor (Z 298).

225. **ἐρικυδέος**, because it gives a youth the power of attaining martial glory.

226. **αὐτοῦ μιν κατέρυκε**, his grandfather tried (imperf.) to keep him at home (lit. there where he was): **δίδου**, gave him in marriage (for a consideration; see 243-5). The imperf. indicates that **δίδου** is subordinate, = "by giving" (see H. G. § 71).

227. **ἐκ θαλάμοιο**, straight from the bridal chamber. **μετὰ κλέος Ἀχ.**, "after

the fame of the Achaians," i.e. he went in the direction whence came the rumour of their expedition, as though to find it out. Cf. I. 21, and N 364.

229. Perkote, a town on the Hellespont in the N. of the Troad. As he came from the E. of Thrace across the Propontis, this would be the nearest point to Troy that he could reach; for the Greeks held the mouth of the Hellespont.

230. **πεζὸς ἑὼν** (al. **ἰὼν**), i.e. by land.

233. Schol. A remarks that this is the only instance in the Iliad of a single combat where the warrior who has the first cast and misses his shot still wins in the end.

234. **ζώνη** seems here to mean the waist of the cuirass = **ζῶμα**, Δ 187. **θώρηκος ἔνερθεν** must then mean "in the lower part of the breastplate," "the genitive being partitive, not ablative." Possibly however **ζώνη** might = **ζωστήρ**, as it is always used of a woman's girdle except here, and B 479 where it means the (human) waist. See Helbig, H. E. p. 199.

235. **αὐτὸς ἐπέρεισε**, i.e. he threw the weight of his whole body into the blow, following up his heavy hand.

236. **ἔτορε**, this form only here: see note on K 267.

ἀργύρῳ ἀντομένη μόλιβος ὥς ἐτράπετ' αἰχμῇ.
 καὶ τό γε χειρὶ λαβὼν εὐρὺ κρείων Ἀγαμέμνων
 ἔλκ' ἐπὶ οἷ μεμαῶς ὥς τε λῖς, ἐκ δ' ἄρα χειρὸς
 σπάσσοτο· τὸν δ' ἄορι πληῆξ' αὐχένα, λύσε δὲ γυῖα. 240
 ὥς ὁ μὲν αὖθι πεσὼν κοιμήσατο χάλκεον ὕπνον
 οἰκτρός, ἀπὸ μνηστῆς ἀλόχου, ἀστοῖσιν ἀρήγων,
 κουριδίης, ἧς οὐ τι χάριν ἶδε, πολλὰ δ' ἔδωκεν·
 πρῶθ' ἑκατὸν βοῦς δῶκεν, ἔπειτα δὲ χίλι' ὑπέστη,
 αἰγας ὁμοῦ καὶ ὄις, τὰ οἷ ἄσπετα ποιμαίνοντο. 245
 δὴ τότε γ' Ἀτρεΐδης Ἀγαμέμνων ἐξενάριξεν,
 βῆ δὲ φέρων ἄν' ὄμιλον Ἀχαιῶν τεύχεα καλὰ.
 τὸν δ' ὥς οὖν ἐνόησε Κόων ἀρδεΐκετος ἀνδρῶν,
 πρεσβυγενῆς Ἀντηνορίδης, κρατερόν ῥά ἐπένθος
 ὀφθαλμοὺς ἐκάλυψε κασιγνήτοιο πεσόντος. 250
 στῇ δ' εὐράξ σὺν δουρὶ λαθὼν Ἀγαμέμνονα δῖον,
 νύξε δέ μιν κατὰ χεῖρα μέσσην, ἀγκῶνος ἔνερθεν,
 ἀντικρὺς δὲ διέσχε φαεινοῦ δουρὸς ἀκωκῇ.
 ῥίγησέν τ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
 ἄλλ' οὐδ' ὥς ἀπέλγη μάχης ἡδὲ πτολέμοιο, 255
 ἄλλ' ἐπόρουσε Κόωνι ἔχων ἀνεμοτρεφὲς ἔγχος.

237. **μόλιβος**, lead, named only here: but cf. *μολυβδαίνῃ* Ω 80—both times in similes, not as actually in use, as though the poet were aware that the metal was unknown in the heroic age.

238. **τό γε**, as though *ἔγχος* or *δόρυ*, instead of *αἰχμῇ*, had preceded. The spear being thus caught, Ag. is able to grasp it and drag it towards himself out of Iphidamas' hand. **μεμαῶς**, furious as a lion. Schol. A refers to the legend that wounded lions attempt to tear the spears from the huntsmen's hands.

241. **χάλκεον ὕπνον**, as though the sleep of death bound a man with bands that he could not break: Vergil's "*Ferrens somnus*," *Aen.* x. 745.

242. **οἰκτρός**, an exclamation, like *νήπιος*, *σχέτλιος*. **ἀπὸ**, far away. **ἀστοῖσιν**: he was a Trojan, as the son of Antenor, though he had been brought up in Thrace.

243. **κουριδίης**, see A 114. **χάριν**, he saw no return for the *ἔδνα*, or price he had paid to the father for his bride. This passage very clearly shews that marriage was a bargain. See I 146. Of course the gifts are not made to the wife, marriage settlements being not

yet known. **πολλὰ δέ**, *i.e.* although he had paid a large price.

244. **πρῶτα**, as an immediate payment; **ἔπειτα**, in instalments from the increase of his herds. Observe **χίλια** in neut. agreeing *κατὰ σύνεσιν* only with *βοῦς*, *αἰγας* and *οἰς*, perhaps from the general idea of *μῆλα* which covers all. See on E 140.

248. **ἀρδεΐκετος** (except here and Ξ 320 only in Od.), conspicuous, "exalted among men."

249. **πρεσβυγενῆς**, therefore the elder brother of Iphidamas.

250. **ὀφθαλμοὺς ἐκάλυψε**, as though grief threw a mist over his eyes; a metaphor very naturally suggested by rising tears, P 591, Σ 22, etc. **κασίγ.** **πεσόντος**, gen. after *πένθος*.

251. **στῇ εὐράξ** (O 541), he came up (A 197) from the side. It looks as though *εὐράξ* were a naval expression, on the "broadside." For the form cf. *μουνάξ*, θ 371: the termination is perhaps an instrumental form conn. with *-άκισ* of *πολλάκισ*, etc.

252. **χεῖρα**, the forearm, as often.

253. **διέσχε**, passed right through. E 100, etc.

256. **ἀνεμοτρεφές**, "a spear of grain

ἦ τοι ὁ Ἰφιδάμαντα κασίγνητον καὶ ὄπατρον
 ἔλκε ποδὸς μεμαῶς, καὶ αὐτεὶ πάντας ἀρίστους·
 τὸν δ' ἔλκοντ' ἄν' ὄμιλον ὑπ' ἀσπίδος ὀμφαλοέσσης
 οὔτῃσε ξυστῶ χαλκῆρεϊ, λύσε δὲ γυῖα· 260
 τοῖο δ' ἐπ' Ἰφιδάμαντι κάρη ἀπέκοψε παραστάς.
 ἐνθ' Ἀντήνορος νῆες ὑπ' Ἀτρεΐδῃ βασιλῇ
 πότμον ἀναπλήσαντες ἔδυν δόμον Ἄιδος εἰσω.
 αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλεῖτο στίχας ἀνδρῶν
 ἔγχει τ' ἄορί τε μεγάλοισι τε χερμαδίοισιν, 265
 ὄφρα οἱ αἶμ' ἔτι θερμὸν ἀνήνοθεν ἐξ ὠτειλῆς.
 αὐτὰρ ἐπεὶ τὸ μὲν ἔλκος ἐτέρσετο, παύσατο δ' αἶμα,
 ὀξεῖαι δ' ὀδύнай δύνον μένος Ἀτρεΐδαο.
 ὥς δ' ὅτ' ἂν ὠδίνουσιν ἔχῃ βέλος ὀξὺ γυναικα,
 δριμύ, τό τε προῖεῖσι μογροστόκοι Εἰλείθυιαι, 270
 Ἥρης θυγατέρες πικρὰς ὠδῖνας ἔχουσαι,
 ὥς ὀξεῖ' ὀδύнай δύνον μένος Ἀτρεΐδαο.

storm-toughened on a windy site," Tennyson. The idea was that the buffeting of the winds strengthened the grain of the wood.

257. ὄπατρον, son of the same father. ὁ- is *sa-*, together; just like *ἀ- δελφός*, "of the same womb." So *ὄτριχας οἰέτας*, B 765. κασίγνητον is a general term covering fraternity on either side, and is specialized by the addition of ὄπατρον.

259. τόν, Κοῦν: οὔτῃσε, sc. Ἀγαμέμνων.

263. ἔδυν, plur. like *ἔβαν*, *στάν* (I. 216), *φθάν* (51), etc.

264. ἐπεπωλεῖτο, "ranged" in hostile sense. It is also used of a general reviewing his army, Δ 231, etc.

266. "So long as the hot blood still gushed from the wound," before painful inflammation had set in. ἀν-ήνοθ-εν, from *ἀνά* and *ἀνεθ-* = *ἀνθ-*, to sprout, spring forth. Cf. on ἐπενήνοθε, B 219. Curt. Et. no. 304; Buttmann, *Lex.* p. 133.

267. ἐτέρσετο, began (imperf.) to dry up.

268. δέ marks the apodosis.

269. βέλος ἔχῃ, metaphorically: "fear took hold upon them and pain as of a woman in travail." Compare also Θ 513 βέλος πέσσειν, in the sense of "wound."

270. μογροστόκοι Εἰλείθυιαι, both words of doubtful origin. The first is generally derived from *μόγος*, and explained "helping in painful labour." For the σ compare *θεός-δοτος*, *δικασ-*

πóλος. Fick however refers to the Skt. root *magh*, to make great, to forward (whence *μήχος*, *μέγας*, etc.), and explains "forwarding childbirth," comparing *φερεσ-βιος*. L. Meyer again (*C. Stud.* v. 95) divides *μογο-στόκος*, and explains "averting pain," root *stak* to drive back, to bring to a standstill (secondary of *sta*). So Brugmann, *C. Sl.* ix. 270. If so, the meaning of the word must have been quite forgotten, as the function of the Eileithyiae here is just the opposite.

Εἰλείθυιαι (plur. here and T 119 only: sing. II 187, T 103, τ 188), according to the old explanation "the comers," i.e. the goddesses that come in the hour of need. Fick explains it as a personification of "the woman's time that is come," comparing *ἦλθεν ἡ ὥρα αὐτῆς*, John xvi. 21. Fick connects with *εἰλεύθερος*, to set free; the goddesses that liberate from pangs. The most probable derivation is perhaps that from *Feil*, *ἐλύω* (= *volvo*), as if = the Twisters, squeezers, a personification of the writhing pangs.

271. Ἥρης, because she presides over marriage. ἔχουσαι, "having rule over."

272. ὀξεῖ', i.e. ὀξεῖαι, an elision which nowhere else occurs. Bentley conj. ὀξεῖ' ὀδύνῃ δύνειν, but it is a question whether this line should not be omitted, a comma being put at the end of 268 and δ' in 269 being omitted. See Cobet, M. C. p. 375.

ἐς δίφρον δ' ἀνόρουσε καὶ ἡνιόχῳ ἐπέτελλεν
 νηυσὶν ἔπι γλαφυρήσιν ἐλαυνέμεν· ἤχθετο γὰρ κῆρ.
 ἦυσεν δὲ διαπρύσιον Δαναοῖσι γεγωνώς·

275

“ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 ὑμεῖς μὲν νῦν νηυσὶν ἀμύνετε ποντοπόροισιν
 φύλοπιν ἀργαλέην, ἐπεὶ οὐκ ἐμὲ μητίετα Ζεὺς
 εἴασε Τρῶεσσι πανημέριον πολεμίζειν.”

ὥς ἔφαθ', ἡνίοχος δ' ἵμασεν καλλίτριχας ἵππους
 νῆας ἔπι γλαφυράς, τὼ δ' οὐκ ἀέκοντε πετέσθην·
 ἄφρεον δὲ στήθεα, ραίνοντο δὲ νέρθε κονίη,
 τειρόμενον βασιλῆα μάχης ἀπάνευθε φέροντες.

280

“Ἐκτῶρ δ' ὡς ἐνόησ' Ἀγαμέμνονα νόσφι κίοντα,
 Τρωσὶ τε καὶ Λυκίοισιν ἐκέκλετο μακρὸν αὔσας·

285

“Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.
 οἴχετ' ἀνὴρ ὄριστος, ἐμοὶ δὲ μέγ' εὐχος ἔδωκεν
 Ζεὺς Κρονίδης· ἀλλ' ἰθὺς ἐλαύνετε μώνυχας ἵππους
 ἰφθίμων Δαναῶν, ἵν' ὑπέρτερον εὐχος ἄρῃσθε.”

290

ὥς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου.
 ὡς δ' ὅτε πού τις θηρητὴρ κύνας ἀργιόδοντας
 σεύη ἐπ' ἀγροτέρῳ συὲ καπρίῳ ἢ ἐλόντι,
 ὡς ἐπ' Ἀχαιοῖσιν σευε Τρῶας μεγαθύμους
 “Ἐκτῶρ Πριαμίδης, βροτολοιγῷ ἴσος Ἀρηι.

295

αὐτὸς δ' ἐν πρώτοισι μέγα φρονέων ἐβεβήκειν,
 ἐν δ' ἔπεσ' ὑσμίνῃ ὑπεραεὶ ἴσος ἀέλλῃ,
 ἥ τε καθαλλομένη ἰοειδέα πόντον ὀρίνει.

ἐνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξεν

277. Observe how Agamemnon as usual gives way to despondency at the first reverse, and thinks only of danger to the ships, although he has hitherto been driving the Trojans right up to their city. Cf. I 27, Ξ 65-80.

282. ἄφρεον στήθεα (synizesis in both words), their chests were covered with foam. στήθεα is probably accus.

284. Hector recognizes the moment at which Zeus has promised him victory (191).

288. ὄριστος (= ὁ ἀριστος), cf. ωπτός E 396. μέγα seems to be an adv., “has granted me my desire to the full.”

290. ὑπέρτερον seems to form part of the predicate, “that ye may obtain your boast in victory,” or perhaps “exalted

above the boast of the Greeks.” Cf. κῦδος ὑπέρτερον = glory of victory, M 437, O 491. But Ar. read ὑπέρτεροι.

292. πού is nowhere else used in this way in a simile. ἀργιόδοντας is elsewhere used only of boars.

297. ὑπεραεὶ, blowing from on high, cf. ἀκραεὶ, ξ 253: an expression very natural to men who were accustomed to the sudden squalls which “leap down” upon coasting ships beneath the steep shores of Thrace and the Greek islands. Aristonikos mentions a variant ὑπὲρ οὐρεος.

298. ἰοειδέα, blue (or rather perhaps dark) like violets. The word occurs elsewhere only in Od.

299. For the question, cf. II 692: it

- Ἔκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκεν; 300
 Ἄσαιον μὲν πρῶτα καὶ Αὐτόνοον καὶ Ὀπίτην
 καὶ Δόλοπα Κλυτίδην καὶ Ὀφέλιον ἡδ' Ἀγέλαον
 Αἴσυμνον τ' Ὠρόν τε καὶ Ἴππόνοον μενεχάρμην.
 τοὺς ἄρ' ὃ γ' ἡγεμόνας Δαναῶν ἔλεν, αὐτὰρ ἔπειτα 305
 πληθύν, ὥς ὅποτε νέφεα Ζέφυρος στυφελίξῃ
 ἄργεσάο Νότοιο, βαθείῃ λαίλαπι τύπτων·
 πολλὸν δὲ τρόφι κῦμα κυλίνδεται, ὑψόσε δ' ἄχνη
 σκίδναιται ἐξ ἀνέμοιο πολυπλάγκτοιο ἰωῆς·
 ὥς ἄρα πυκνὰ καρήαθ' ὑφ' Ἑκτορι δάμνατο λαῶν. 310
 ἔνθα κε λουγὸς ἦν καὶ ἀμήχανα ἔργα γένοντο,
 καὶ νύ κεν ἐν νήεσσι πέσον φεύγοντες Ἀχαιοί,
 εἰ μὴ Τυδεΐδῃ Διομήδεϊ κέκλετ' Ὀδυσσεύς·
 “Τυδεΐδῃ, τί παθόντε λελάσμεθα θούριδος ἀλκῆς;
 ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἐμ' ἵστασο· δὴ γὰρ ἔλεγχος 315
 ἔσσεται, εἴ κεν νῆας ἔλῃ κορυθαίολος Ἑκτωρ.”
 τὸν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·
 “ἦ τοι ἐγὼ μενέω καὶ τλήσομαι· ἀλλὰ μίνυνθα
 ἡμέων ἔσσεται ἦδος, ἐπεὶ νεφεληγερέτα Ζεὺς
 Τρῶσιν δὴ βόλεται δοῦναι κράτος ἢ περ ἡμῖν.”
 ἦ καὶ Θυμβραῖον μὲν ἀφ' ἵππων ὥσε χαμαῖζε 320

is a rhetorical figure analogous to the apostrophe of 218, and indicates that such a vast number were slain that it is no easy matter to name them.

306. **Νότοιο** is genit. after *νέφεα*, the clouds brought by the south wind. Cf. *κύματα παντοίων ἀνέμων*, B 397. **ἀργεσάο**, as Φ 334. From its use here it may perhaps mean “bringing bright white clouds:” it can hardly be compared with the *albus notus* of Horace which *deterget nimbila caelo*. **τύπτων**, “lashing them with dense hurricane.” **βαθείῃ** perhaps means “far-extending,” reaching from earth to sky. But Nauck conj. *βαπεῖν*.

307. **τρόφι**, big; lit. nourished to full size. So *τροφέοντα* O 621, γ 290 (where La R. would read *τροφέοντο* as if = *τρέφοντο*): compare Lat. *altus* from *alo*. **πολλόν** is predicative, in multitudes.

308. **πολύπλαγκτος** occurs elsewhere only in Od. of wanderers tossed about from shore to shore. Here it may be transitive, “scattering”; the “wandering wind” is hardly a Homeric thought. **ἰωῆς**, Δ 276. **καρήατα**, like *κάρηνα*, 158.

310. This line gives an expanded form of the idiomatic *λουγία ἔργα* A 518, etc.

311. Cf. I 235: the phrase **πέσον** is here clearly used of the fugitives, not of the assailants.

313. **τί παθόντε**, “what has come upon us that we have forgotten?” The expression looks rather like an Atticism, and seems to recur only in the probably post-Homeric ω 106.

314. **πέπον**, see I 252. **παρ' ἐμ' ἵστασο**, come and stand by my side.

317. **μίνυνθα**, “only for a little while will there be any profit of us,” i.e. we shall not be able to give any lasting pleasure to our friends. (So Fäsi, comparing Σ 80 *ἀλλὰ τί μοι τῶν ἥδος, ἐπεὶ, κ.τ.λ.* So A 576, etc. *ἦδος* occurs only in this phrase with *ἐπεὶ*.)

319. **βόλεται** (α 234, π 387), a form occurring only here in Il. The root *βολ-* is used to form the present stem (just like Lat. *vol-o*) without the usual strengthening (*βούλομαι* for *βόλ-ν-ομαι*, acc. to Curtius, V. i. 250). The verb is followed by *ἢ* because it expresses preference: see A 117, γ 232.

δουρὶ βαλὼν κατὰ μαζὸν ἀριστερόν, αὐτὰρ Ὀδυσσεὺς
ἀντίθεον θεράποντα Μολλίονα τοῖο ἀνακτος.

τοὺς μὲν ἔπειτ' εἶασαν, ἐπεὶ πολέμου ἀπέπαυσαν·

τὼ δ' αὖ ὄμιλον ἰόντε κυδοίμεον, ὥς ὅτε κάπρῳ

ἐν κυσὶ θηρευτῆσι μέγα φρονέοντε πέσσητον·

325

ὧς ὄλεκον Τρῶας πάλιν ὀρμένῳ· αὐτὰρ Ἀχαιοὶ

ἀσπασίως φεύγοντες ἀνέπνεον Ἑκτορα δῖον.

ἔνθ' ἐλέτην δίφρον τε καὶ ἀνέρε δῆμον ἀρίστω,

νῆε δὺν Μέροπος Περκωσίου, ἧς περὶ πάντων

ἦδε μαντοσύνας, οὐδὲ οὖς παῖδας ἔασκεν

330

στείχειν ἐς πόλεμον φθισήνορα· τὼ δέ οἱ οὐ τι

πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.

τοὺς μὲν Τυδεΐδης δουρικλειτὸς Διομήδης

θυμοῦ καὶ ψυχῆς κεκαδὼν κλυτὰ τεύχε' ἀπηύρα,

Ἴππόδαμον δ' Ὀδυσσεὺς καὶ Ὑπείροχον ἐξενάριξεν.

335

ἔνθα σφιν κατὰ ἴσα μάχην ἐτάνυσσε Κρονίων

ἐξ Ἰδης καθορῶν· τοὶ δ' ἀλλήλους ἐνάριζον.

ἦ τοι Τυδεὸς υἱὸς Ἀγαστροφον οὐτασε δουρὶ

Παιονίδην ἥρωα κατ' ἰσχίον· οὐδέ οἱ ἵπποι

ἐγγὺς ἔσαν προφυγεῖν, ἀάσατο δὲ μέγα θυμῷ.

340

τοὺς μὲν γὰρ θεράπων ἀπάνευθ' ἔχεν, αὐτὰρ ὁ πεζὸς

θῦνε διὰ προμάχων, εἰὼς φίλον ὤλεσε θυμόν.

Ἑκτωρ δ' ὄξυν νόησε κατὰ στίχας, ὦρτο δ' ἐπ' αὐτοὺς

κεκληγῶς· ἅμα δὲ Τρώων εἶποντο φάλαγγες.

322. τοῖο ἀνακτος, so γ 388, φ 62: of him, the lord. Compare τοῖο γέροντος I 469, and H. G. § 261, 3 (1).

324. κυδοίμεον, made havoc of it; the word is transitive in O 136.

326. πάλιν ὀρμένῳ, charging back (from flight). Aristarchos read παλινορμένῳ in one word; and so A. Cf. A 59, παλινπαραγχεύοντας.

327. The order of the words is ἀσπ. ἀνέπνεον, φεύγ. Ἑκτορα.

328. ἐλέτην applied to δίφρον and ἀνέρε by a sort of zeugma: captured the chariot and slew the warriors. The latter is the regular use of αἰρέω in battle scenes, the notion of catching, capturing passing into that of overcoming, and that again into slaying. δῆμον ἀρίστω, chiefs in their local community, Apeisos, as we see from B 828-834 (δῆμον Ἀπαισοῦ), where their names, Adrestos and Amphios, are given, and 329-332 are repeated.

334. κεκαδὼν, having deprived them, cf. κεκαδήσει, φ 153: a word of doubtful etymology. Curtius refers to κῆδω, "to hurt" (Et. no. 284), but this does not suit the sense. Like κεκαδόντο (Δ 497, q.v.) it belongs to root skad to separate, whence also χάζω, the s having in the latter case produced aspiration of the k, while in the former it has simply disappeared.

336. κατὰ ἴσα μάχην ἐτάνυσσε, see on H 102.

339. οὐδέ οἱ ἵπποι, so Bentley, with one MS.; caet. οὐ γὰρ οἱ ἵπποι, while A gives as a variant οὐδέ γὰρ ἵπποι, which may be right, but looks more like a combination of the other two readings. The F of Foi cannot be neglected.

340. ἀάσατο here indicates only extreme folly, without connotation of moral offence; unless indeed it be implied that his joining the πρόμαχοι was an act of culpable presumption.

τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης,
 αἶψα δ' Ὀδυσσῆα προσεφώνεεν ἐγγὺς ἑόντα·
 “νῶϊν δὴ τόδε πῆμα κυλίνδεται, ὄβριμος Ἐκτωρ·
 ἀλλ' ἄγε δὴ στέωμεν καὶ ἀλεξόμεσθα μένοντες.”
 ἦ ῥα καὶ ἀμπεπαλὼν προῖει δολιχόσκιον ἔγχος,
 καὶ βάλεν, οὐδ' ἀφάμαρτε, τιτυσκόμενος κεφαλῇφιν, 350
 ἄκρην κακὴν κόρυθα· πλάγχθη δ' ἀπὸ χαλκόφι χαλκός,
 οὐδ' ἵκετο χροά καλόν· ἐρύκακε γὰρ τρυφάλεια
 τρίπτυχος αὐλῶπις, τήν οἱ πόρε Φοῖβος Ἀπόλλων.
 Ἐκτωρ δ' ὦκ' ἀπέλεθρον ἀνέδραμε, μῖκτο δ' ὁμίλῳ.
 στήν δὲ γνύξ ἐριπῶν καὶ ἐρείσατο χειρὶ παχείῃ 355
 [γαίης· ἀμφὶ δὲ ὅσσε κελαινὴ νύξ ἐκάλυψεν].
 ὄφρα δὲ Τυδεΐδης μετὰ δούρατος ὄχρε' ἐρωήν
 τῇλε διὰ προμάχων, ὅθι οἱ καταείσατο γαίης,
 τόφρ' Ἐκτωρ ἄμπνυτο, καὶ ἄψ' ἐς δίφρον ὀρούσας
 ἐξέλασ' ἐς πληθὺν καὶ ἀλεύατο κῆρα μέλαιναν, 360
 δουρὶ δ' ἐπαΐσσων προσέφη κρατερὸς Διομήδης·

347. πῆμα, “this bane;” so νέφος is applied, by a sort of personification, to Hector, P 243. κυλίνδεται, like a wave.

348. στέωμεν, by metathesis of quantity for στήμεν. Possibly we should read στάομεν, though the shortening of the α is doubtful.

350. οὐδὲ . . . κεφαλῇφιν is parenthetical. κεφαλῇφιν appears to represent a genitive, the regular case after verbs of aiming. So χαλκόφι in the next line. Possibly however they may both be locatives, e.g. ἀπὸ χαλκόφι = “from on the bronze;” there is no reason why, in old Greek, this case may not have been used with ἀπό, πρό, etc. All the forms in -φι quoted under the heading of “Ablative” in H. G. § 156, except ε 152 and N 700, have a locative sense, the ablative notion being given by the prepositions. Possibly therefore all the instances of this case-ending should be reduced to the two headings of Instrumental and Locative, with the exception of a few “false archaisms.” See H. G. § 158, note.

353. τρίπτυχος: perhaps, like the cap in K 261, it is of leather, with a felt lining inside, and the metal covering without. αὐλῶπις, τρυφάλεια, see E 182.

354. ἀπέλεθρον, an unmeasured, i.e. very great, distance; as in B' ἀπέλεθρον ἔχοντας E 245, etc. There is a variant in one MS. ὦκα πέλεθρον, and so Tzetzes

took the words. This is preferred by Mr. Ridgeway (J. H. S. vi. 325) on the ground that the πλέθρον is properly a measure of distance; and that it became a measure of area only in combination with the unit “furrow-length” (see on K 351), as representing the unit distance between the οὔρα, i.e. the breadth of a piece of ground which a team could plough in a day's work. This suits the other passages (Φ 407, λ 577) in which πέλεθρον occurs; in both of these it is better to take it as a measure of length than as one of area. But this is not sufficient to overthrow the best tradition here, which is quite intelligible.

355-6 = E 309-10; the second line was athetized by Ar. and Aristophanes, and omitted by Zenod. on the ground that the results are too serious for a comparatively unsuccessful blow. Ar. therefore in 359 evidently read ἄμπνυτο, “recovered his breath,” not ἔμπνυτο, “came back to his senses,” as La R. supposes without authority (see on E 697).

357. μετὰ δούρατος ἐρωήν, “after,” i.e. in the direction of the flight of his spear, to pick it up again.

358. καταείσατο, for the hiatus see Δ 138. γαίης, local, as in 356, had descended on the ground. This is more Homeric than the alternative of making it a partitive gen. after ὅθι.

note at
two

“ ἐξ αὐτῶν ἔφυγες θάνατον, κύον· ἡ τέ τοι ἄγχι
 ἦλθε κακόν· νῦν αὐτέ σ’ ἐρύσατο Φοῖβος Ἀπόλλων,
 ᾧ μέλλεις εὐχέσθαι ἰὼν ἐς δούπον ἀκόντων.
 ἡ θὴν σ’ ἐξανύω γε καὶ ὕστερον ἀντιβολήσας, 365
 εἴ πού τις καὶ ἐμοί γε θεῶν ἐπιτάρροθός ἐστιν.
 νῦν αὖ τοὺς ἄλλους ἐπιείσομαι, ὃν κε κιχέω.”
 ἡ καὶ Παιονίδην δουρικλυτὸν ἐξενάριξεν.
 αὐτὰρ Ἀλέξανδρος, Ἑλένης πόσις ἠνκόμοιο,
 Τυδείδῃ ἐπὶ τόξα τιταίνετο, ποιμένι λαῶν, 370
 στήλῃ κεκλιμένος ἀνδροκμήτῳ ἐπὶ τύμβῳ
 Ἴλου Δαρδανίδαο, παλαιοῦ δημογέροντος.
 ἡ τοι ὁ μὲν θώρηκα Ἀγαστρόφον ἰφθίμοιο
 αἶνυτ’ ἀπὸ στήθεσφι παναίολον ἀσπίδα τ’ ὤμων
 καὶ κόρυθα βριαρὴν· ὁ δὲ τόξου πῆχυν ἀνελκεν 375
 καὶ βάλεν, οὐδ’ ἄρα μιν ἄλιον βέλος ἔκφυγε χειρός,
 ταρσὸν δεξιτεροῖο ποδός· διὰ δ’ ἀμπερὲς ἰὸς
 ἐν γαίῃ κατέπηκτο. ὁ δὲ μάλα ἥδ’ ὑγελάσσας
 ἐκ λόχου ἀμπήδησε καὶ εὐχόμενος ἔπος ἤυδα·
 “ βέβληαι, οὐδ’ ἄλιον βέλος ἔκφυγεν· ὥς ὄφελόν τοι 380
 νεῖατον ἐς κενεῶνα βαλὼν ἐκ θυμὸν ἐλέσθαι·
 οὕτω κεν καὶ Τρῶες ἀνέπνευσαν κακότητος,
 οἷό τέ σε πεφρίκασιν λείονθ’ ὥς μηκάδες αἶγες.”

364. μέλλεις, ironical, “to whom no doubt you pray.” See A 564.

365. ἐξανύω, future: exactly our idiomatic “I will finish, despatch thee.”

366. ἐπιτάρροθος, champion. See E 828. 362-367 are also found *verbatim* in T 449-454, where the violent language of 362 seems more in keeping with the uncontrollable passion of Achilles than here with the always moderate temper of Diomed.

368. ἐξενάριξεν, so Ar., “continued the despoiling” of P., which task Hector had interrupted, 343: *caet.* and Zenod. ἐξενάριξεν, but the aor. is obviously less suitable: his continued attention to the corpse explains how Paris got his opportunity. So αἶνυτο, 374, “was in the act of stripping off.”

372. For the tomb of Ilos see 166; ἀνδροκμήτῳ, “artificial,” distinguishes the barrow from any accidental mounds on the plain. δημογέροντος, “elder of the community,” see Γ 149. Ilos is in the direct royal line (T 232) and is the

eponym of Ilios. The name thus indicates the identity of royalty with the patriarchate of the village community.

375. πῆχυν, see φ 419 τὸν (ὀστέον) β’ ἐπὶ πῆχει ἐλὼν ἔλκεν νευρὴν γλυφίδας τε, from which it is clear that the word indicates the (metallic?) handle into which the two horns forming the bow (Δ 105-111) are fastened.

376. οὐδὲ . . . χειρός is parenthetical, βάλεν going with ταρσόν.

377. ταρσόν, apparently the flat of the foot (so only here and 388). In ι 219 ταρσοί are explained as hurdles or wickerwork shelves, so called from τέρ-σειν, because they are used for drying cheeses upon. Perhaps the foot was thought to have some resemblance to these.

380. βέβληαι, perhaps rather βέβλη’, as the synzesis is violent. Others scan βέβληαι as a dactyl, cf. λήϊστή or λείστη, I 408.

381. νεῖατον, nethermost, from root *ni* = down; see on νειάλη, E 539.

τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·
 “τοξότα, λωβητήρ, κέραι ἀγλαέ, παρθενοπίπα, 385
 εἰ μὲν δὴ ἀντίβιον σὺν τεύχεσι πειρηθείης,
 οὐκ ἄν τοι χαρίσμησι βιὸς καὶ ταρφέες ἰοί·
 νῦν δέ μ' ἐπιγράψας ταρσὸν ποδὸς εὖχαι αὐτως.
 οὐκ ἀλέγω, ὥς εἴ με γυνὴ βάλοι ἢ πάϊς ἄφρων·
 κωφὸν γὰρ βέλος ἀνδρὸς ἀνάλκιδος οὐτιδανοῖο. 390
 ἦ τ' ἄλλως ὑπ' ἐμεῖο, καὶ εἴ κ' ὀλίγον περ ἐπαύρη,
 ὀξὺ βέλος πέλεται, καὶ ἀκήριον αἶψα τίθησιν·
 τοῦ δὲ γυναικὸς μὲν τ' ἀμφίδρυφοὶ εἰσι παρειαί,
 παῖδες δ' ὀρφανικοί· ὁ δέ θ' αἵματι γαῖαν ἐρεύθων
 πύθεται, οἶωνοι δὲ περὶ πλέες ἦε γυναῖκες.” 395
 ὧς φάτο, τοῦ δ' Ὀδυσσεὺς δουρικλυτὸς ἐγγύθεν ἔλθων
 ἔστη πρόσθ'· ὁ δ' ὀπισθε καθεζόμενος βέλος ὤκν
 ἐκ ποδὸς ἔλκ', ὀδύνη δὲ διὰ χροὸς ἦλθ' ἀλεγεινή.

385. **τοξότα**, only here in H.; it is a word of contempt (see on Δ 242) as opposed to the hoplite who meets his foe *ἀντίβιον σὺν τεύχεσι*. **λωβητήρ**, cf. B 275, Ω 239. **κέραι**, so A and apparently Ar.: vulg. *κέρα*. It is generally taken to mean “with the bow of horn”; but Ar. explained it as a mode of dressing the hair, *eis kéraatos trópon aneplékonto ol árchaiol*. This interpretation, strange though it may seem, is completely established by Helbig, H. E. p. 165. He gives a curious archaic illustration of the spirally curled locks which received this name. The old lexia shew that this explanation was always generally received. Cf. Schol. on ω 81, *ol νεώτεροι κέρας τὴν συμπλοκὴν τῶν τριχῶν ὁμοίαν κέρατι· τὸν κεροπλάστην αἶδε Γλαῦκον, Ἀρχιλόχος*. So Juvenal, xiii. 165, “madido torquentem cornua cirro.” **ἀγλαέ** thus receives its proper sense, “fine, brilliant.” For Paris’ hair cf. Γ 55, *ἦ τε κόμη, τό τε εἶδος*. For **παρθενοπίπα** cf. *ὀπιπέσεις δὲ γυναῖκας τ 67*, and for the form of the verb Curtius, *El.* no. 627.

386. **εἰ πειρηθείης** is a wish rather than a proper conditional protasis, “I wish that you would measure yourself—in that day your bow and arrows shall avail you naught.” The speaker thus during the expression of thought changes his attitude from mere wish to confident expectation. Cf. Γ 54 *οὐκ ἄν τοι χαρίσμη κίθαρις . . . 8τ' ἐν κονίησι μυγείης*, and more nearly K 222 *εἴ τίς μοι ἀνὴρ, ἀμ'*

ἔποιτο καὶ ἄλλος . . . θαρσαλέωτερον ἔσται. For *ἄν* or *κεν* with subj. as an emphatic future cf. 431, and H. G. § 276 b. Observe the singular **χαρίσμησι** agreeing with the nearer only of two subjects, A 255, Γ 327, etc.

389. **οὐκ ἀλέγω, ὥς εἰ**, I care as little (lit. I am heedless) as though a woman were to hit me.

390. **κωφόν** has the primitive sense “blunt,” from *κόπτω*, *ob-tusus*, lit. “beaten back.” Cf. Soph. O. T. 290, *κωφὰ καὶ παλαί' ἔπη*.

391. **ἄλλως . . . ὀξὺ πέλεται**, in a very different way *my* spear proves its sharpness. Delbrück (S. F. i. p. 177, 181) has remarked that this line offers the only instance in H. of *εἴ κε* with subj. in a *general* sense (= whenever); in all the other cases it indicates a particular expected event.

392. With **ὀξὺ βέλος πέλεται** cf. Γ 99, *καὶ δ' ἄλλως τοῦ γ' ἰθὺ βέλος πέτετ', οὐδ' ἀπολήγει*. As *ἰθὺ* there must form part of the predicate, it is better to take *ὀξὺ* here in the same way, though *πέλεται* is not merely = *ἐστίν*. Eust. reads *πέτεται* here also. **ἀκήριον**, lifeless, as Φ 466; in Od. it means unharmed. **αἶψα**, so MSS., Ar. *ἀνδρα*, which is much less forcible.

393. **ἀμφίδρυφοι**, see B 700. **ἐρεύθων**, so Σ 329.

395. Compare *γύπεςσιν πολὺ φίλτεροι ἢ ὀλόχοισιν*, 162; and for the comparative *πλέες*, B. 122; . . .

ἐς δίφρον δ' ἀνόρουσε καὶ ἡνιόχῳ ἐπέτελλεν
 νηυσὶν ἐπὶ γλαφυρῇσιν ἐλαυνόμεν· ἤχθετο γὰρ κῆρ. 400
 οἰώθη δ' Ὀδυσσεὺς δουρικλυτός, οὐδέ τις αὐτῷ
 Ἀργείων παρέμεινεν, ἐπεὶ φόβος ἔλλαβε πάντας·
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
 “ὦ μοι ἐγὼ, τί πάθω; μέγα μὲν κακόν, αἶ κε φέβωμαι
 πληθὺν ταρβήσας, τὸ δὲ ρίγιον, αἶ κεν ἁλώω 405
 μῦνος· τοὺς δ' ἄλλους Δαναοὺς ἐφόβησε Κρονίων.
 ἀλλὰ τί ἦ μοι ταῦτα φίλος διελέξατο θυμός;
 οἶδα γάρ, ὅττι κακοὶ μὲν ἀποίχονται πολέμοιο,
 ὃς δὲ κ' ἀριστεύῃσι μάχῃ ἐνι, τὸν δὲ μάλα χρεῶ
 ἐστάμεναι κρατερῶς· ἦ τ' ἔβλητ' ἦ τ' ἔβαλ' ἄλλον.” 410
 εἶος ὁ ταυθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων,
 ἔλσαν δ' ἐν μέσσοισι, μετὰ σφίσι πῆμα τιθέντες.
 ὥς δ' ὅτε κάπριον ἀμφὶ κύνες θαλεροὶ τ' αἰζηοὶ
 σεύωνται· ὁ δὲ τ' εἰσι βαθείης ἐκ ξυλόχοιο 415
 θήγων λευκὸν ὀδόντα μετὰ γναμπτήσιν γένυσσιν,

399-400 = 273-4.

402. φόβος seems here to have made the very easy transition from “flight,” the usual sense in H., to “fear,” as 544, etc.

403. This verse occurs seven times in Il. and four times in Od. (all in ε). In the whole of H. there are only nineteen other passages where the *F* of *Fōs* is neglected, and eight of these can be easily emended. Forty-five passages absolutely require the *F*, and over 170 admit of it (Knös, p. 215). It seems strange that this formula, which must be an old one, should afford so large a proportion of the violations. Bekker emended *Feῖπε Feῖον* (? *Feῖπεν ἐόν* for (σ)ε*Feῖον*); but this is not justifiable in face of the fact that there is in no instance any variation of reading hinted at. Fick thinks that *ἐόν* may be a monosyllable by synizesis; but it is very unlikely that the internal *F* should have so completely disappeared at a quite early date as to make this possible. The few instances of diphthongs like *παῖς* for *πάφης* can hardly prove the case for synizesis, a much rarer phenomenon.

404. *τί πάθω*, delib. subj.: this well illustrates the close relationship between the subjunctive and future.

408. *ἀποίχονται* seems to be a general expression: towards are off in a moment.

(this being given by the perf. sense of *οἴχεσθαι*), while a brave man proves his courage by standing his ground. If we take it as a special reference to the Greeks, and to Diomed in particular, the general sentiment of 409-10 comes in rather awkwardly.

410. *ἦ τε . . . ἦ τε*, so MSS.; this is generally explained as = *εἰ τε . . . εἰ τε*, with a comma after *κρατερῶς*. But in this case we ought to write *εἰ* (Lange, EI, p. 534). The text, with the colon, is preferred by Nikanor; though the sense is virtually the same, it is better as representing the old parataxis.

413. “They penned him in their midst, bringing a bane (cf. 347) among themselves.” For *τιθέντες* Zenod. read *δέ λσαν*, an expression which by no means gains in force what it loses in Homeric simplicity. Still it gives the right sense; Ar. wrongly understood it to mean “bringing destruction to Odysseus in their midst.”

414. *κάπριον* is governed by *ἀμφί*; prepositions of more prosodical value than two short syllables do not throw the accent back when they follow their noun, according to the traditional rule.

415. *σεύωνται*, sc. *μν*, give chase to him.

415. The ancient legend was that the

ἀμφὶ δέ τ' αἰσσονται, ὑπαὶ δέ τε κόμπος ὀδόντων
 γίγνεται· οἱ δὲ μένουσιν ἄφαρ δεινὸν περ ἔοντα·
 ὧς ῥα τότ' ἀμφ' Ὀδυσῆα διφίλλον ἐσσεύοντο
 Τρῶες· ὁ δὲ πρῶτον μὲν ἀμύμονα Δηιοπίτην 420
 οὔτασεν ὦμον ὑπερθεὺν ἐπάλμενος ὀξεί δουρί,
 αὐτὰρ ἔπειτα Θῶνα καὶ Ἐννομον ἐξενάριξεν.
 Χερσιδάμαντα δ' ἔπειτα, καθ' ἵππων αἰξάντα,
 δουρὶ κατὰ πρότμησιν ὑπ' ἀσπίδος ὀμφαλοέσσης
 νύξεν· ὁ δ' ἐν κονίησι πεσὼν ἔλε γαίαν ἀγοστῶ. 425
 τοὺς μὲν ἕασ', ὁ δ' ἄρ' Ἴππασίδην Χάροπ' οὔτασε δουρί,
 αὐτοκασίγνητον ἐνυφενέος Σῶκοιο.
 τῷ δ' ἐπαλεξήσων Σῶκος κίεν, ἰσόθεος φῶς,
 στῇ δὲ μάλ' ἐγγὺς ἰὼν καὶ μιν πρὸς μῦθον ἔειπεν·
 “ὦ Ὀδυσσεῦ πολύαινε, δόλων αἶτ' ἠδὲ πόνοιο, 430
 σήμερον ἢ δοιοῖσιν ἐπεύξεαι Ἴππασίδησιν,
 τοιῶδ' ἄνδρε κατακτείνας καὶ τεύχε' ἀπούρας,
 ἢ κεν ἐμῷ ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσσης.”
 ὧς εἰπὼν οὔτησε κατ' ἀσπίδα πάντοσ' εἰσην·
 διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος, 435
 καὶ διὰ θώρηκος πολυδαίδαλου ἠρήρειστο,
 πάντα δ' ἀπὸ πλευρῶν χροά ἔργαθεν, οὐδέ τ' ἕασεν

boar prepared for battle by whetting his teeth upon smooth rocks.

417. ὑπαί, thereat, in the midst of all this is heard the gnashing of his teeth. Cf. θ 380, πολλὸς ὑπὸ κόμπος ὀρώρει.

418. ἄφαρ, i.e. “without hesitation.” Cf. N 814.

423. αἰξάντα, so AD; caet. αἰσσοντα.

424. πρότμησιν, so MSS.; Ar. seems to have read πρότμησιν, and there are traces also of another variant πρότμητιν. The first form seems preferable, the abstract termination reminding us of τομή in the sense of “stump,” A 235. The word here evidently means the navel, “the cut place in front.”

425. ἀγοστῶ, a word which occurs only a few times, always in this line in Homer (N 508, E 452, P 315), and occasionally in later poets (Theokr. 17, 129; Ap. Rhod. 3, 120). Benfey refers it to root *a(n)g*, to squeeze, so that it means “in his grasp.” Ap. Rhodius seems to take it for “the palm of the hand.”

427. εὐηφενέος, MSS. εὐηγενέος. The correction comes from Didymos on Ψ 81 εὐηγενέων· ἐν τῇ Ῥιανῷ καὶ Ἀριστοφάνους εὐηφενέων διὰ τοῦ φ, εὐ τῷ ἀφένῳ

χωμένων, ὡς Κλέαρχος ἐν ταῖς γλώτταις. The reading of Rhianos is undoubtedly preferable, as the η of εὐηγενέος cannot be explained, while in εὐηφενέος it is a regular lengthening of α, as in εὐήνωρ, εὐήκης. The word εὐηφένης also occurs as a proper name upon an early Thasian inscription, so that the form is sufficiently attested. Cf. Curtius, *Et.* no. 653.

430. πολύαινε, see I 673. αἶτ', for *ἄστε*, insatiate (ἀ-σα-τος). Ar. used the phrase as an argument against the chorizontes, as it is in the *Odyssey* that the cunning of Odysseus is described. Sokos speaks in admiration, not in blame.

432. Ar. rejected this line on the ground that Odysseus is too hard pressed to think of despoiling the corpses. This is very true; but Fick remarks that we should read θυμὸν ἀπούρας, which was altered on account of θυμὸν in the next line; the older Epic style took no offence at such iteration.

437. For χροά (Zenod. and MSS.) Ar. strangely read χροός, which he must have understood to mean “stripped everything off the flesh of his ribs.”

Παλλὰς Ἀθηναίη μιχθήμεναι ἔγκασι φωτός.
 γνῶ δ' Ὀδυσσεύς, ὃ οἱ οὐ τι βέλος κατὰ καίριον ἦλθεν,
 ἀψ δ' ἀναχωρήσας Σῶκον πρὸς μῦθον ἔειπεν· 440
 “ ἂ δαίλ', ἣ μάλα δὴ σε κιχάνεται αἰπὺς ὄλεθρος.
 ἦ τοι μὲν ἔμ' ἔπαυσας ἐπὶ Τρώεσσι μάχεσθαι,
 σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν
 ἡματι τῷδ' ἔσσεσθαι, ἐμῷ δ' ὑπὸ δουρὶ δαμέντα
 εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἀίδι κλυτοπόλῳ.” 445
 ἦ, καὶ ὁ μὲν φύγαδ' αὖτις ὑποστρέψας ἐβεβήκειν,
 τῷ δὲ μεταστρεφθέντι μεταφρένῳ ἐν δόρυ πῆξεν
 ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασεν.
 δούπησεν δὲ πεσών· ὁ δ' ἐπεύξατο δῖος Ὀδυσσεύς·
 “ ὦ Σῶχ', Ἰππάσου νιὲ δαΐφρονος ἵπποδάμοιο, 450
 φθῇ σε τέλος θανάτοιο κιχήμενον, οὐδ' ὑπάλυξας.
 ἂ δαίλ', οὐ μὲν σοὶ γε πατήρ καὶ πότνια μήτηρ
 ὅσσε καθαιρήσουσι θανόντι περ, ἀλλ' οἶωνοι
 ὠμησταὶ ἐρύουσι, περὶ πτερὰ πυκνὰ βαλόντες·
 αὐτὰρ ἔμ', εἴ κε θάνω, κτεριοῦσί γε δῖοι Ἀχαιοί.” 455
 ὧς εἰπὼν Σώκοιο δαΐφρονος ὄβριμον ἔγχος

439. αἱ Ἀριστάρχου οὕτως τέλος, καὶ σχεδὸν ἅπασαι· ἔγνω ὅτι οὐ κατὰ καίριον τέλος ἦλθεν ἢ πληγὴ, οὐκ εἰς καίριον τόπον ἐτελεύτα. Ζηνόδοτος δὲ γράφει βέλος, κακῶς· οὐ βέβληται δέ, ἀλλ' ἐκ χειρὸς ἐπέπληγε· λέγει δὲ τέλος τὸ τῆς ζωῆς. Our MSS. agree with Zenodotos, with the exception of A. There is no doubt that βέλος gives the best sense, “the dart lighted not on a fatal spot” (for this, the regular use of καίριον, see note on Δ 185, where the phrase is very similar, οὐκ ἐν καίριῳ ὀξὺ πάγη βέλος). It seems that Ar. laid too much weight on his canon that βέλος could never be used of a weapon used with a thrust: it is only natural that the word should be applied generically to the spear, which was sometimes cast and sometimes held in the hand, without reference to the particular case in question. What the σχεδὸν ἅπασαι were which read τέλος we cannot say, and their authority therefore is hardly to be set against the vulgate. If we accept τέλος, we may read either κατὰ καίριον, the spear “came not to a fatal end” of its journey, or κατακαίριον (with AD and others), “a fatal end came not to him,” which seems to be meant by the concluding words of the scholion cited; cf. the phrase τέλος

θανάτοιο, 451. Both of these are perhaps possible, but decidedly less Homeric in expression than the vulgate.

442. μέν, so all MSS. but D and Eust. μέν ῥ'. The ῥ' is a mere stop-gap, cf. H 77, T 243, where κέν is lengthened by the ictus.

445. See on E 654.

451. τέλος θανάτοιο, “the end of (consisting in) death has been too quick in catching you” (σε is governed by κιχήμενον). Here also Zenod. read βέλος, but he is not supported by our MSS.

452-5. Fick omits these four lines, remarking with force that they are quite unsuited to the position of Odysseus, who is surrounded by the victorious Trojans. From his point of view they are condemned by the Ionic form κτεριοῦσι in 455.

453. καθαιρήσουσι, draw down, close thine eyes. So λ 426, ω 296.

454. ἐρύουσι, future. πυκνά, either a proleptic predicate, “so as to be thick,” i.e. in dense flocks; or more simply, “thickly feathered,” a mere epithet.

455. So Aristarchos: MSS. all give ἐπεὶ κε θάνω, κτεριοῦσί με. The text is clearly preferable, as bringing out the required contrast σοὶ γε and ἐμέ.

ἔξω τε χροὸς ἔλκε καὶ ἀσπίδος ὀμφαλοέσσης·
αἷμα δέ οἱ σπασθέντος ἀνέσσυτο, κῆδε δὲ θυμόν.
Τρῶες δὲ μεγάθυμοι ὅπως ἴδον αἷμ' Ὀδυσῆος,
κεκλόμενοι καθ' ὅμιλον ἐπ' αὐτῷ πάντες ἔβησαν. 460
αὐτὰρ ὃ γ' ἐξοπίσω ἀνεχάζετο, αἶε δ' ἑταίρους.
τρὶς μὲν ἔπειτ' ἦυσεν, ὅσον κεφαλὴ χάδε φωτός,
τρὶς δ' αἶεν ἰάχοντος ἀρηίφίλος Μενέλαος.
αἶψα δ' ἄρ' Αἴαντα προσεφώνεεν ἐγγὺς ἑόντα·
“ Αἴαν διογενὲς Τελαμώνιε, κοίρανε λαῶν, 465
ἀμφὶ μ' Ὀδυσσῆος ταλασίφρονος ἵκετ' αὐτῇ
τῷ ἰκέλῃ, ὡς εἴ ἐ βιβάτο μῦνον ἑόντα
Τρῶες ἀποτμήξαντες ἐνὶ κρατερῇ ὑσμίνῃ·
ἀλλ' ἵομεν καθ' ὅμιλον· ἀλεξέμεναι γὰρ ἄμεινον.
δεῖδω, μὴ τι πάθῃσιν ἐνὶ Τρώεσσι μονωθεῖς, 470
ἐσθλὸς ἑὼν, μεγάλη δὲ ποθὴ Δαναοῖσι γέννηται.”
ὧς εἰπὼν ὁ μὲν ἦρχ', ὁ δ' ἄμ' ἔσπετο ἰσόθεος φῶς.
εὖρον ἔπειτ' Ὀδυσῆα διίφιλον· ἀμφὶ δ' ἄρ' αὐτὸν
Τρῶες ἔπον ὡς εἴ τε δαφοινοὶ θῶες ὄρεσφιν
ἀμφ' ἔλαφον κεραὺν βεβλημένον, ὃν τ' ἔβαλ' ἀνὴρ 475
ἰῶ ἀπὸ νευρῆς· τὸν μὲν τ' ἤλυξε πόδεσσιν
φεύγων, ὄφρ' αἷμα λιαρὸν καὶ γούνατ' ὀρώρῃ·
αὐτὰρ ἐπεὶ δὴ τὸν γε δαμάσσεται ὦκὺς οἰστός,
ὠμοφάγοι μιν θῶες ἐν οὔρεσι δαρδάπτουσιν
ἐν νέμεϊ σκιερῷ· ἐπὶ τε λῖν ἦγαγε δαίμον 480
σύντην· θῶες μὲν τε διέτρεσαν, αὐτὰρ ὁ δάπτει·

457. *χροὸς*, his own flesh, where Sokos' spear still remained.

458. *σπασθέντος*, sc. *ἐγχεος*. A partic. in gen. absolute occurs without its noun perhaps only here and Σ 606. *κῆδε* δὲ *θυμόν*, compare *ἤχθετο κῆρ* also used of purely physical pain, 274, 400, etc.

461. *αἶε*, so N 477, T 48, 51; else only in aor. *ἦυσε*. Root *av* of Lat. *ovare*, Curt. *Et.* no. 588 b.

462. *ὄσον*, lit. “as loud as the man’s head could hold;” Fäsi compares the French *crier à pleine tête*. *φωτός* virtually means “his,” as in 438.

466. *ἵκετ' αὐτῇ*, so Ar.; MSS. *ἵκετο φωνῇ*.

467. *τῷ* (neuter) represents by anticipation the following clause with *ὡς εἰ*. So X 410, *τῷ δὲ μάλιστ' ἄρ' ἔην ἐναλγικιον*, *ὡς εἰ*, κ.τ.λ. The construction is well explained by L. Lange, EI, p. 437;

“a shout like the supposed case (that) the Trojans might be pressing him hard.”

474. *ἔπον*, so La Roche for *ἔπονθ'* of MSS. The change is absolutely necessary, as the act. *ἀμφέπειν* is always used in this sense, and the middle never even approaches it. The corruption is evidently due to a mistaken wish to mend the metre. The compound *ἀμφέπειν* means to *beset* by surrounding, as *ἐφέπειν* to *drive* by pursuit. So 483, and cf. γ 118 *εἰνάετες γὰρ σφιν κακὰ ράπτομεν ἀμφιέποντες*, of the siege of Troy (*Journ. Phil.* xiv. 239).

477. *λιαρὸν*, sc. *ῆ*, with the same sense as in 266, “while the blood flows warm from the wound.”

478. *δαμάσσεται*, aor. subj., when the arrow has had its full effect upon him.

481. *διέτρεσαν*, scattered in terror. *δ*, the lion begins to rend in his turn.

ὥς ῥα τότε ἄμφ' Ὀδυσῆα δαΐφρονα ποικιλομήτην
Τρῶες ἔπον πολλοί τε καὶ ἄλκιμοι, αὐτὰρ ὃ γ' ἦρως
ἀίσσων ᾧ ἔγχει ἀμύνετο νηλεὲς ἦμαρ·

Αἴας δ' ἐγγύθεν ἦλθε φέρων σάκος ἤυτε πύργον,
στῇ δὲ παρέξ· Τρῶες δὲ διέτρεσαν ἄλλυδις ἄλλος.

ἦ τοι τὸν Μενέλαος ἀρήμιος ἔξαγ' ὀμίλου
χειρὸς ἔχων, εἴως θεράπων σχεδὸν ἤλασεν ἵππους·

Αἴας δὲ Τρώεσσιν ἐπάλμενος εἶλε Δόρυκλον

Πριαμίδην, νόθον υἱόν, ἔπειτα δὲ Πάνδοκον οὔτα,

οὔτα δὲ Λύσανδρον καὶ Πύρασον ἠδὲ Πυλάρτην.

ὥς δ' ὅποτε πλήθων ποταμὸς πεδίουδε κάτεισιν

χειμάρρους κατ' ὄρεσφιν, ὀπαζόμενος Διὸς ὄμβρῳ,

πολλὰς δὲ δρῦς ἀζαλέας, πολλὰς δέ τε πεύκας

ἐσφέρεται, πολλὸν δέ τ' ἀφυσγετὸν εἰς ἄλα βάλλει,

ὥς ἔφεπε κλονέων πεδίων τότε φαίδιμος Αἴας,

δαΐζων ἵππους τε καὶ ἀνέρας. οὐδέ πω Ἔκτωρ

πεύθετ', ἐπεὶ ῥα μάχης ἐπ' ἀριστερὰ μάρνατο πάσης,

482. ἄμφι . . . ἔπον, see 474.

486. *στῇ παρέξ*, stood forth beside him. Cf. *νῆχε παρέξ* ε 439, swam along the shore. But the phrase is unusual; Paley ingeniously conjectures *παράξ*, like *εὐράξ* 251, *q.v.*

488. *θεράπων*, i.e. of Menelaos. Odysseus, coming from mountainous Ithaka, has no horse nor chariot.

490. *υἱόν*: we must understand *Πριάμου* from *Πριαμίδης*, the expression being rather tautological.

493. *ὀπαζόμενος*, driven on from behind: from root *σπ*, and used somewhat like a passive to *ἐφέπειν*. Cf. E 91, 334, Θ 341. *χειμάρρους* is here an adjective; cf. note on E 88.

494. *ἀζαλέας*, dead trees, either fallen accidentally by the side, or felled and left to dry.

495. *ἐσφέρεται*, draws into its current. *ἀφυσγετόν*, *ἀπ. λεγ.*, probably "drift wood" or "mud." The origin of the word is obscure: perhaps *ἀφύσσ-ειν* and *γα-*, "*hauriendo natus*." (So Ebeling, *Lex. s.v.*)

496. Compare X 188, *Ἔκτορα δ' ἀσπερ-χὲς κλονέων ἔφεπ' ὣκὺς Ἀχιλλεύς*. The peculiarity of the present line is that *ἐφέπειν* has an inanimate object; it seems that we must understand "*drove the plain, making havoc*," *πεδίων* standing for the men and horses of which it is full. So we have in ι 121 *κυνηγέται*

. . . *κορυφὰς ὀρέων ἐφέποντες*, just as we speak of "driving a wood" when we mean driving the game found there. This use of *ἐφέπειν* seems to be derived from the primitive sense of "handling" through the idea of driving horses; cf. *ὕσμινης ἐφέποι στήμα* T 359 (*Journ. Phil.* xiv. 238).

497. *δαΐζων* has the *a* long only here: hence Nauck conj. *δηῶν*.

498. The "left of the battle" can hardly be said from a Greek point of view here, as the river would then be on the right. But in details such as this it is useless to look for exact accuracy. See E 355, N 765, P 116. There is however something awkward in the sudden shifting of the centre of interest, as we have been led to believe that the hottest of the fight was about Aias, and are now suddenly told that it was on the opposite wing. Indeed the words of Kebriones in 523-530 directly contradict *μάλιστα* in 499. Most modern critics have therefore pronounced for the omission of 497-503 at least, with more or less of the context. The wounding of Machaon is however an essential part of the original story, and must be retained. Fick, omitting 489-503 (the first eight lines with hardly sufficient reason), suggests *Ἀτρεΐδης* for *Ἰδομενεύς* in 510, as Menelaos has not left the field, but only entrusted Odysseus to his *θεράπων*. This would

485

490

495

ὄχθας παρ ποταμοῖο Σκαμάνδρου, τῇ ῥα μάλιστα
 ἀνδρῶν πίπτε κάρηνα, βοή δ' ἄσβεστος ὀρώρειν 500
 Νέστορά τ' ἀμφὶ μέγαν καὶ ἀρήιον Ἴδομενῆα.

Ἔκτωρ μὲν μετὰ τοῖσιν ὁμίλει μέρμερα ῥέζων
 ἔγχεϊ θ' ἵπποσύνη τε, νέων δ' ἀλάπαξε φάλαγγας·
 οὐδ' ἄν πω χάζοντο κελεύθου δίοι Ἀχαιοί,
 εἰ μὴ Ἀλέξανδρος, Ἑλένης πόσις ἠγκόμοιο, 505
 παῦσεν ἀριστεύοντα Μαχάονα ποιμένα λαῶν
 ἰῶ τριγλώχινι βαλὼν κατὰ δεξιὸν ὦμον.

τῷ ῥα περιδείσαν μένεα πνεύοντες Ἀχαιοί,
 μή πῶς μιν πολέμοιο μετακλινθέντος ἔλοιεν.
 αὐτίκα δ' Ἴδομενεὺς προσεφώνεε Νέστορα δῖον· 510

“ὦ Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,
 ἄγρει, σὼν ὀχέων ἐπιβήσεο, παρ δὲ Μαχάων
 βαινέτω, ἐς νῆας δὲ τάχιστ' ἔχε μώνυχας ἵππους·
 ἱητρὸς γὰρ ἀνὴρ πολλῶν ἀντάξιος ἄλλων
 ἰοὺς τ' ἐκτάμνειν ἐπὶ τ' ἥπια φάρμακα πάσσειν.” 515

ὧς ἔφατ', οὐδ' ἀπίθησε Γερῆνιος ἱππότης Νέστωρ.
 αὐτίκα δ' ὦν ὀχέων ἐπεβήσετο, παρ δὲ Μαχάων
 βαῖν', Ἀσκληπιοῦ υἱὸς ἀμύμονος ἱητῆρος·
 μάστιξεν δ' ἵππους, τὼ δ' οὐκ ἀέκοντε πετέσθην
 νῆας ἐπὶ γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ.

Κεβριόνης δὲ Τρῶας ὀρινομένους ἐνόησεν
 Ἔκτορι παρβεβαῶς, καὶ μιν πρὸς μῦθον ἔειπεν·

remove all cause of offence; 504 comes much more naturally after the stubborn resistance of Aias than after the account of Hector's ravages.

502. ὁμίλει is an oxymoron, for it properly indicates friendly association; E 86, 834. So *δαριστός*, “dalliance,” is used of war, N 291, P 228 (so Mr. Monro).

503. νέων, a curious expression; it can hardly be meant to oppose the aged Nestor and elderly (N 361, 485) Idomeneus to their more youthful soldiers. Ar. read νεῶν, the battalions belonging to the ships, which certainly is a desperate resource.

506. It is not quite clear whether παῦσεν and ἀριστεύοντα go closely together, “stopped from doing deeds of valour,” or more loosely “stopped (from battle) while doing deeds of valour.” In favour of the latter is the construction ἔπασσας μάχεσθαι in 442, while the former seems a natural correlative to

the construction of the middle with the participle (X 502, etc.), though the act. is not elsewhere used in this way.

509. μετακλινθέντος, apparently a metaphor from a scale-beam. Cf. ἐκλινε μάχην E 510, and the simple Τρῶας δ' ἐκλιναν Δαναοί E 37.

515. ἀθετεῖται, ὅτι οὐκ ἀναγκαῖα ἢ ἐξ-αρίθμησις· μειοῖ γὰρ (it degrades the leech) εἰ μόνον τοὺς ἐκτάμνειν καὶ φαρμακεύειν ὀδεῖν. καὶ Ἀριστοφάνης προσθέτει· Ζηρόδοτος δὲ οὐδὲ ἔγραφεν. This objection, though approved by most modern edd., hardly seems sufficient to condemn the line, which fairly represents the primitive stage of Homeric medicine.

518. See note on B 729.

522. παρβεβαῶς, “standing beside” as charioteer, and clearly not in the later sense of παραβάτης, “fighter.” It must be remarked that Hector's approach seems to have no effect whatever on the fight; he is not mentioned again,

γ. χ. 520

Tag

“Ἐκτορ, νῶι μὲν ἐνθάδ’ ὀμιλέομεν Δαναοῖσιν
 ἐσχατιῇ πολέμοιο δυσηχέος, οἱ δὲ δὴ ἄλλοι
 Τρῶες ὀρίνουνται ἐπιμίξ, ἵπποι τε καὶ αὐτοί.
 Αἴας δὲ κλονέει Τελαμώνιος· εὖ δέ μιν ἔγνω·
 εὐρὺ γὰρ ἀμφ’ ὤμοισιν ἔχει σάκος. ἀλλὰ καὶ ἡμεῖς
 κεῖσ’ ἵππους τε καὶ ἄρμ’ ἰθύνομεν, ἐνθα μάλιστα
 ἱππῆες πεζοὶ τε κακὴν ἔριδα προβαλόντες
 ἀλλήλους ὀλέκουσι, βοῇ δ’ ἄσβεστος ὄρωρεν.”

525

530

ὥς ἄρα φωνήσας ἵμασεν καλλίτριχας ἵππους
 μάστιγι λιγυρῇ· τοῖ δὲ πληγῆς αἰόντες
 ῥίμφ’ ἔφερον θοὸν ἄρμα μετὰ Τρῶας καὶ Ἀχαιοὺς
 στείβοντες νέκυάς τε καὶ ἀσπίδας· αἵματι δ’ ἄξων
 νέρθεν ἅπας πεπάλακτο καὶ ἄντυγες αἱ περὶ δίδφρον,
 ἃς ἄρ’ ἀφ’ ἱππέων ὀπλέων ραθάμιγγες ἔβαλλον
 αἷ τ’ ἀπ’ ἐπισσώτρων. ὁ δὲ ἔετο δύναι ὄμιλον
 ἀνδρόμεον ῥῆξαι τε μετάλμενος· ἐν δὲ κυδοιμὸν
 ἦκε κακὸν Δαναοῖσι, μίνυνθα δὲ χάζετο δουρός.
 αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλεῖτο στίχας ἀνδρῶν
 ἔγχε’ τ’ ἄορί τε μεγάλοισι τε χερμαδίοισιν,

535

540

and the retreat of Aias is ascribed to Zeus. Hence it is not without reason that many critics reject the present passage (521-543).

529. **προβαλόντες**, a curious expression with *ἐριδα*, but compare *ἐριδα προφέρονται* Γ 7. The idea seems to be “throwing into the midst” between the contending armies.

532. **αἰόντες**, according to Curtius (*Et.* no. 568), is here used in the primitive meaning of root *αν*, to perceive, feel, without limitation to the sense of hearing. But **λιγυρῇ**, “whistling,” may be more than a mere *epith. ornans*, and mean that the very sound of the descending lash is enough for the high-spirited horses.

535. **αἶ περὶ δίδφρον**, sc. *ἦσαν*, see H. G. § 271; this is better than the usual reading *αἶ*, which implies a much later use of the article. In 537 **αἶ τε** is “those (others) thrown up by the tires.”

537. **ὄμιλον ἀνδρόμεον**, “the human throng,” a curious phrase not elsewhere found; *ἀνδρόμεος* is elsewhere applied only to human flesh or blood.

539. **μίνυνθα χάζετο δουρός**, another strange expression, apparently “he refrained but a little while from the spear,”

i.e. he gave his spear but little rest. Others understand “he drew away but a short distance from the spear,” i.e. he never kept far from the enemy while driving along the line, or according to others again “he did not give way when he had thrown his spear, but followed it up at once.” None of these explanations is satisfactory. Ar. read **δουρί**, without any apparent gain.

540-543 seem clearly to be a late interpolation, designed to harmonize the obvious difficulty that after the pompous description of Hector's prowess the retreat of Aias is attributed to other reasons. 543 is not given by any of our MSS., and has been introduced into the text from quotations only (Aristotle, *Rhet.* ii. 9, and Plutarch). It is inconsistent with the promise of Zeus to Hector, as well as with the next line, and is moreover hardly to be translated; it should mean “Zeus was wroth, whenever he fought with a better man,” which does not make sense. Even if we can get out of it the sense “Zeus was indignant that he should fight,” the reason for this emotion remains inexplicable. It may be added that 540-1 are a repetition of 264-5; and so 533 = P 458, 534-7 = T 499-502.

Αἶαντος δ' ἀλέεινε μάχην Τελαμωνιάδαο.

[Ζεὺς γάρ οἱ νεμεσᾷθ', ὅτ' ἀμείνονι φωτὶ μάχοιτο.]

Ζεὺς δὲ πατήρ Αἶανθ' ὑψίζυγος ἐν φόβον ὥρσεν·
στῇ δὲ ταφῶν, ὅπιθεν δὲ σάκος βάλεν ἑπταβόειον, 545

τρέσσε δὲ παπτήνας ἐφ' ὀμίλου, θηρὶ ἐοικώς,
ἐντροπαλιζόμενος, ὀλίγον γόνυ γουνὸς ἀμείβων.
ὥς δ' αἶθωνα λέοντα βοῶν ἀπὸ μεσσαύλοιο
ἐσσεύαντο κύνες τε καὶ ἀνέρες ἀγροιώται,
οἳ τέ μιν οὐκ εἰῶσι βοῶν ἐκ πῖαρ ἐλέσθαι 550

πάννυχτοι ἐγρήσσοντες· ὁ δὲ κρειῶν ἐρατίζων
ἰθύνει, ἀλλ' οὐ τι πρήσσει· θαμέες γὰρ ἄκοντες
ἀντίον αἴτσουσι θρασειάων ἀπὸ χειρῶν,
καίόμεναί τε δεταί, τὰς τε τρεῖ ἐσσύμενός περ·
ῥῶθεν δ' ἀπονόσφιν ἔβη τετιηότι θυμῷ· 555

ὥς Αἴας τότε ἀπὸ Τρώων τετιημένος ἦτορ
ῆγε, πόλλ' ἀέκων· περὶ γὰρ δῖε νηυσὶν Ἀχαιῶν.
ὥς δ' ὅτ' ὄνος παρ' ἄρουραν ἰὼν ἐβίησατο παῖδας

544. Αἶανθ', sc. Αἶαντι. φόβον, against the canon of Ar., seems here clearly to mean "fear," not "flight," which begins only with τρέσσε.

545. ὅπιθεν βάλεν, swung round so as to hang (by the τελαμών) in such a way as to protect his back while retreating.

546. τρέσσε as usual implies the actual movement of flight, and is to be taken with ἐφ' ὀμίλου, in the direction of the throng (of his friends). For this use of ἐπί with gen. see Γ 5, Ψ 374, H. G. § 200, 3. Aristoph. read δι' ὀμίλου, through the throng of the enemy. παπτήνας indicates a searching look to find the best course.

547. "Slowly changing knee for knee;" i.e. retreating slowly, *pedetentim*: cf. ἐπὶ σκέλος ἀνάγειν in the same sense, Arist. Av. 383, Eur. Ph. 1400.

548-557. This simile is repeated almost verbatim in P 657-666. It is very appropriate, and it is with little reason that most editors, following Zenod., reject it here. There is nothing to cause offence in the immediate sequence of two similes. The point lies in the reluctant retreat, τετιηότι θυμῷ, 555.

549. ἐσσεύαντο, so La R. and others with G. Hermann for ἐσσεύοντο of MSS., which according to Didymos was Aristarchos' reading also. But this must be an error; for in the same line in O 272, where the MSS. read ἐσσεύοντο,

Didymos distinctly says Ἀριστάρχος διὰ τοῦ ἁ καὶ ἁπασαι. The imperf. is entirely out of place in a simile. For this non-sigmatic 1st aor. in tran. sense see P 463, T 148.

550. πῖαρ recurs again (besides P 659) in ι 135, μάλα πῖαρ ὑπ' οὐδας. It seems decidedly more natural in the latter case to take it as an adjective, than as a substantive with Buttmann. The form πῖαρ with fem. πειρα seems analogous to μάκαρ, μάκαιρα. So Hesych. πῖαρ . . . καὶ λιπαρόν, and Solon, 36, 21, πῖαρ ἐξέλη γάλα, "rich cream." (See F. G. Allinson in *Amer. Journ. Philol.* i. 458.) The difficulty here, if we wish to understand it as meaning "to pick out a fat one from the kine," is that the neuter is very harsh immediately after βοῶν. We may however compare the instances given in the note on ἐρῆμα E 140.

552. ἰθύνει, charges; see Z 2.

554. δεταί, "bundles" of twigs (δέω, to bind). τρεῖ should be τρεῖς (so Nauck), though the present scansion might be defended by the bucolic diaeresis, which occasionally prevents shortening before a vowel.

558. The picture is that of an ass being driven by boys along a high road, and turning for a while into the standing crops (this is always the meaning of λήμων) at the side; so Aias, though he is obliged to retreat, takes his own time

νωθής, ᾧ δὴ πολλὰ περὶ ρόπαλ' ἀμφὶς ἐάγη,
 κείρει τ' εἰσελθὼν βαθὺ λήιον· οἱ δέ τε παῖδες
 τύπτουσιν ροπάλοισι· βίη δέ τε νηπίη αὐτῶν·
 σπουδῇ τ' ἐξήλασαν, ἐπεὶ τ' ἐκορέσματο φορβῆς·
 ὥς τότε ἔπειτ' Αἴαντα μέγαν, Τελαμώνιον υἱόν,
 Τρῶες ὑπέρθυμοι πολυηγερέες τ' ἐπίκουροι
 νύσσοντες ξυστοῖσι μέσον σάκος αἰὲν ἔποντο·
 Αἴας δ' ἄλλοτε μὲν μνησάσκετο θούριδος ἀλκῆς
 αὐτὶς ὑποστρεφθεὶς, καὶ ἐρητύσασκε φάλαγγας
 Τρώων ἵπποδάμων, ὅτε δὲ τρωπάσκετο φεύγειν.
 πάντας δὲ προέεργε θοὰς ἐπὶ νῆας ὁδεύειν,
 αὐτὸς δὲ Τρώων καὶ Ἀχαιῶν θῦνε μεσηγὺς
 ἰστάμενος· τὰ δὲ δοῦρα θρασεϊάων ἀπὸ χειρῶν
 ἄλλα μὲν ἐν σάκεϊ μεγάλῃ πάγεν ὄρμενα πρόσσω,
 πολλὰ δὲ καὶ μεσσηγύ, πάρος χρόα λευκὸν ἐπαυρεῖν,
 ἐν γαίῃ ἴσταντο, λιλαιόμενα χροὸς ἄσαι.

τὸν δ' ὥς οὖν ἐνόησ' Ἐναιμόνος ἀγλαὸς υἱὸς
 Εὐρύπυλος πυκινόισι βιαζόμενον βελέεσσειν,
 στῇ ῥα παρ' αὐτὸν ἰὼν καὶ ἀκόντισε δουρὶ φαεινῷ,
 καὶ βάλε Φαυσιάδην Ἀπισάονα ποιμένα λαῶν
 ἦπαρ ὑπὸ πραπίδων, εἴθαρ δ' ὑπὸ γούνατ' ἔλυσεν·
 Εὐρύπυλος δ' ἐπόρουσε καὶ αἶνυτο τεύχε' ἀπ' ὤμων.
 τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδὴς
 τεύχε' ἀπαινύμενον Ἀπισάονος, αὐτίκα τόξον
 ἔλκετ' ἐπ' Εὐρυπύλῳ, καὶ μιν βάλε μηρὸν οἰστώ

about it. ἐβίησατο, is more than a match for, as we might say.

559. νωθής, apparently from νη- and ὀθμαι, indifferent. ἐάγη, perf. subj.; so Bekker for ἐάγη of MSS.; the aor. has always ἄ. The clause explains νωθής, he is indifferent because he is accustomed to more severe treatment than the boys can administer. Thus δῆ = before now. ἀμφίς, on both his sides.

561. νηπίη, childish, our colloquial "mere child's-play." αὐτῶν seems rather weak, though it may be thought to emphasize the contrast between the boys and stronger masters. But Hoogvliet's suggestion αὐτῶς is very plausible.

562. σπουδῇ, with all their efforts, hardly; cf. B 99.

564. πολυηγερέες, so Ar., ἐκ πολλῶν ἀγερθέντες. MSS. τηλεκλειτοί (or -κλητοί), the usual epithet.

565. νύσσοντες governs both Αἴαντα and σάκος by a sort of "whole and part" figure. ἔποντο, "hung on his heels," "stuck to him," as we say; it means more than is implied by our "follow." (See Journ. Philol. xiv. 233.)

569. προέεργεν ὁδεύειν, prevented from making their way. προ- implies "before (i.e. from) himself." Perhaps we should write it πρό as an adverb, and take it with ὁδεύειν, as in the phrase πρό ὁδοῦ Δ 382.

573. μεσσηγύ, half way. ἐπαυρεῖν, reach: see 391, Ψ 340.

574. For the personification of the spear see Δ 126, Φ 70. ἄσαι is here intrans., "to have their fill." It is more commonly causal, "to sate."

580. αἶνυτο, began to strip (imperf.)

δεξιόν· ἐκλάσθη δὲ δόναξ, ἐβάρυνε δὲ μῆρόν.
 ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων, 585
 ἦυσεν δὲ διαπρύσιον Δαναοῖσι γεγωνώς·

“ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 στήτ' ἐλελιχθέντες καὶ ἀμύνετε νηλεὲς ἡμαρ
 Αἴανθ', ὃς βελέεσσι βιάζεται, οὐδέ ἔφημι 590
 φεύξεσθ' ἐκ πολέμοιο δυσηχέος. ἀλλὰ μάλ' ἄντην
 ἴστασθ' ἀμφ' Αἴαντα μέγαν, Τελαμώνιον υἱόν.”

ὧς ἔφατ' Εὐρύπυλος βεβλημένος· οἱ δὲ παρ' αὐτὸν
 πλησίοι ἔστησαν, σάκε' ὥμοισι κλίναντες,
 δούρατ' ἀνασχόμενοι. τῶν δ' ἀντίος ἦλυθεν Αἴας, 595
 στή δὲ μεταστρεφθεῖς, ἐπεὶ ἴκετο ἔθνος ἐταῖρων.

ὧς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο·
 Νέστορα δ' ἐκ πολέμοιο φέρον Νηλήϊαι ἵπποι
 ἰδρῶσαι, ἦγον δὲ Μαχάονα ποιμένα λαῶν.
 τὸν δὲ ἰδὼν ἐνόησε ποδάρκης δῖος Ἀχιλλεύς· 600
 ἐστήκει γὰρ ἐπὶ πρυμνῇ μεγακῆτεϊ νηὶ
 εἰσορόων πόνον αἰπὺν ἰῶκά τε δακρυνέουσαν.
 αἰψα δ' ἐταῖρον ἐὼν Πατροκλῆα προσέειπεν
 φθεγξάμενος παρὰ νηός· ὁ δὲ κλισίηθεν ἀκούσας

ag
cl
w

t 584. δόναξ, the shaft of the arrow (so only here). ἐβάρυνε must be used in a metaphorical sense, “made it painful to move.”

585. ἐχάζετο, sc. Eurypylos. The phrase is generally used of a warrior who has just made a spear-cast, and immediately retires, being for the moment disarmed (see N 566, 596, 648, Ξ 408). Hence it has been proposed here to make Paris the subject. But the manœuvre is not required by the archer who shoots from a distance.

588. στήτ' ἐλελιχθέντες, i.e. στήτε Felichθέντες, as usual.

589. Αἴανθ' = Αἴαντι, as 544.

593. σάκε' ὥμοισι κλίναντες seems to indicate some sort of rudimentary phalanx or *testudo*, the shield being perhaps set with its lower edge on the ground, and the upper leaning against the shoulder, while the spears are sloped forwards. See X 4, and cf. N 130, φράξαντες δόρυ δουρὶ, σάκος σάκεϊ προθελύνωφ (see J. H. S. iv. 284).

594. ἀντίος, with his face towards his friends.

596 = N 673, P 366, Σ 1. In these passages only δέμας is used with a gen.

2 C

like the Attic *δίκη* or *τρόπον*, Lat. *instar*, meaning “after the similitude of fire.” The word is always however an “accus. of reference,” except in π 174 and perhaps κ 240 (Zenod. πόδας): it means literally “in *dwild*,” in formation. H. G. § 136, 2.

597. φέρον, imperf., “were in the meantime carrying.” Νηλήϊαι, of the breed of Neleus, like Τρώοι E 222. There was a variant Νηλήϊον.

599. ἰδὼν ἐνόησε, he saw (with the bodily) and marked (with the inward eye).

600. ἐπὶ πρυμνῇ νηὶ, i.e. upon the small deck at the stern, which was turned inland and was high enough to enable him to see over the wall. μεγακῆτεϊ, capacious: see on Θ 222.

601. ἰῶκα, flight: a metaplastic acc. of *ἰωκή*, see on E 521, 740. Aristonikos mentions the curious variant ἰῶ καταδακρυνέουσαν, which appears to be untranslatable.

603-7. It has been objected to these lines (1) that προσέειπεν in 602 ought, according to the regular Homeric practice, to be followed by the actual words spoken. (2) That a speech of a single

- ἔκμολεν ἴσος Ἀρηι, κακοῦ δ' ἄρα οἱ πέλεν ἀρχή.
 τὸν πρότερος προσέειπε Μενoitίου ἄλκιμος υἱός· 605
 “τίπτε με κικλήσκεις, Ἀχιλεῦ; τί δέ σε χρεῶ ἐμεῖο;”
 τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “διε Μενoitιάδῃ, τῷ ἐμῷ κεχαρισμένε θυμῷ,
 νῦν ὁῖω περὶ γούνατ' ἐμὰ στήσεσθαι Ἀχαιοὺς
 λισσομένους· χρεῖω γὰρ ἰκάνεται οὐκέτ' ἀνεκτός. 610
 ἀλλ' ἴθι νῦν, Πάτροκλε διίφιλε, Νέστορ' ἔρειο,
 ὃν τινα τοῦτον ἄγει βεβλημένον ἐκ πολέμοιο.
 ἦ τοι μὲν τά γ' ὅπισθε Μαχάονι πάντα ἔοικεν
 τῷ Ἀσκληπιάδῃ, ἀτὰρ οὐκ ἴδον ὄμματα φωτός·
 ἵπποι γὰρ με παρήξαν πρόσσω μεμαυῖαι.” 615
 ὥς φάτο, Πάτροκλος δὲ φίλῳ ἐπετείθεθ' ἑταίρῳ,
 βῆ δὲ θέειν παρά τε κλισίας καὶ νῆας Ἀχαιῶν.
 οἱ δ' ὅτε δὴ κλισίῃν Νηληιάδew ἀφίκοντο,
 αὐτοὶ μὲν ῥ' ἀπέβησαν ἐπὶ χθόνα πουλυβότειραν,
 ἵππους δ' Εὐρυμέδων θεράπων λύε τοῖο γέροντος 620
 ἐξ ὀχέων. τοὶ δ' ἰδρῶ ἀπεψύχοντο χιτῶνων
 στάντε ποτὶ πνοιήν παρὰ θῖν' ἄλός· αὐτὰρ ἔπειτα
 ἐς κλισίῃν ἐλθόντες ἐπὶ κλισμοῖσι καθίζον.
 τοῖσι δὲ τεύχε κυκείῳ ἐνπλόκαμος Ἑκαμήδῃ,
 τὴν ἄρετ' ἐκ Τενέδοιο γέρων, ὅτε πέρσεν Ἀχιλλεύς, 625
 θυγατέρ' Ἀρσινόου μεγαλήτορος, ἣν οἱ Ἀχαιοὶ
 ἔξελον, οὐνεκα βουλῇ ἀριστεύεσκεν ἀπάντων.

line like 606 is very rare; this is indeed the only instance in any book before Σ. (3) That the allusion to 'coming events in 604 is not Homeric. Though these reasons are not convincing, yet taken together they have some force. (3) however is not exact, see E 662, etc. 606. For χρεῶ as a short syllable see I 75.

609. These words, on any fair system of interpretation, are quite inconsistent with the position of I in the story. See the introduction to that book.

611. ἔρειο, apparently for ἐρέ-εο, from the longer stem ἐρε- found in ἐρέοντο Θ 445, etc. It should then be ἐρεῖο (Curtius, *Γb*. ii. 47). Compare σπεῖο K 285. Fick would prefer ἐρενε (which occurs in Hesych., and is explained ἐρεῖνα), or ἐρενο = ἐρεφο from the aor. ἐρέσθαι (for ἐρφέσθαι).

618. οἱ, Nestor and Machaon.

622. This treatment seems somewhat

heroic for a wounded man, but probably has some connexion with the idea of the healthfulness of sea-water (see K 572). Fasi quotes similar conduct on the part of the heroes of the Nibelungen Lied. οὕτως διὰ τοῦ τέ, στάντε, Didymos; τε δυικῶς, Schol. V. I.e. Ar. wrote στάντε, while others had στάν δέ, which occurs in one or two of our MSS. For θιν(α) we should rather have expected the dat. θιν' (for θινί).

624. κυκείῳ, a sort of stimulating porridge; see Merry on κ 234, where *Kirke* prepares a similar one, only with the addition of honey, which is not mentioned here.

625. ἀρετο, won, as a prize, γέρας ἔξαιρετόν, given to reward his pre-eminence in council (627), no doubt on account of advice he had given relative to the capture of the city. Observe θυγατέρα in apposition with the relative τήν, instead of the more distant nominative.

ἧ σφῶιν πρῶτον μὲν ἐπιπροΐηλε τράπεζαν
 καλὴν κυανόπεζαν ἐύξοον, αὐτὰρ ἐπ' αὐτῆς
 χάλκειον κάνεον, ἐπὶ δὲ κρόμμον, ποτῶ ὄψον, 630
 ἦδὲ μέλι χλωρόν, παρὰ δ' ἀλφίτου ἱεροῦ ἀκτὴν,
 πὰρ δὲ δέπας περικαλλές, ὃ οἴκοθεν ἦγ' ὁ γεραίός,
 χρυσείοις ἥλοισι πεπαρμένον· οὗατα δ' αὐτοῦ
 τέσσαρ' ἔσαν, δοιαὶ δὲ πελειάδες ἀμφὶς ἕκαστον 635
 χρύσειαι νεμέθοντο, δύω δ' ὑπὸ πυθμένες ἦσαν.
 ἄλλος μὲν μογέων ἀποκινήσασκε τραπέζης
 πλείον ἔόν, Νέστωρ δ' ὁ γέρων ἀμογητὶ ἄειρεν.
 ἐν τῷ ῥά σφι κύκησε γυνὴ ἐικυῖα θεῇσιν
 οἴνῳ Πραμνεῖῳ, ἐπὶ δ' αἵγειον κνή τυρὸν
 κνήστι χαλκείῃ, ἐπὶ δ' ἄλφιτα λευκὰ πάλυνεν, 640
 πινέμεναι δ' ἐκέλευσεν, ἐπεὶ ῥ' ὥπλισσε κυκείῳ.

628. ἐπιπροΐηλε, moved forward to them. ἰάλλω is apparently a reduplicated form from root *ar* to go, in causal sense. Curt. *Et.* no. 661.

629. κυανόπεζαν, with feet of cyanos or blue glass; see l. 24.

630. ἐπὶ, and on it (the κάνεον, platter) an onion, as a relish for the drink.

631. ἀκτὴν is generally explained as meaning "bruised meal," from root *Fay* to break. We should however hardly expect to find the *F* omitted in what would naturally appear to be a very primitive phrase. Other derivations have been proposed, e.g. *ac* (Skt.) to eat (Benf.), or *ak* to be sharp, as though referring to the ears of corn (Hesiod actually uses it of standing crops; Merry and R. on β 355).

632. Ar. varied in his editions between ἦγ' and εἶχ' ὁ γεραίός. Nestor's cup was a favourite subject of discussion among ancient commentators and archaeologists, of whose remarks Athenaeus has preserved us extracts of more compass than value. The account in the text is quite intelligible with the aid of the specimens of early cups from Mykenai and Caere given in Helbig, H. E. pp. 272 ff. The πυθμένες were supports from the base of the cup to the lower part of the bowl, designed to strengthen the central stem. The οὗατα are handles at the side. In the cup found by Dr. Schliemann (*Mycenae*, p. 237, no. 346, Helbig, H. E. no. 116) we see not only these πυθμένες, which are continued into

the handles above them, but we have actually two πελειάδες as ornaments on the top of the handles, with beaks projecting over the interior, as though they were feeding. The poetical cup only differs by its greater magnificence in having four handles instead of two, and two doves to each instead of one only. These four handles, as remarked by Ar., whose explanation seems perfectly right, are to be regarded as placed in two pairs, one pair at each side, not at equal intervals all round the cup. The chief uncertainty is as to the ἥλοι, especially as the material of the cup is not specified. These may have been actually used to fasten the parts of the cup together—the πυθμένες of the Mykenaeac cup are thus fixed to the base—or they may have been driven in as mere ornaments, a device which is familiar in ancient work of wood and clay, as well as of metal (Helbig).

636-7. This couplet comes in very strangely. So far from being represented as of unusual physical strength, Nestor is always lamenting his departed vigour. The lines might well be omitted.

639. "Pramnian wine" is said by the Scholiast to have been named from a mountain in Karia. It is mentioned by Galen as "a black austere wine," apparently in a descriptive rather than a local sense (see Merry on κ 234). κνή, a genuine form of the "Aeolic" conjugation (Fick). Ar. read κνέε. For the dative κνήστι cf. Ψ 315, etc.

y. G. C. 241
 S. 1. 11
 Schliemann
 descr. of
 imitated
 cup - as
 by

τὼ δ' ἐπεὶ οὖν πίνοντ' ἀφέτην πολυκαγκέα δίψαν,
 μύθοισιν τέρποντο πρὸς ἀλλήλους ἐνέποντες,
 Πάτροκλος δὲ θύρησιν ἐφίστατο, ἰσόθεος φῶς.
 τὸν δὲ ἰδὼν ὁ γεραιὸς ἀπὸ θρόνου ὦρτο φαεινοῦ, 645
 ἐς δ' ἄγε χεῖρὸς ἐλών, κατὰ δ' ἐδριάσθαι ἄνωγεν.
 Πάτροκλος δ' ἐτέρωθεν ἀναίνετο εἰπέ τε μῦθον·
 “οὐχ ἔδος ἐστί, γεραιὲ διοτρεφές, οὐδέ με πείσεις.
 αἰδοῖος νεμεσητός, ὃ με προέηκε πυθέσθαι,
 ὃν τινα τοῦτον ἄγεις βεβλημένον· ἀλλὰ καὶ αὐτὸς 650
 γιγνώσκω, ὁρώ δὲ Μαχάονα ποιμένα λαῶν.
 νῦν δὲ ἔπος ἐρέων πάλιν ἄγγελος εἰμ' Ἀχιλλῇ.
 εὖ δὲ σὺ οἶσθα, γεραιὲ διοτρεφές, οἶος ἐκείνος,
 δεινὸς ἀνὴρ· τάχα κεν καὶ ἀναίτιον αἰτιόωτο.”
 τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ· 655
 “τίπτε τ' ἄρ' ὦδ' Ἀχιλεὺς ὀλοφύρεται νῆας Ἀχαιῶν,
 ὅσσοι δὴ βέλεσιν βεβλήται; οὐδέ τι οἶδεν
 πένθεος, ὅσσον ὄρωρε κατὰ στρατόν· οἱ γὰρ ἄριστοι
 ἐν νηυσὶν κέεται βεβλημένοι οὐτάμενοί τε.
 βέβληται μὲν ὁ Τυδεΐδης κρατερὸς Διομήδης, 660
 οὐτᾶσται δ' Ὀδυσσεὺς δουρικλυτὸς ἥδ' Ἀγαμέμνων·
 [βέβληται δὲ καὶ Εὐρύπυλος κατὰ μηρὸν οἰστώ].
 τοῦτον δ' ἄλλον ἐγὼ νέον ἡγαγον ἐκ πολέμοιο
 ἰφ' ἀπὸ νευρῆς βεβλημένον. αὐτὰρ Ἀχιλλεὺς

642. πολυκαγκέα, parching, cf. κάγ-
 κανα ἔδρα Φ 364. It appears to be a
 nasalized reduplicated form of κα-, καF-,
 to burn (see Curtius, *St.* vi. 335, vii.
 204).

647. ἐτέρωθεν, from the opposite side
 of the tent to that where the chairs
 stood.

648. οὐχ ἔδος, “There is no sitting for
 me,” i.e. I have not time to sit down.
 So Ψ 205.

649. νεμεσητός in this sense is unique,
 and not easy to explain. The adjective
 recurs only in the form νεμεσσητόν, a
 thing worthy of νέμεις, or indignation
 (Γ 410, etc.). It seems to mean here
 “capable of indignation”; for the form
 Mr. Monro compares ἐπεικτός = “yield-
 ing,” Θ 32, ἐρπετός “creeping,” ἀτάρβητος
 “fearless.” The analogy of αἰδοῖος δεινός
 τε, Γ 172, would lead us to translate
 “terrible”; but this is not sufficiently
 supported by the use of νεμεσίζομαι in
 one passage (α 263) in the sense of
 “fearing the gods.”

654. δεινὸς ἀνὴρ is to be taken closely
 with οἶος, as in our idiom, “what a ter-
 rible man he is.” It may be questioned,
 however, if it would not be better to put
 a colon after ἐκείνος, and take δεινὸς ἀνὴρ
 as an exclamatory nom.

657. ὅσσοι . . . βεβλήται are con-
 trasted with στρατόν, “why does he show
 so much pity for the wounded and think
 nothing of the army at large?”

658. πένθεος. For the genitive after
 οἶδε compare Δ 357, M 229, H. G. § 151
 d. It is not Homeric to regard πένθεος
 as a partitive gen. after τι.

659. βεβλημένοι by missiles, οὐτάμενοι
 by weapons held in the hand, as usual.

662. This line is om. by all the best
 MSS., and is evidently interpolated from
 Π 27. Nestor knows nothing of the
 wounding of Eurypylos, which happened
 after he had left the field.

664. From αὐτὰρ Ἀχιλλεύς here to
 the same words in 762 is almost beyond
 a doubt an interpolated passage. See
 the introduction to the present book.

ἐσθλὸς ἑὼν Δαναῶν οὐ κήδεται οὐδ' ἐλεαίρει. 665
 ἦ μένει εἰς ὃ κε δὴ νῆες θοαὶ ἄγχι θαλάσσης
 Ἀργείων ἀέκητι πυρὸς δηϊοιο θέρωνται,
 αὐτοὶ τε κτεινόμεθ' ἐπισχερώ; οὐ γὰρ ἐμὴ ἴς
 ἔσθ', οἷη πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσιν. 670
 εἴθ' ὥς ἡβώοιμι βίη τέ μοι ἔμπεδος εἴη,
 ὥς ὁπότε Ἥλαιοισι καὶ ἡμῖν νεῖκος ἐτύχθη
 ἀμφὶ βοηλασίῃ, ὅτ' ἐγὼ κτάνον Ἴτυμονῆα
 ἐσθλὸν Ὑπειροχίδην, ὃς ἐν Ἥλιδι ναιετάασκεν,
 ῥύσι' ἐλαυνόμενος. ὁ δ' ἀμύνων ἦσι βόεσσιν 675
 ἔβλητ' ἐν πρώτοισιν ἐμῆς ἀπὸ χειρὸς ἄκοντι,
 καὶ δ' ἔπεσεν, λαοὶ δὲ περίτρεσαν ἀγροιώται.
 ληίδα δ' ἐκ πεδίου συνελάσσαμεν ἥλιθα πολλήν,
 πεντήκοντα βοῶν ἀγέλας, τόσα πῶεα οἶων,
 τόσσα συὼν συβόσια, τόσ' αἰπόλια πλατέ' αἰγῶν,
 ἵππους δὲ ξανθὰς ἑκατὸν καὶ πεντήκοντα, 680
 πάσας θηλείας, πολλῇσι δὲ πῶλοι ὑπήσαν.
 καὶ τὰ μὲν ἡλασάμεσθα Πύλον Νηλήιον εἴσω
 ἐννύχιοι προτὶ ἄστν· γεγῆθαι δὲ φρένα Νηλεύς,
 οὐνεκά μοι τύχε πολλὰ νέφ' πολεμόνδε κίοντι.
 κήρυκες δ' ἐλίγαινον ἅμ' ἡοὶ φαινομένηφιν 685
 τοὺς ἴμεν, οἷσι χρεῖος ὀφείλετ' ἐν Ἥλιδι δίη·
 οἱ δὲ συναγρόμενοι Πυλίων ἡγήτορες ἄνδρες
 δαίτρευν· πολέσιν γὰρ Ἑπειοὶ χρεῖος ὀφείλον,
 ὥς ἡμεῖς παῦροι κεκακωμένοι ἐν Πύλῳ ἴμεν.

667. πυρὸς θέρωνται, compare Z 331.

668. ἐπισχερώ, "in order," one after the other. σχε- = (σ)εχ-, so that, with the exception of the unexplained suffix -ρω, ἐπι-σχε-ρώ exactly = ἐφ-εξ-ῆς. οὐ γάρ implies the suppressed thought, "I can do nothing to help it."

669. γναμπτοῖσι, flexible, lissome; else only in Od. and Ω 359.

671. Ἥλαιοισι, elsewhere in H. always called Ἑπειοὶ (and so 688); cf. ν 275, Ἥλιδα . . . ὅθι κρατέουσιν Ἑπειοὶ, and B 619.

674. ἐλαυνόμενος goes with κτάνον. ῥύσια does not recur in H.; it is used in the sense usual in later Greek, "reprisals," property seized as a pledge for reparation; Soph. O. C. 858, Aesch. Supp. 412, etc. The deed which led to reprisals is recounted farther on (698).

677. ἥλιθα, else a purely Odyssean

word, always followed by πολλή. It is possibly conn. with ἄλις.

678-9 = ξ 100-1. The hiatus after πῶεα and the long ι of συβόσια are metrical anomalies, of which the latter may be explained by the ictus (two good MSS., L Townl., read συβόσεια). αἰπόλια πλατέα, wide-ranging flocks of goats (for the word αἰπόλος see B 474).

684. τύχε πολλά, much success had fallen to me. νέφ', as a "young hand," with κίοντι.

686. The reading of Ar. seems to have been χρεῶς ὀφείλετ' instead of χρεῖος ὀφείλετ', but the MS. is confused between the two.

688. δαίτρευν, proceeded to apporportion. The verb occurs elsewhere only in Od., and always of carving meat (see 705).

689. ὥς = ὅτι οὕτως, "so few were we in Pylos through our disasters."

ἐλθὼν γὰρ ἐκάκωσε βίη Ἡρακλεΐη 690
 τῶν προτέρων ἐτέων, κατὰ δ' ἔκταθεν, ὅσσοι ἄριστοι.
 δώδεκα γὰρ Νηληϊὸς ἀμύμονος υἱέες ἦμεν·
 τῶν οἶος λιπόμην, οἱ δ' ἄλλοι πάντες ὄλοντο.
 ταῦθ' ὑπερφηανέοντες Ἐπειὸν χαλκοχίτωνες,
 ἡμέας ὑβρίζοντες, ἀτάσθαλα μηχανόωντο. 695
 ἐκ δ' ὁ γέρων ἀγέλην τε βοῶν καὶ πῶν μέγ' οἴων
 εἴλετο, κρινάμενος τριηκόσι' ἠδὲ νομῆας.
 καὶ γὰρ τῷ χρεῖος μέγ' ὀφείλετ' ἐν Ἥλιδι δῖη,
 τέσσαρες ἀθλοφόροι ἵπποι αὐτοῖσιν ὄχεσφιν,
 ἐλθόντες μετ' ἄεθλα· περὶ τρίποδος γὰρ ἔμελλον 700
 θεύσεσθαι· τοὺς δ' αὖθι ἀναξ ἀνδρῶν Αὐγείας
 κάσχεθε, τὸν δ' ἐλατῆρ' ἀφίει ἀκαχήμενον ἵππων.
 τῶν ὁ γέρων ἐπέων κεχολωμένος ἠδὲ καὶ ἔργων
 ἐξέλετ' ἄσπετα πολλά· τὰ δ' ἄλλ' ἐς δῆμον ἔδωκεν
 [δαιτρεύειν, μή τις οἱ ἀτεμβόμενος κίλοι ἴσῃς.] 705

690. ἐλθὼν, a construction *ad sensum*, βίη Ἡρακλεΐη being = Ἡρακλῆς. Cf. E 638, H. G. § 196. For γὰρ AD read γάρ ῥ', but see on Δ 467. For the legend of the sacking of Pylos by Herakles see on E 393.

691. τῶν προτέρων ἐτέων: for the genitive see H. G. § 150.

694. ταῦτα adverbial, H. G. § 133. ὑπερφηανέοντες, see Curtius *Et.* no. 392, where it is explained as from the adjectival stem ὑπερο- with "Epic lengthening" (cf. νεη-γενής, etc.), and φαίνω, lit. "shewing themselves lifted up."

695. ὑβρίζοντες, else only in Od. (seven times).

697. κρινάμενος, selecting; the case is not analogous to the ordinary division of spoil, which is in the hands of the army, not of the king, who is only given a γέρας ἐξαιρετόν: here he is exacting payment for a debt. τριηκόσια: for the anomalous long ι compare ὑπεροπλήσι, A 205; it is hard to explain *in thest.* Hartel suggests that it may be due to the production of a γ-sound after the ι.

699. From the mention of a single charioteer in 702 (where, however, Naber suggests τῷ δ' ἐλατῆρ' . . . ἀκαχμένω) it would seem that a four-horse chariot is meant; the pl. ὄχεα being regularly used of a single chariot. For the very rare mention of such a team in H. see on Θ 185. The mention of ἄεθλα in Elis naturally leads us to think of the

Olympian games. But we cannot argue from this as to the date of the present passage, for, as Mr. Monro has remarked, the prize for the chariot-race instituted there in Ol. 25 was not a tripod but a wreath of olive. The Olympian games were according to the legend of fabulous antiquity, the historical foundation being only a re-establishment of the contests begun by Herakles in honour of Iolaos. It is therefore quite possible that even this late passage may be earlier than the Olympiads, at least so far as the evidence of this line goes. Races on special occasions, especially at funerals, are familiar to Homer, X 164.

703. τῶν goes with ἐπέων and ἔργων, "these things, words and deeds"; implying apparently that an insulting message had been sent back by the charioteer. See B 629 for the wanton violence of Augeias.

704. ἐξέλετο, chose for himself; in a different sense from I 331. δῆμον, apparently "the common stock"; see note on A 231, B 547.

705. Interpolated from ι 42, as Zenod. and Ar. rightly judged. δαιτρεύειν properly means "to be δαιτρός," or carver at a feast. ἴσῃς, better αἴσῃς, fair share; see A 418. Fick reads ἴσῃς, quoting Hesych. ἴσασθαι· κληροῦσθαι, Λέσβιοι. ἀτέμβεσθαι is a verb recurring only in Ψ and Od.

ἡμεῖς μὲν τὰ ἕκαστα διείπομεν, ἀμφί τε ἄστν
 ἔρδομεν ἱρὰ θεοῖς· οἱ δὲ τρίτῳ ἡματι πάντες
 ἦλθον ὁμῶς αὐτοὶ τε πολεῖς καὶ μώνυχες ἵπποι,
 πανσυδίη· μετὰ δέ σφι Μολίονε θωρήσσοντο
 παῖδ' ἔτ' ἐόντ', οὐ πω μάλα εἰδότε θούριδος ἀλκῆς. 710
 ἔστι δέ τις Θρυόεσσα πόλις, αἰπεῖα κολώνη,
 τηλοῦ ἐπ' Ἀλφειῷ, νεάτη Πύλου ἡμαθόεντος·
 τὴν ἀμφεστρατώνοντο διαρραῖσαι μεμαῶτες.
 ἀλλ' ὅτε πᾶν πεδίον μετεκίαθον, ἄμμι δ' Ἀθῆν
 ἄγγελος ἦλθε θέουσ' ἀπ' Ὀλύμπου θωρήσσεσθαι 715
 ἔννυχος, οὐδ' ἀέκοντα Πύλον κάτα λαὸν ἄγειρεν,
 ἀλλὰ μάλ' ἐσσυμένους πολεμίζειν. οὐδέ με Νηλεὺς
 εἶα θωρήσσεσθαι, ἀπέκρυψεν δέ μοι ἵππους·
 οὐ γάρ πώ τί μ' ἔφη ἴδμεν πολεμῆια ἔργα.

706. διείπομεν, disposed, arranged, from διέπω, not from εἰπεῖν (*Journ. Phil.* xiv. 238).

707. οἱ δέ, the Epeians, who make a raid to recover the booty taken from them. Many commentators have strangely fancied that this is the beginning of the war in which the fight already mentioned (671-6) was an incident. This leads to hopeless and needless confusion.

709. Μολίονε, the same as the Ἀκτορίωνε Kteatos and Eurytos, B 621; see 750 below. The Homeric poems and Pindar (*Ol.* x. 26-38) know them only as twin sons of Poseidon, and leaders of the Epeians; they are named again in Ψ 638. The two names Ἀκτορίων and Μολίων are both obscure. In form they are of course patronymics, but they cannot both be so in reality, for they appear together in 750, and Homer never uses two patronymics together. The ordinary explanation is that Aktor was their nominal father, as Herakles is called son of Amphitryon, and that Μολίων is a metronymic from their mother Μολιόνη or Μολίγη (so Pausan. v. 2, 2). The last assumption is impossible, both because the form forbids it, and because metronymics are unknown in Greece. Others have proposed to derive both Μολιόνη and Μολίων from a supposed Μόλος, ancestor of the mother. For this there is no ground. It may be added that even Aktor (who, according to the later legend, was brother of Augeias) is not named in H.; the grand-

father of Patroklos (785) being of course a different person. Later mythology made of the two brethren a pair of Siamese twins, διφυνεῖς, with two heads and four legs and arms, but only one body (so Schol. A here and on Ψ 638, and apparently as early as Ibykos; see *fr.* 16, Bergk, where they are called ἐνίγνυοι). Welcker ingeniously, but not very probably, explained them as a personification of the two mill-stones (*mōla*, *μύλη*), and hence sons of Aktor "the crusher." Others have seen in the name Μολίων an appellative meaning "the warlike," ὁ μετὰ μῶλον ἰών, and Hesych. explains the word as *μαχητής*. So also Eustath.

711. Θρυόεσσα πόλις, "Sedge-town," evidently the same as Θρόον Ἀλφειοῖο πόλιν, B 592.

712. νεάτη, "last," lit. "lowest," see I 153.

714. πεδίον μετεκίαθον, a strange phrase, perhaps to be compared with ἔφεπεν κλονέων πεδίον, 496, "when they had chased the plain," i.e. every warrior in it. This is not satisfactory, but neither is the alternative, "when they had passed over" the plain; for this sense can hardly be got out of *μετεκίαθον*, and the words are out of place and very weak after the mention of the beginning of the siege.

719. πολεμῆια ἔργα, "the operations of war," seem to be contrasted with the foray against the country folk which constituted all Nestor's experience hitherto.

ἀλλὰ καὶ ὧς ἱππεῦσι μετέπρεπον ἡμετέροισιν, 720
 καὶ πεζὸς περ ἐὼν, ἐπεὶ ὧς ἄγε νεῖκος Ἀθήνη.
 ἔστι δέ τις ποταμὸς Μινυΐος εἰς ἄλα βάλλον
 ἐγγύθεν Ἀρήνης, ὅθι μείναμεν ἡὼ διαν
 ἱππῆες Πυλίων, τὰ δ' ἐπέρρεεν ἔθνεα πεζῶν.
 ἔνθεν πανσυδὴ συν τεύχεσι θωρηχθέντες 725
 ἔνδιοι ἰκόμεσθ' ἱερὸν ρόον Ἀλφειοῖο.
 ἔνθα Διὶ ῥέξαντες ὑπερμενεῖ ἱερὰ καλά,
 ταῦρον δ' Ἀλφειῷ, ταῦρον δὲ Ποσειδάωνι,
 αὐτὰρ Ἀθηναίῃ γλαυκῶπιδι βοῦν ἀγελαίην,
 δόρπον ἔπειθ' ἐλόμεσθα κατὰ στρατὸν ἐν τελέεσσιν 730
 καὶ κατεκοιμήθημεν ἐν ἔντεσιν οἷσιν ἕκαστος
 ἀμφὶ ροὰς ποταμοῖο. ἀτὰρ μεγάθυμοι Ἐπειοὶ
 ἀμφίσταντο δὴ ἄστν διαβραῖσαι μεμαῶτες.
 ἀλλὰ σφι προπάραιθε φάνη μέγα ἔργον Ἀρηος·
 εὔτε γὰρ ἥελιος φαέθων ὑπέρεσχεθε γαίης, 735
 συμφερόμεσθα μάχῃ Διὶ τ' εὐχόμενοι καὶ Ἀθήνῃ.
 ἀλλ' ὅτε δὴ Πυλίων καὶ Ἐπειῶν ἔπλετο νεῖκος,
 πρῶτος ἐγὼν ἔλον ἄνδρα, κόμισσα δὲ μώνυχας ἵππους,
 Μούλιον αἰχμητὴν· γαμβρὸς δ' ἦν Αὐγείας,
 πρεσβυτάτην δὲ θύγατρ' εἶχε ξανθὴν Ἀγαμήδην, 740
 ἣ τόσα φάρμακα ἦδη, ὅσα τρέφει εὐρεῖα χθών.
 τὸν μὲν ἐγὼ προσιόντα βάλον χαλκῆρεϊ δουρί,
 ἥριπε δ' ἐν κονίῃσιν· ἐγὼ δ' ἐς δίφρον ὀρούσας
 στήν ῥα μετὰ προμάχοισιν. ἀτὰρ μεγάθυμοι Ἐπειοὶ
 ἔτρεσαν ἄλλυδις ἄλλος, ἐπεὶ ἴδον ἄνδρα πεσόντα 745
 ἡγεμόν' ἱππῆων, ὃς ἀριστεύεσκε μάχεσθαι.

722. βάλλον, "emptying," a unique use in H., but imitated by Ap. Rhodius.

724. ἐπέρρεεν, "flowed up" to us. The best MSS. read ἐπέρρεον, but the singular is to be preferred, on account of the *F* of *Fέθνεα*, which is nowhere else neglected.

726. ἔνδιοι, at mid-day; see Merry and R. on δ 450.

729. For ἀγελαίην Townl. has ἀγελείην, a reading which is worth consideration. In any case it would seem as though ἀγελαίην contained an allusion to this familiar name of Athens.

730 = H 380. Zenod. read δειπνον for δόρπον.

733. On account of the *F* of *Fάστν*, Bekker conj. ἀμφέσταν δὴ (cf. Σ 233),

Christ *Fάστν* δὴ ἀμφίσταντο. διαβραῖσαι, so AD, vulg. διαπραθέειν.

734. προπάραιθε, "before that came about." See on K 476.

735. ἥελιος φαέθων, an Odyssean phrase (four times). ὑπέρεσχεθε, stood above the earth. Cf. Γ 210, ν 93.

740. Ἀγαμήδην, apparently the Homeric name of Medeia. At all events, besides the resemblance of names, both are granddaughters of the Sun (the father of Augeias) and are famed for their skill in drugs. Schol. A here gives a short account of Medeia, ending οἰκήσασα δὲ αὐτὴ τὴν πλησίον Ἥλιδος Εφύραν πολυφάρμακον ἐποίησεν ἐπονομασθῆναι. This seems to be an attempt to bring the two legends into connexion.

αὐτὰρ ἐγὼν ἐπόρουσα κελαινῇ λαίλαπι ἴσος,
 πεντήκοντα δ' ἔλον δίφρους, δύο δ' ἀμφὶς ἕκαστον
 φῶτες ὁδὰξ ἔλον οὐδας ἐμῷ ὑπὸ δουρὶ δαμέντες.
 καὶ νύ κεν Ἀκτορίωνε Μολλίονε παῖδ' ἀλάπαξα, 750
 εἰ μὴ σφωε πατὴρ εὐρὺ κρείων ἐνοσίχθων
 ἐκ πολέμου ἐσάωσε καλύψας ἡέρι πολλῇ.
 ἔνθα Ζεὺς Πυλίοισι μέγα κράτος ἐγγυάλιξεν·
 τόφρα γὰρ οὖν ἐπόμεσθα διὰ σπιδέος πεδίοιο
 κτείνοντές τ' αὐτοὺς ἀνά τ' ἔντεα καλὰ λέγοντες, 755
 ὄφρ' ἐπὶ Βουπρασίου πολυπύρου βήσαμεν ἵππους
 πέτρης τ' Ὀλενίης, καὶ Ἀλειςίου ἔνθα κολώνη
 κέκληται, ὅθεν αὖτις ἀπέτραπε λαὸν Ἀθήνη.
 ἔνθ' ἄνδρα κτείνας πύματον λίπον· αὐτὰρ Ἀχαιοὶ
 ἄψ' ἀπὸ Βουπρασίου Πύλονδ' ἔχον ὠκέας ἵππους, 760
 πάντες δ' εὐχετόωντο θεῶν Διὶ Νέστορι τ' ἀνδρῶν.
 ὥς ἔον, εἴ ποτ' ἔον γε, μετ' ἀνδράσιν. αὐτὰρ Ἀχιλλεὺς
 οἷος τῆς ἀρετῆς ἀπονήσεται· ἦ τέ μιν οἶω
 πολλὰ μετακλαύσεσθαι, ἐπεὶ κ' ἀπὸ λαὸς ὄληται.
 ὦ πέπον, ἦ μὲν σοὶ γε Μενότιος ὧδ' ἐπέτελλεν 765
 ἡματι τῷ, ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπεν.
 νῶϊ δὲ ἔνδον ἑόντες, ἐγὼ καὶ δῖος Ὀδυσσεύς,

748. ἀμφίς, one on each side of each chariot. Cf. 634, the only other case where ἀμφίς precedes the acc. governed by it. In both passages it has of course supplanted an original ἀμφὶ *ἑκάστων*.

750. ἀλάπαξα, only here of slaying single men; elsewhere always of destroying towns or embattled ranks.

751. εὐρὺ κρείων is elsewhere used only of Agamemnon.

754. διὰ σπιδέος, so AC with Zenod.; δι' ἀσπίδος Ar. and the other MSS. The latter reading is explained to mean either "round like a shield" or "covered with shields" (thrown away by the fugitives); both of which are absurd. Hesych. explains σπιδέος to mean "wide." For speculations as to its etymology see Curtius, *Et.* p. 713, Clemm in Curt. *St.* viii. 116.

756. See B 615-7, from which it appears that Buprasion is a region, and the hill of Aleision and the Olenian rock localities on its boundaries. If however these are identical with the later Alesiaion and Olenos, the poet is clearly ignorant of the real geography; as these two places lay in the extreme S. and

extreme N.E. of Elis respectively. It would seem therefore that he has merely taken the names from the catalogue, which must then be older than the present episode.

757. ἔνθα κέκληται, sc. "where is the hill which is called the hill of A.;" a pregnant expression hardly to be paralleled in H., but not unfamiliar in later Greek (*ἐνθα κλήζεται οὐμὸς Κιθαιρών*, Soph. O. T. 1452, etc.)

761. εὐχετόωντο, gave glory; see H 298.

762. ὥς ἔον εἴ ποτ' ἔον γε, see on Γ 180. αὐτὰρ Ἀχιλλεὺς seems to be the catchword from 664, with which we re-enter the original stream of narrative.

763. τῆς, so all MSS.; but there can be no doubt that the right reading is ἧς, cf. P 25 ἧς ἡβης ἀπύνητο. οἷος ἀπονήσεται, will have the profit to himself—an expression immediately corrected; "(nay, no profit; on the contrary) he will weep tears of penitence." μετα- gives the idea of penitence through that of "after" as in μεταμελίσθαι, etc.

767. Aristophanes and Ar. athetized from this line to 785, on the ground

πάντα μάλ' ἐν μεγάροις ἡκούομεν, ὥς ἐπέτελλεν.
 Πηλῆος δ' ἰκόμεσθα δόμους ἐν ναιετάοντας
 λαὸν ἀγείροντες κατ' Ἀχαιίδα πουλυβότειραν. 770
 ἔνθα δ' ἔπειθ' ἦρωα Μενότιον εὔρομεν ἔνδον
 ἡδὲ σέ, παρ δ' Ἀχιλῆα· γέρων δ' ἱππηλάτα Πηλεὺς
 πίονα μηρὶ ἔκαιε βοὸς Διὶ τερπικεραύνῳ
 αὐλῆς ἐν χόρτῳ, ἔχε δὲ χρύσειον ἄλεισον
 σπένδων αἶθοπα οἶνον ἐπ' αἰθομένοις ἱεροῖσιν. 775
 σφῶι μὲν ἀμφὶ βοὸς ἔπετον κρέα, νῶι δ' ἔπειτα
 στήμεν ἐνὶ προθύροισι· ταφῶν δ' ἀνόρουσεν Ἀχιλλεύς, tag
 ἐς δ' ἄγε χειρὸς ἐλών, κατὰ δ' ἐδριάσθαι ἄνωγεν,
 ξείνιά τ' εὖ παρέθηκεν, ἃ τε ξείνοισι θέμις ἐστίν.
 αὐτὰρ ἐπεὶ τάρπημεν ἐδητύος ἡδὲ ποτήτος, 780
 ἦρχον ἐγὼ μύθοιο, κελεύων ὕμν' ἄμ' ἔπεσθαι·
 σφῶ δὲ μάλ' ἡθέλετον, τῷ δ' ἄμφω πόλλ' ἐπέτελλον.
 Πηλεὺς μὲν ᾧ παιδὶ γέρων ἐπέτελλ' Ἀχιλῆι
 αἶεν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων·
 σοὶ δ' αὖθ' ᾧδ' ἐπέτελλε Μενότιος Ἀκτορος υἱός· 785
 “ τέκνον ἐμόν, γενεῇ μὲν ὑπέρτερός ἐστιν Ἀχιλλεύς,
 πρεσβύτερος δὲ σύ ἐσσι· βίῃ δ' ὅ γε πολλὸν ἀμείνων.

that the composition is prosaic; that they are inconsistent with the charge of Peleus to his son in I 254; that Peleus here ὥς εἰδῶλον σπένδει, leaving to his son all the duties of hospitality. Still more serious objections are that ᾧδε in 765 is too far separated from the words to which it refers in 786; and that 784 appears also in Z 208, the repetition of such a line not being like Homer. The athetesis thus is quite justified; though perhaps it ought not to include 767-8. νῶι δὲ ἔνδον, so all MSS.; vulg. νῶι δὲ τ'. But the hiatus is not very uncommon after the first foot; see Knös, *de Dig. Hom.* p. 47, and compare E 723.

770. πουλυβότειραν, so AD; the epithet is elsewhere applied only to χθών. The rest give the usual καλλιγύναικα.

771. The reason which made Menoitios an inmate of Peleus' house is given in Ψ 85.

773. ἔκαιε, so Ar.; MSS. ἔκχε, which is obviously inferior. τερπικεραύνῳ, "hurler of the thunderbolt," from τερπ- = τρεπ- by metathesis, root *tark*, Vergil's "qui fulmina torquet." This explanation, given by G. Meyer in Curtius *St.* vii.

180, is far preferable to the ordinary "rejoicing in the thunderbolt." There is no other instance in Homer of such a "subjective" epithet of a god; *ιοχέαιρα*, which has been compared, is of course from *χέω*, not *χαίρω*. Meyer further points out that if *τερπι-* came from *τέρπω* it should mean "making glad the thunderbolt." Cf. H. G. § 124 b.

774. χόρτῳ, the enclosed space of the court where stood the altar of Zeus "Ἐρκεῖος. ἄλεισον, else only in Ω and Od.; the exact meaning of the word is uncertain.

775. Döderlein is probably right in taking ἐπὶ to mean "with," "in addition to"; as the practice was to pour libations not on the altar, but on the ground.

776. ἀμφὶ ἔπετον, were "treating," preparing for the meal. For this form of the 2d person dual in historic tenses see H. G. § 5 *ad fin.*, and note on Θ 448. Zenod. read ἡθέλητην in 782, and therefore no doubt ἐπέτην here.

779. ξείνοισι θέμις ἐστίν, sc. παραθεῖναι. Note the short form of the dat. pl.

786. γενεῇ here means "descent" as son of a goddess, not "age" as in I 58.

ἀλλ' εὖ οἱ φάσθαι πυκινὸν ἔπος ἦδ' ὑποθέσθαι
καὶ οἱ σημαίνειν· ὁ δὲ πείσεται εἰς ἀγαθὸν περ."
ὥς ἐπέτελλ' ὁ γέρων, σὺ δὲ λήθεται. ἀλλ' ἔτι καὶ νῦν 790
ταῦτ' εἵποις Ἀχιλῆϊ δαΐφρονι, αἶ κε πίθηται.
τίς δ' οἶδ', εἰ κέν οἱ σὺν δαίμονι θυμὸν ὀρίναις
παρειπών; ἀγαθὴ δὲ παραίφασίς ἐστιν ἑταίρου. - *sententia*
εἰ δέ τινα φρεσὶν ᾗσι θεοπροπὴν ἀλεείνει
καὶ τινά οἱ παρ Ζηνὸς ἐπέφραδε πότνια μήτηρ, 795
ἀλλὰ σέ περ προέτω, ἅμα δ' ἄλλος λαὸς ἐπέσθω - *important fact*
Μυρμιδόνων, αἶ κέν τι φόως Δαναοῖσι γένηται·
καὶ τοι τεύχεα καλὰ δότω πολεμόνδε φέρεσθαι,
αἶ κέ σε τῷ ἴσκοντες ἀπόσχονται πολέμοιο 800
Τρῶες, ἀναπνεύσωσι δ' ἀρήιοι νῆες Ἀχαιῶν
τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο. - *sententia*
ῤεῖα δέ κ' ἀκμήτες κεκμηότας ἄνδρας αὐτῇ
ᾤσαισθε προτὶ ἄστρ' νεῶν ἅπο καὶ κλισιάων."
ὥς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν,
βῆ δὲ θέειν παρὰ νῆας ἐπ' Αἰακίδην Ἀχιλῆα. 805
ἀλλ' ὅτε δὴ κατὰ νῆας Ὀδυσσῆος θέιοιο
ἶξε θέων Πάτροκλος, ἵνα σφ' ἀγορὴ τε θέμις τε

789. **σημαίνειν**, to give the word of command, see A 289. This is hardly consistent with Phoinix' claim to the same position in I 442. **εἰς ἀγαθὸν περ**, "for his own good," as we say. Cf. I 102.

792. **ὀρίναις**: this form of aor. opt. is very rare in the 2d and 3d sing.; δ 547 is the only other instance of the 2d. G. Hermann and La R. conj. **ὀρίνῃς**, comparing O 403, where Patroklos repeats the words of Nestor, using **ὀρίνω**. See however ξ 119, and L. Lange, EI, 507.

794-803 = II 36-45. Fick urges with much force that the lines are interpolated here; they lose all their grace in the other passage if, instead of coming from Patroklos' own chivalrous thought, they are merely repeated by rote like a lesson.

795. **καὶ τινά**, "and such a prophecy has been declared to him," a simple case of parataxis where, in later Greek, an explicative relative clause would rather have been added.

799. **ἴσκοντες** only here (= II 41) and δ 279, else always **εἰσκειν**; hence Ar. read **εἰσκοντες**, a very unlikely form, as even Herodianus remarks. **ἴσκω** is ap-

parently for **ἴσκω**, root **ἴσκω** of **ἴσκη**, etc. Γ 197.

801. **τειρόμενοι** goes closely with **ἀναπνεύσωσι**, "may have pause from toil."

802-3 were athetized by Ar. as being more in place in II 44-5, where the Trojans have been fighting a long battle at the ships. But there is little reason for selecting this couplet only for condemnation; it should keep company with the preceding eight lines.

806. **κατά**, over against. The ships of Odysseus were in the centre of the camp; see I. 5. In H 383 the **ἀγορὴ** is held at the ship of Agamemnon, a more likely place.

807. **θέμις**, the giving of dooms. Cf. ι 112, **τοῖσιν δ' οὐτ' ἀγοραὶ βούληφόροι οὐτι θέμιστες**. For the half local use we may compare the Attic **ψῆφος** = the place of voting, Eur. I. T. 945, **πεσσοί**, *Med.* 68, **τυρός** = cheese-market, and so on; but there does not seem to be any close analogy in H. For the common altar of the camp see Θ 249. **ἦην**, a form recurring only in Od., and perhaps a mistake for **ἦεν**; Curtius in *St.* i. δ 290-4, H. G. § 12.

ἦην, τῇ δὲ καὶ σφι θεῶν ἐτετεύχατο βωμοί,
 ἔνθα οἱ Εὐρύπυλος βεβλημένος ἀντεβόλησεν,
 διογενὴς Ἐναιμονίδης, κατὰ μηρὸν ὀιστῶ, 810
 σκάζων ἐκ πολέμου· κατὰ δὲ νότιος ῥέεν ἰδρῶς
 ὤμων καὶ κεφαλῆς, ἀπὸ δ' ἔλκεος ἀργαλέοιο
 αἷμα μέλαν κελάρυζε, νόος γε μὲν ἔμπεδος ἦεν.
 τὸν δὲ ἰδὼν ᾤκτειρε Μενoitίου ἄλκιμος υἱός,
 καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα· 815
 “ ἂ δειλοί, Δαναῶν ἡγήτορες ἡδὲ μέδοντες,
 ὧς ἄρ' ἐμέλλετε τῇλε φίλων καὶ πατρίδος αἵης
 ἄσσειν ἐν Τροίῃ ταχέας κύνας ἀργέτι δημῶ.
 ἀλλ' ἄγε μοι τόδε εἰπέ, διοτρεφὲς Εὐρύπυλ' ἥρως
 ἥ ῥ' ἔτι που σχήσουσι πελώριον Ἑκτορ' Ἀχαιοί, 820
 ἧ ἤδη φθίσονται ὑπ' αὐτοῦ δουρὶ δαμέντες.”
 τὸν δ' αὖτ' Εὐρύπυλος βεβλημένος ἀντίον ἠύδα·
 “ οὐκέτι, διογενὲς Πατρόκλεις, ἄλκαρ Ἀχαιῶν
 ἔσσεται, ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέονται.
 οἱ μὲν γὰρ δὴ πάντες, ὅσοι πάρος ἦσαν ἄριστοι, 825
 ἐν νηυσὶν κέεται βεβλημένοι οὐτάμενοί τε
 χερσὶν ὑπὸ Τρώων· τῶν δὲ σθένος ὄρνυται αἰεὶ.
 ἀλλ' ἐμὲ μὲν σὺ σώωσον ἄγων ἐπὶ νῆα μέλαιναν,
 μηροῦ δ' ἔκταμ' ὀιστόν, ἀπ' αὐτοῦ δ' αἷμα κελαινὸν
 νιζ' ὕδατι λιαρῶ, ἐπὶ δ' ἥπια φάρμακα πάσσε 830
 ἐσθλά, τά σε προτί φασιν Ἀχιλλῆος δεδιδάχθαι,
 ὃν Χείρων ἐδίδαξε, δικαιοτάτος Κενταύρων.
 ἱητροὶ μὲν γὰρ Ποδαλείριος ἡδὲ Μαχάων,

809. See 583 for the wounding of Eurypylos.

813. **γε μὲν**, “however,” “still his spirit was unshaken”; so B 703, etc., in later Greek **γε μὴν**.

817. **ὧς ἄρα**, like **οὕτω δὴ** B 158, etc.; “thus then ye were destined.” Or we might take **ὧς** as a simple exclamation, “how are ye destined!”

818. **ἀργέτι** for the more usual **ἀργῆτι**, “white,” as **Φ** 127.

820. **σχήσουσι**, will sustain, resist the attack of Hector; so M 166, but **σχήσεσθαι** in P 639.

821. **ὑπ' αὐτοῦ δουρί**, see on **Γ** 436.

823. **ἄλκαρ**, defence, cf. **E** 644. For 824 see on 311, **I** 235; the subject of **πεσέονται** seems to be Ἀχαιοί. **Ar.** however took it to be Τρῶες. 826 = 659.

831. **προτί** goes with Ἀχιλλῆος: the

insertion of the verb between preposition and case is very unusual. For **δεδιδάχθαι** Zenod. read **δεδάσθαι** (or **-άσθαι**), as **π** 316. This looks much more like a Homeric form, and perhaps should be adopted in the text.

832. **δικαιοτάτος** means, in modern phrase, “the most civilized,” most conversant with **δικη**, the traditional order of society. So the Cyclops in **ι** 175 is **οὐ δίκαιος** as opposed to **φιλόξενος**. The Centaurs are wild animals, **φῆρες**, **A** 268. For Cheiron cf. **Δ** 219, where he teaches Asklepios.

833. **ἱητροὶ μὲν . . . τὸν μὲν**, an anacoluthon; **ὁ μὲν** **κεῖται** should have followed, in order to be regular, as **δ** **δέ** does in the second clause, 836. -Cf. **I** 356-61, **B** 353, for similar anacolutha.

τὸν μὲν ἐνὶ κλισίῃσιν ὀλομαι ἔλκος ἔχοντα
 χρηίζοντα καὶ αὐτὸν ἀμύμονος ἱητῆρος 835
 κείσθαι, ὃ δ' ἐν πεδίῳ Τρώων μένει ὄξυν "Ἀρηα."

τὸν δ' αὖτε προσέειπε Μενoitίου ἄλκιμος υἱός·
 " πῶς τ' ἄρ' ἔοι τάδε ἔργα; τί ῥέξομεν, Εὐρύπυλ' ἥρως;
 ἔρχομαι, ὄφρ' Ἀχιλῇ δαΐφροσι μῦθον ἐνίσπω,
 ὃν Νέστωρ ἐπέτελλε Γερήνιος, οὔρος Ἀχαιῶν· 840
 ἀλλ' οὐδ' ὧς περ σεῖο μεθήσω τειρομένοιο."

ἥ καὶ ὑπὸ στέρνοιο λαβὼν ἄγε ποιμένα λαῶν
 ἐς κλισίην· θεράπων δὲ ἰδὼν ὑπέχευε βοείας.
 ἔνθα μιν ἐκτανύσας ἐκ μηροῦ τάμνε μαχαίρῃ
 ὄξυν βέλος περιπενκές, ἀπ' αὐτοῦ δ' αἷμα κελαινὸν 845
 νίξ' ὕδατι λιαρῶ, ἐπὶ δὲ ῥίζαν βάλε πικρὴν
 χερσὶ διατρίψας, ὀδυνήφατον, ἥ οἱ ἀπάσας
 ἔσχ' ὀδύνας· τὸ μὲν ἔλκος ἐτέρσετο, παύσατο δ' αἷμα.

835. χρηίζοντα, needing, else only in Od. (three times).

838. πῶς τ' ἄρ' ἔοι, how can these things be? For the potential opt. without ἄν cf. Δ 318, K 247. Zenod. read ἔην. ῥέξομεν, prob. a dubitative subj.

841. μεθήσω, lit. "I will refrain from thee"; a curious expression. We have μεθιέναι ἀλκῆς and πολέμοιο, but not elsewhere a personal gen. Zenod. read σεῦ ἀμελήσω, which Arist. regarded as less poetical. περ is not elsewhere found after οὐδ' ὧς.

842. ὑπὸ στέρνοιο λαβὼν, i.e. he put his arm round his waist to support him as he walked.

845. περιπενκές, very sharp, only here, but cf. ἐχεπενκές A 51. αὐτοῦ, "it," sc. μηροῦ.

846. ῥίζαν πικρὴν, acc. to Schol. A either the *Achillea* ("yarrow") or *Aristolochia*, both plants being used as anodynes in Greek medicine.

847. ὀδυνήφατον, "pain-killing," E 401.

ΙΛΙΑΔΟΣ Μ.

Τειχομαχία.

ὥς ὁ μὲν ἐν κλισίῃσι Μενoitίου ἄλκιμος υἱὸς
 ἰᾶτ' Εὐρύπυλον βεβλημένον· οἱ δὲ μάχοντο
 Ἀργεῖοι καὶ Τρῶες ὁμίλαδόν. οὐδ' ἄρ' ἔμελλεν
 τάφρος ἔτι σχήσειν Δαναῶν καὶ τεύχος ὑπερθεῖν

Μ

With this book we begin the history of the battle at the wall, which continues through N, Ξ, and O. As has already been intimated, the original poem must have contained some account of an attack upon the ships. Whether or no the wall played a part in this it is now not in our power to say; nor can we with any plausibility enucleate the original ἐπὶ νηυσὶ μάχῃ from the later additions in which it is probably embedded.

Like other portions of the Iliad which appear to be additions to the original narrative, Μ contains some noble speeches and effective single scenes, combined with difficulties in the connecting narrative. Of the former, attention may particularly be drawn to the words of Sarpedon to Glaukos (310-23) and of Hector to Polydamas (231-50), which are among the passages of Homer which have sunk deepest into the minds of men.

The difficulties begin with the exordium. The account of the destruction of the wall differs in several points from the genuine Homeric style. The mention of ἡμίθεοι is quite unlike anything in either Iliad or Odyssey, where the heroes, though superior in strength to οἱ νῦν βροτοὶ εἰσίν, are after all only men; demigods do not appear before Hesiod. The emendation of line 23, ἐν κοίῃ καὶ Ἀρηι θοῶν, proposed by Axt and accepted by Christ, is entirely arbi-

trary, and no explanation of the supposed corruption is forthcoming. Moreover, the intimate local knowledge of N.W. Asia is, as has been already remarked, a sign of later origin. Besides, the mention of a time later than the war is not like anything else in the Iliad; where such future events are alluded to, they are put into the mouth of a god as prophecies, and not related by the poet in his own person. Hence the whole passage (3-33) must be counted among the later accretions to the poem.

The next stumbling-block is the description of the five-fold division of the Trojan army (86-107). This is forgotten immediately, and never influences the story in any way; the ascription of all the allies to a single division contradicts the passages when they are spoken of as more numerous than all the Trojans (see B 130). It would seem that we have here a trace of the hand which has so often interpolated into the speeches of Nestor untimely displays of tactical erudition. So again the episode of Asios (110-174), though announced with peculiar solemnity, leads to nothing whatever, and is simply left without an ending.

The conservative Nitzsch has thrown considerable doubt on the whole episode of Sarpedon (290-429). From 437-8 it would seem that Hector is meant, as we should expect, to have the glory of breaking through the fortification; yet the first breach is made by Sarpedon, who moreover in II 558 is described in

εὐρύ, τὸ ποιήσαντο νεῶν ὕπερ, ἀμφὶ δὲ τάφρον
 ἤλασαν, (οὐδὲ θεοῖσι δόσαν κλειτὰς ἐκατόμβας,) 5
 ὄφρα σφιν νηάς τε θαῶς καὶ ληίδα πολλήν
 ἐντὸς ἔχον ῥύοιτο· θεῶν δ' ἀέκητι τέτυκτο
 ἀθανάτων· τὸ καὶ οὐ τι πολὺν χρόνον ἔμπεδον ἦεν.
 ὄφρα μὲν Ἑκτώρ ζωὸς ἔην καὶ μῆνι' Ἀχιλλεύς 10
 καὶ Πριάμοιο ἀνακτος ἀπόρθητος πόλις ἔπλεν,
 τόφρα δὲ καὶ μέγα τεῖχος Ἀχαιῶν ἔμπεδον ἦεν.
 αὐτὰρ ἐπεὶ κατὰ μὲν Τρώων θάνον ὅσσοι ἄριστοι,
 πολλοὶ δ' Ἀργείων οἱ μὲν δάμεν, οἱ δὲ λίποντο, 15
 πέρθετο δὲ Πριάμοιο πόλις δεκάτῳ ἐνιαυτῷ,
 Ἀργεῖοι δ' ἐν νηυσὶ φίλῃν ἐς πατρίδ' ἔβησαν,
 δὴ τότε μητιόωντο Ποσειδάων καὶ Ἀπόλλων
 τεῖχος ἀμαλδύναι ποταμῶν μένος εἰσαγαγόντες,

the very words here used of Hector, as he δὲ πρῶτος ἐσήλατο τεῖχος Ἀχαιῶν. Moreover both the beginning and the end of the episode are awkward; τότε γε in 290 is out of place, as the actual assault has not been delivered, and in 430 the Trojans suddenly take the place of the Lykians as the attacking party, without a word to explain the transition.

It has further been remarked with some truth that the numerous similes, though beautiful in themselves, are often disproportionately elaborate, and lead up to points which are almost in the nature of an anticlimax. This is particularly the case with 41-50, but several other instances may be noticed.

Among minor difficulties may further be mentioned the obscurity which hangs over the question of the gates in the Greek wall. The narrative of the Iliad never distinctly implies the existence of more than one, the plural πύλαι being regularly used of a single gate; and Aristarchos stoutly maintained that this is the conception of the present book. But the general course of the narrative seems clearly to imply that the attack of Asios is made at a different point from that of Hector, and therefore that there were at least two gates. We can only leave the question in the doubt from which we might have expected the poet to relieve us.

3. ὀμβλαδόν, in throngs; the battle is no longer confined to the πρόμαχοι, but all the masses of men on both sides are engaged.

4. ὕπερθεν, as in the phrase πόδες καὶ χεῖρες ὕπερθεν.

6. οὐδὲ δόσαν expresses paratactically what we should render by "without giving"; it explains why the wall οὐκ ἔμελλε σχῆσεν. Compare with this the similar thought in H 443-463.

12. ἔμπεδον ἦεν seems hardly consistent with phrases like those of 399 or O 361, ἔρειπε δὲ τεῖχος Ἀχαιῶν. Hence Schol. A (Porphyrios) mentions an explanation which gave ἔμπεδον here the literal meaning ἐν πεδίῳ κείμενον καὶ μὴ ἀλίπλοον. It has also been objected that ὄφρα . . . μῆνι' Ἀχιλλεύς implies that the poet of these lines had before him a legend which gave a much longer duration of the μῆνις than the few days ascribed to it by the Iliad, which would be so short a life for the wall as to afford no proper contrast with the picture of its subsequent destruction. But it is clear that the μῆνις is mentioned as the distinguishing mark of the period which required the building of the wall; it is the *terminus a quo* of the wall, just as the sacking of Troy mentioned in the next line is the *terminus ad quem*.

14. There is an evident change of thought here; the line begins as though it were to be πολλοὶ δ' Ἀργείων δάμεν, and then, as in δ 495 πολλοὶ μὲν γὰρ τῶν γε δάμεν, πολλοὶ δὲ λίποντο, the thought of those who fell brings up that of the large number who, unlike the Trojan chiefs, survived.

18. ἀμαλδύναι, see on H 463.

ὅσσοι ἀπ' Ἰδαίων ὄρέων ἄλαδε προρέουσιν,
 Ῥῆσός θ' Ἐπτάτορος τε Κάρησός τε Ῥοδῖος τε 20
 Γρήνικός τε καὶ Αἰσηπος διός τε Σκάμανδρος
 καὶ Σιμόεις, ὅθι πολλὰ βοάγρια καὶ τρυφάλεια
 κάππεσον ἐν κούρησι καὶ ἡμιθέων γένος ἀνδρῶν.
 τῶν πάντων ὁμόσε στόματ' ἔτραπε Φοῖβος Ἀπόλλων,
 ἐννήμαρ δ' ἐς τεῖχος ἔει ῥόον· ἦε δ' ἄρα Ζεὺς 25
 συνεχές, ὄφρα κε θάσσουν ἀλίπλοα τείχεα θεΐη.
 αὐτὸς δ' ἐννοσίγαιος ἔχων χεῖρεσσι τρίαιναν
 ἡγείτ', ἐκ δ' ἄρα πάντα θεμεΐλια κύμασι πέμπεν
 φιτρῶν καὶ λάων, τὰ θέσαν μογέοντες Ἀχαιοί,
 λεία δ' ἐποίησεν παρ' ἀγάρροον Ἑλλήσποντον. 30
 αὐτὶς δ' ἡῖονα μεγάλῃν ψαμάθοισι κάλυψεν,
 τεῖχος ἀμαλδύνας· ποταμούς δ' ἔτρεψε νέεσθαι
 κὰρ ῥόον, ἧ περ πρόσθεν ἔεν καλλίρροον ὕδωρ.
 ὧς ἄρ' ἔμελλον ὀπισθε Ποσειδάων καὶ Ἀπόλλων
 θησέμεναι· τότε δ' ἀμφὶ μάχῃ ἐνοπή τε δεδήειν 35
 τεῖχος ἐύδητον, κανάχιζε δὲ δούρατα πύργων

20. Compare Hesiod, *Theog.* 340-5, where all these rivers, excepting Karesos, are named among the offspring of Okeanos and Tethys. Aisepos, Skamandros, and Simoeis (v. E 774, Z 4) are the only three which reappear in Homer. The *Granikos* is of course famous, but those named in 20 are quite unknown.

22. *βοάγρια* (only here and π 296), shields of ox-hide, like *βοελη* and *βοὺς*; lit. "the spoil of an ox" (*ἀγρη*). So *ἀνδράγρια* Ξ 509, warrior's spoils. Cf. Verg. *Aen.* v. 100, "ubi tot Simois corpepta sub undis Scuta virum galeasque et fortia corpora volvit."

23. *ἡμιθέων*, a word which is not only *ἄπαξ λεγόμενον* in Homer, but is totally inconsistent with his idea of the heroes, who, though of divine descent and stronger than men of his own day, are yet no more than men. The word is found in Hesiod, *Opp.* 160, *ἀνδρῶν ἡρώων θεῶν γένος, οἳ καλέονται ἡμιθεοί*, in the thoroughly un-Homeric passage about the successive ages of mankind.

25. For *ἐννήμαρ* Kallistratos read *ἐν ἡμαρ*, holding it wrong to suppose that a god would require nine days to destroy what men had built in one. Hentze however shews good reasons for supposing 25-6 to be an interpolation.

ἡγείτο then gives the picture of Poseidon leading the procession of gathered rivers against the wall; whereas with the present text it lacks significance. Besides in H 452-3 a reason is given for the alliance of Apollo and Poseidon in the destruction, but there is no special excuse for the interference of Zeus.

26. For the scansion of *συνεχές* as a dactyl cf. ι 74 (Ar. *συννεχές*).

27. The trident as an attribute of Poseidon occurs elsewhere only in the *Odyssey*.

28. *ἐκπεμπεν κύμασι*, expelled along the waves of the sea: the dat. is comitative, as in 207, *πέτετο πνοιῆς ἀνέμοιο*. H. G. § 144.

29. *φιτρῶν* and *λάων*, gen. of material with *θεμεΐλια*.

30. *λεία*, apparently a sort of substantival use, "he made smoothness," made all smooth; compare phrases like *οὐκέτι φυκτὰ πέλονται*.

33. *ἔεν*, sc. *ἔεσαν*, and so Pind. I. i. 25. There are variants, *ἔη* (*ἔει*, as 25) and *ἔεν*.

34. For *ὧς ἄρ' ἔμελλον* Zenod. read *ὧς ἤμελλον*, a form not elsewhere found in Homer, and called "barbarous" by Ar., though it is sufficiently established in later poets (from Theognis onwards).

36. *δούρατα*, beams, not spears, as Ar.

βαλλόμεν'. Ἀργεῖοι δὲ Διὸς μᾶστιγι δαμέντες
 νηυσὶν ἐπὶ γλαφυρήσιν ἐελμένοι ἰσχανόωντο,
 "Ἐκτορα δειδιότες, κρατερὸν μῆστωρα φόβοιο·
 αὐτὰρ ὃ γ', ὥς τὸ πρόσθεν, ἐμάρνατο ἴσος ἀέλλη. 40
 ὥς δ' ὅτ' ἂν ἔν τε κύνεσσι καὶ ἀνδράσι θηρευτήσιν
 κάπριος ἢ ἐλέων στρέφεται σθένει βλεμεαίων·
 οἱ δέ τε πυργηδὸν σφέας αὐτοὺς ἀρτύναντες
 ἀντίοι ἴστανται καὶ ἀκοντίζουσι θαμειᾶς
 αἰχμὰς ἐκ χειρῶν· τοῦ δ' οὐ ποτε κυδάλιμον κῆρ 45
 ταρβέει οὐδὲ φοβεῖται, ἀγνηροῖή δέ μιν ἔκτα·
 ταρφέα τε στρέφεται στίχας ἀνδρῶν πειρητίζων·
 ὅππῃ τ' ἰθύσῃ, τῇ τ' εἰκουσι στίχες ἀνδρῶν·
 ὥς Ἐκτωρ ἂν ὁμίλον ἰὼν εἰλίσσεθ', ἐταίρους

took it (ἐλλείπει ἢ ἐπί, ἢ ἡ κανάχιζε δὲ δούρατα ὡς ἐπὶ πύργους βαλλόμενα, Ariston., a quite untenable interpretation, based apparently on the use of the simple gen. after verbs of aiming).

37. Cf. N 812, Διὸς μᾶστιγι κακῇ ἐδάμηνεν Ἀχαιοί. The metaphor expresses the sway which Zeus wields over the battle, driving the armies backward and forward as a horse is driven by a whip—an idea which is more usually given by the metaphor of pulling with a rope. So πηλγαῖς Θεοῦ μᾶστιγι, Aesch. Sept. 608; διπλῇ μᾶστιγι τὴν Ἀρης φιλεῖ, Ag. 642, etc.

38. ἐελμένοι, some MSS. ἐεργμένοι.

39. μῆστωρα φόβοιο, Δ 328.

40. For ἐμάρνατο Aristoph. read ἐμαίνετο.

41. ὅτ' ἂν followed by the indic. στρέφεται cannot be right; the old assumption that it is a "subjunctive with shortened vowel" is untenable, as the short vowel occurs only where the indicative is non-thematic; see H. G. § 82 *ad fin.*; Curtius, *Vb.* ii. 73. Paech conj. ὥς δ' ὀπότε, Nauck. ἤντε δ', Mr. Monro more ingeniously ὥς δ' ὅτ' ἔναντα (but the dative instead of the genitive is then very strange).

43. πυργηδόν, in serried ranks, cf. Δ 334.

44. ἀντίοι, so MSS., Ar. ἀντίον.

46. φοβεῖται must here mean "fears," in spite of the canon of Ar. that in Homer it always means "to flee"; cf. Δ 544. For the second half of the line cf.

Z 407 δαίμονι, φθίσει σε τὸ σὸν μένος, and Π 753 ἐπὶ τέ μιν ὤλεσεν ἄλκη.

47. πειρητίζων takes the acc. only here; so that it seems very probable that the line is a faulty adaptation of O 615, καὶ ῥ' ἔθελεν ῥῆξαι στίχας ἀνδρῶν πειρητίζων. This line and the next can hardly be defended; the repetition of στίχες ἀνδρῶν is very harsh, and the aor. ἔκτα following the presents according to the usual practice should mark the end of the simile (Π 753, M 305, P 112, 664, Δ 555) (Hentze).

49. MSS. ἐλίσσεθ' or εἰλίσσεθ', but εἰλίσσεθ' or ἐέλίσσεθ' appears to have been an ancient variant, as Nikanor says τὸ ἐλίσσετο ἐκατέρους δύναται προσδίδοσθαι, καὶ σημαίνει ἢ τὸ παρεκάλει παρὰ τὸ λίσσεσθαι ἢ ἐστρέφετο παρὰ τὸ ἐλίσσω ῥῆμα. He decides in favour of the former, on account of the awkwardness of the pause in the fifth foot if we have to join ἐταίρους with ἐποτρύνων. But this is a small evil compared with the intolerable anticlimax of ἐλίσσετο after so martial a simile; the more so because, as Mr. Monro has remarked, there is a precisely similar rhythm in 44 θαμειᾶς | αἰχμὰς ἐκ χειρῶν, and 51 ἐπ' ἀκρῶ | χεῖλει ἐφεσταότες. Nauck and Christ read ἐ(F)έλίσσεθ' ἐταίρων after Gerhard. εἰλίσσετο of course gives the required parallel to the repeated στρέφεται in 42 and 47. Cf. Δ 467, κέκλετο δὲ Τρῳέσσιιν ἐλιζάμενος καθ' ὅμιλον. Even so it must be admitted that the simile leads us to expect a far more direct attack by Hector than is here described, and the whole passage is open to serious doubt.

τάφρον ἐποτρύνων διαβαινέμεν. οὐδέ οἱ ἵπποι
 τόλμων ὠκύποδες, μάλα δὲ χρεμέτιζον ἐπ' ἄκρῳ
 χεῖλει ἐφεσταότες· ἀπὸ γὰρ δειδίσσετο τάφρος
 εὐρεῖ, οὐτ' ἄρ' ὑπερθορέειν σχεδὸν οὔτε περῆσαι
 ῥηιδίῃ· κρημνοὶ γὰρ ἐπηρεφέες περὶ πᾶσαν
 ἕστασαν ἀμφοτέρωθεν, ὑπερθεν δὲ σκολόπεσσιν
 ὀξέσιν ἡρήρει, τοὺς ἵστασαν νῆες Ἀχαιῶν
 πυκνοὺς καὶ μεγάλους, δηίων ἀνδρῶν ἀλεωρήν.
 ἔνθ' οὐ κεν ῥέα ἵππος ἐύτροχον ἄρμα τιταίνων
 ἐσβαίῃ, πεζοὶ δὲ μενοίνεον, εἰ τελέουσιν.
 δὴ τότε Πουλυδάμας θρασὺν Ἑκτορα εἶπε παραστάς·
 "Ἑκτορ τ' ἡδ' ἄλλοι Τρώων ἀγοὶ ἡδ' ἐπικούρων,
 ἀφραδέως διὰ τάφρον ἐλαύνομεν ὠκέας ἵππους.
 ἡ δὲ μάλ' ἀργαλήν περάαν· σκόλοπες γὰρ ἐν αὐτῇ
 ὀξέες ἐστᾶσιν, ποτὶ δ' αὐτοὺς τεῖχος Ἀχαιῶν.
 ἔνθ' οὐ πῶς ἔστιν καταβήμεναι οὐδὲ μάχεσθαι
 ἱππεύσι· στείνος γάρ, ὅθι τρώσεσθαι οἶω.
 εἰ μὲν γὰρ τοὺς πάγχυ κακὰ φρονέων ἀλαπάξει

53. **σχεδὸν** here is not very easy to explain; Mr. Monro takes it to mean "right over," "at a bound," comparing **σχέδιος** and **αὐτοσχέδιος**, "immediate," "off-hand." Perhaps it may mean "in order," "in serried ranks," lit. "holding on" to one another; one here or there might cross, but only to be separated from the main body, and attacked in detail. This is closer to the sense of "near," which is elsewhere universal in Homer. In this case it will go with both verbs.

54. **κρημνοὶ ἐπηρεφέες**, overhanging sides. **περὶ πᾶσαν**, round all the circuit of the trench.

55. **σκολόπεσσιν**, stakes arranged along the upper edge, so as to prevent a jumper alighting, like the modern *abattis* or *chevaux de frise*.

56. **ἵστασαν**, MSS. and Ar. **ἕστασαν**, which is taken to be for **ἔστησαν**, but is an impossible form. It occurs in other passages, but in each case with the variant **ἵστασαν**, which has rightly been adopted by edd. (see γ 182, also θ 435, σ 307, Β 525, Σ 346). For the imperf. where we use the pluperf. see H. G. § 73; and also § 72, n. 1. Nauck's conj. **ἤραρον** is needless.

59. For **ἐσβαίῃ** (get within the circuit) Zen. and Aristoph. read **καμβαίῃ**, which

is possible: see on 65. **τελέουσιν**, future after historical tense, here only: cf. A 83, **σὺ δὲ φράσαι εἰ με σωώσεις**. **μενοίνεον**, only here, the form is else always **μενοινάω**. **πεζοὶ** is to be taken as part of the predicate, as there is no sharp distinction between horsemen and footmen in Homer; "they were pondering if they should accomplish the passage on foot."

64. **ποτὶ δ' αὐτοὺς**, "coming up to them;" compare H 337. (So AD Schol. V.: *caet. περὶ δ' αὐτοὺς*, which is less appropriate, though **ποτὶ** seems inconsistent with the space left between wall and moat.)

65. Franke and Hentze reject this and the following line, on the ground that the difficulty lies not in the descent, but in the ascent on the opposite side. But for a chariot the descent of a **κρημνὸς ἐπηρεφής** is as serious a matter as the ascent. The idea seems to be, "we can't even get into the trench with horses, nor, even if we get across, can we fight on the other side; for the space between the wall and the trench is a **στείνος**, too small for chariots."

66. **ἱππεύσι**, Zen. and Aristoph. **ἱππῆας**. **τρώσεσθαι**, "come to harm," as in Herod. **τρώμα** = defeat.

67. **τοὺς** is the reading of Aristoph.

Ζεὺς ὑψιβρεμέτης, Τρώεσσι δὲ ἕτ' ἀρήγειν,
 ἦ τ' ἂν ἐγὼ γ' ἐθέλοιμι καὶ αὐτίκα τοῦτο γενέσθαι,
 νυνύμνους ἀπολέσθαι ἀπ' Ἀργεος ἐνθάδ' Ἀχαιοὺς. 70
 εἰ δέ χ' ὑποστρέψωσι, παλῖωξις δὲ γένηται
 ἐκ νηῶν καὶ τάφρῳ ἐνιπλήξωμεν ὀρυκτῇ,
 οὐκέτ' ἔπειτ' οἶώ οὐδ' ἄγγελον ἀπονέεσθαι
 ἄψορρον προτὶ ἄστυ ἐλιχθέντων ὑπ' Ἀχαιῶν.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες. 75
 ἵππους μὲν θεράποντες ἐρυκόντων ἐπὶ τάφρῳ,
 αὐτοὶ δὲ πρυλῆες· σὺν τεύχεσι θωρηχθέντες
 Ἔκτορι πάντες ἐπώμεθ' ἀολλῆες· αὐτὰρ Ἀχαιοὶ
 οὐ μένεουσ', εἰ δὴ σφιν ὀλέθρου πείρατ' ἐφήπται."

ὧς φάτο Πουλυδάμας, ἅδε δ' Ἔκτορι μῦθος ἀπήμων, 80
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμαῖζε.
 οὐδὲ μὲν ἄλλοι Τρῶες ἐφ' ἵππων ἠγερέθοντο,
 ἀλλ' ἀπὸ πάντες ὄρουσαν, ἐπεὶ ἴδον Ἔκτορα δῖον.
 ἡνιόχῳ μὲν ἔπειτα ἐφ' ἐπέτελλεν ἕκαστος
 ἵππους εὖ κατὰ κόσμον ἐρυκέμεν αὖθ' ἐπὶ τάφρῳ· 85
 οἱ δὲ διαστάντες, σφῆας αὐτοὺς ἀρτύναντες,
 πένταχα κοσμηθέντες ἄμ' ἠγεμόνεσσιν ἔποντο.
 οἱ μὲν ἄμ' Ἔκτορ' ἴσαν καὶ ἀμύμονι Πουλυδάμαντι,
 οἷ πλεῖστοι καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα
 τεῖχος ῥηξάμενοι κοίλης ἐπὶ νηυσὶ μάχεσθαι. 90

(Schol. A) or Aristarchos (Schol. V): MSS. δῆ.

68. ἕτ' ἀρήγειν, οὕτως πᾶσαι (i.e. Ar. and all the old editions), Did.: MSS. (exc. L) βούλει'.

69-70 are to be taken parenthetically, the apodosis to εἰ μὲν in 67 being understood, or rather superseded; "if Zeus means to destroy them—that is what I wish to happen at once." Obviously εἰ μὲν does not express a condition of his wishing the enemy destroyed. Cf. A 135-137.

71. ὑποστρέψωσι may be either intrans., "turn against us" (A 446), or "turn us back." παλῖωξις for παλι-ιωξις, and hence always with long ι.

72. ἐνιπλήξωμεν, lit. "stumble upon," get entrapped by, like the birds in χ 469 which ἔρκει ἐνιπλήξωσιν. So also O 344. This shews that in 85 he is thinking of a battle in the space between the wall and trench.

74. ἐλιχθέντων, "rallied"; for the order of words cf. B 334. There is no ground for taking ἐλιχθέντων with some to mean "turned back by the Greeks," contrary to the regular use of the word.

77. πρυλῆες, predicate, "on foot": see A 49.

79. πείρατ' ἐφήπται, H 102.

87. For ἔποντο there is a variant ἕκαστος in A, ἕκαστοι in L; the latter is mentioned by Nicanor. This of course must be followed by a comma instead of a full stop. This division of the army into five bodies is quite forgotten in the following narrative; the allies, who are here (101) made into a single division, are elsewhere represented as far outnumbering the Trojans. It is probable therefore that 81-107 are an interpolation.

90. For this line most MSS. of the inferior class give τεῖχος τε ῥήξειν καὶ ἐνιπρήσαι πυρὶ νῆας (from 198).

καί σφιν Κεβριόνης τρίτος εἶπετο· παρ δ' ἄρ' ὄχεσφιν
 ἄλλον Κεβριόναο χερείονα κάλλιπεν Ἐκτωρ.
 τῶν δ' ἐτέρων Πάρις ἦρχε καὶ Ἀλκάθοος καὶ Ἀγήνωρ,
 τῶν δὲ τρίτων Ἐλενος καὶ Δηίφοβος θεοειδής,
 υἷε δὺν Πριάμοιο· τρίτος δ' ἦν Ἄσιος ἥρως, 95
 Ἄσιος Ἵρτακίδης, δν Ἀρίσβηθεν φέρον ἵπποι
 αἰθωνες μεγάλοι, ποταμοῦ ἄπο Σελλήεντος·
 τῶν δὲ τετάρτων ἦρχεν ἐὺς πάις Ἀγχίσαιο
 Αἰνεΐας, ἅμα τῷ γε δὺν Ἀντήνορος υἷε,
 Ἀρχέλοχος τ' Ἀκάμας τε, μάχης ἐν εἰδότε πάσης. 100
 Σαρπηδὼν δ' ἠγείτο ἀγακλειτῶν ἐπικούρων,
 πρὸς δ' ἔλετο Γλαῦκον καὶ ἀρήιον Ἀστεροπαῖον·
 οἱ γάρ οἱ εἶσαντο διακριδὼν εἶναι ἄριστοι
 τῶν ἄλλων μετὰ γ' αὐτόν· ὁ δ' ἔπρεπε καὶ διὰ πάντων.
 οἱ δ' ἐπεὶ ἀλλήλους ἄραρον τυκτῆσι βόεσσιν, 105
 βάν ῥ' ἰθὺς Δαναῶν λελημένοι, οὐδ' ἔτ' ἔφαντο
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέεσθαι.
 ἔνθ' ἄλλοι Τρῶες τηλεκλειτοὶ τ' ἐπικούροι
 βουλῇ Πουλυδάμαντος ἀμωμήτοιο πίθοντο·
 ἰλλ' οὐχ Ἵρτακίδης ἔθει' Ἄσιος, ὄρχαμος ἀνδρῶν, 110
 αὖθι λιπεῖν ἵππους τε καὶ ἡνίοχον θεράποντα,
 ἀλλὰ σὺν αὐτοῖσιν πέλασεν νήεσσι θοῇσιν,
 νῆπιος, οὐδ' ἄρ' ἔμελλε κακὰς ὑπὸ κῆρας ἀλύξας,
 ἵπποισιν καὶ ὄχεσφιν ἀγαλλόμενος παρὰ νηῶν

91. Kebriones was chosen by Hector as his charioteer in Θ 318. **τρίτος**: it will be observed that each division has three leaders named.

93. **ἐτέρων**, the second body, as H 420, etc. With this enumeration compare the catalogue of the Trojans, B 816-877; the Dardanii there (819-823) seem to compose the fourth division here. B 838-9 = M 96-7. The leaders of the second division are not named in the Catalogue.

101. **ἠγείτο**, so L for **ἠγήσας** of all other MSS.; this is probably right, as the preceding verbs have all been in the imperf.; the desire to avoid the legitimate hiatus in the main caesura has frequently led to corruptions of this sort, as Ahrens has pointed out. The aor. would mean, not "was in command of," but "put himself at the head of."

105. **βόεσσιν**, shields, see H 238.

This seems to indicate a rudimentary sort of *testudo*, cf. 86.

106. For **οὐδ' ἔτ'** MSS. give **οὐδέ τ'** (corrected by Barnes).

107. The subject of **σχήσεσθαι** is probably, from the use of **ἔφαντο**, **Δαναοὺς**; they fancied that the Greeks would no longer hold their ground. But there is an ambiguity as usual; it may mean "they thought they would no longer be stopped, but would fall upon the ships." See note on I 235.

112. **σὺν αὐτοῖσιν**, not simply "with them," but a form of the phrase **αὐτοῖς τοῖς ἵπποις**, "horses and all." His fate, which is here alluded to, does not follow, as we should expect, in this attack, which leads to nothing in particular except the withdrawal of Aias and Teukros from Hector's point of attack, but is postponed till N 384.

ἀψ' ἀποουστήσειν προτὶ Ἴλιον ἡνεμόεσσαν· 115
 πρόσθεν γάρ μιν μοῖρα δυσώνυμος ἀμφεκάλυψεν
 ἔγχει Ἰδομενῆος, ἀγανοῦ Δευκαλίδας.
 εἴσατο γὰρ νηῶν ἐπ' ἀριστερά, τῇ περ Ἀχαιοὶ
 ἐκ πεδίου νίσσοντο σὺν ἵπποισιν καὶ ὄχεσφιν·
 τῇ ρ' ἵππους τε καὶ ἄρμα διήλασεν, οὐδὲ πύλῃσιν 120
 εὖρ' ἐπικεκλιμένας σανίδας καὶ μακρὸν ὄχῃα,
 ἀλλ' ἀναπεπταμένας ἔχον ἀνέρες, εἴ τιν' ἐταίρων
 ἐκ πολέμου φεύγοντα σαώσαιαν μετὰ νῆας.
 τῇ ρ' ἰθὺς φρονέων ἵππους ἔχε, τοὶ δ' ἅμ' ἔποντο
 ὀξέα κεκλήγοντες· ἔφαντο γὰρ οὐκέτ' Ἀχαιοὺς 125
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνῃσιν πεσέεσθαι,
 νήπιοι, ἐν δὲ πύλῃσι δὺ' ἀνέρας εὖρον ἀρίστους,
 υἱας ὑπερθύμους Λαπιθῶων αἰχμητῶν,
 τὸν μὲν Πειριθόου υἱά κρατερόν Πολυποίτην,
 τὸν δὲ Λεοντήα βροτολοισγῶ ἴσον Ἄρηι. 130
 τὼ μὲν ἄρα προπάραιθε πυλάων ὑψηλῶν
 ἔστασαν ὥς ὅτε τε δρύες οὔρεσιν ὑψικάρηνοι,
 αἳ τ' ἄνεμον μίννουσι καὶ ὑέτὸν ἤματα πάντα,
 ῥίζῃσιν μεγάλῃσι διηνεκέεσσ' ἀραρυῖαι·
 ὥς ἄρα τὼ χεῖρεσσι πεποιθότες ἠδὲ βίηφιν 135

116. *δυσώνυμος*, cf. Z 255 *δυσώνυμοι* *ἄχαιων*, τ 571 ἡδε δὴ ἥως εἰσι *δυσώνυμοι*: "hardly to be named," accursed. *ἀμφεκάλυψεν*: the metaphor is given fully in Π 350 *θανάτου νέφος ἀμφεκάλυψεν*, cf. Γ 417, E 68. The idea is that of death darkening the eyes like a cloud (see Π 333).

117. *Δευκαλίδας*, son of Deukalion, the patronymic being formed from the short form of the name; so *Ἀνθεμίδης* Δ 488 = son of Anthemion, Δ 473.

118. *μάχῃς ἐπ' ἀριστερά*, see Δ 498.

119. *νίσσοντο* may mean either "were (now) going" or "were wont to go." The latter is preferable, as there is no mention of an attack on any stragglers, and *εἰ* with opt. in 122 perhaps implies that there were none. There is of course a causeway over the trench by which Asios drives across (*διήλασεν*).

120. *πύλῃσιν* is here used of a single gate. Ar. held that there was only one gate in the whole wall, but this is hardly consistent with 340 (*q.v.*) or the general course of the narrative, which seems to imply that Asios and Hector attacked at different points. A comparison of N

312 and 679 shews that the gate which Hector forces is in the middle of the wall, not *ἐπ' ἀριστερά*, as here. We may therefore conclude, as the reason of the case seems to demand, that the poet looks upon the wall as having two gates at least; though he does not need, for the sake of the narrative, to speak of more than one at a time. (175 would be decisive if it were genuine.)

122. Cf. Φ 531, *πεπταμένας ἐν χερσὶ πύλας ἔχετ'*, *εἰς ὃ κε λαοὶ ἐλθῶσι πρότι ἄστυ πεφυζότες*.

125. *κεκλήγοντες*, so most MSS.: Ar. hesitated between this and *κεκληγῶτες*. See H. G. § 26 (1), 27, and Curtius, *Vb.* ii. 24, 180.

126. See 107: *σχήσεσθαι*, as P 639.

127. Zenod. and Aristoph. read *ἀνέρε* . . . *ἀρίστῳ, νῆε ὑπερθύμῳ*, which can hardly be right, as the hiatus in the trochaic caesura of the first foot is very rare and probably not permissible. The name of the Lapithae occurs only here (and 181) in the *Iliad*, though some of their chiefs are named in A 263, *q.v.* For Leonteus and Polypoites see B 740-747.

μίμνον ἐπερχόμενον μέγαν Ἄσιον οὐδὲ φέβοντο.
 οἱ δ' ἰθὺς πρὸς τεῖχος εὐδμητον βόας αὔας
 ὑψόσ' ἀνασχόμενοι ἔκιοι μεγάλῳ ἀλαλητῷ
 Ἄσιον ἀμφὶ ἄνακτα καὶ Ἰαμενὸν καὶ Ὀρέστην
 Ἀσιάδην τ' Ἀδάμαντα Θῶνά τε Οἰνόμαόν τε.
 οἱ δ' ἦ τοι εἰς μὲν ἐκνήμιδας Ἀχαιοὺς
 ὄρνυον ἔνδον ἐόντες ἀμύνεσθαι περὶ νηῶν.
 αὐτὰρ ἐπεὶ δὴ τεῖχος ἐπεσσυμένους ἐνόησαν
 Τρῶας, ἀτὰρ Δαναῶν γένετο ἰαχὴ τε φόβος τε,
 ἐκ δὲ τῷ αἶξαντε πυλάων πρόσθε μαχέσθην
 ἀγροτέροισι σύεσσιν εἰκότε, τῷ τ' ἐν ὄρεσσιν
 ἀνδρῶν ἡδὲ κυνῶν δέχεται κολοσυρτὸν ἰόντα,
 δοχμῷ τ' αἰσσοῦντε περὶ σφίσιν ἄγνυτον ὕλην,
 πρυμνὴν ἐκτάμνοντες, ὑπαὶ δέ τε κόμπος ὁδόντων
 γίγνεται, εἰς ὃ κέ τις τε βαλὼν ἐκ θυμὸν ἔληται.
 ὥς τῶν κόμπει χαλκὸς ἐπὶ στήθεσσι φαεινὸς
 ἄντην βαλλομένων· μάλα γὰρ κρατερῶς ἐμάχοντο,
 λαοῖσιν καθύπερθε πεποιθότες ἡδὲ βίηφιν.
 οἱ δ' ἄρα χερμαδίοισιν ἐνδμήτων ἀπὸ πύργων
 βάλλον, ἀμυνόμενοι σφῶν τ' αὐτῶν καὶ κλισιάων
 νηῶν τ' ὠκυπόρων. νιφάδες δ' ὥς πίπτον ἔραζε,
 ἅς τ' ἄνεμος ζαῆς, νέφεα σκιόεντα δονήσας,
 ταρφειὰς κατέχευεν ἐπὶ χθονὶ πουλυβοτείρῃ.
 ὥς τῶν ἐκ χειρῶν βέλεα ῥέον, ἡμὲν Ἀχαιῶν

137. βόας αὔας, see on βῶν ἀζαλέην, H 238. For ἔκιοι Zen. and Aristoph. read κίετην.

141. εἰς (MSS. εἴως as usual), for a while. In this sense it is always followed by μέν, N 143, O 277, P 730, β 148, γ 126. In several of these passages the more usual *τελὼς* occurs as a variant, and so (τῆς) Nauck would read here.

142. ὄρνυον, "had been inciting": the narrative here reverts to the moment preceding the attack of Asios, when the Lapithae are still on the walls. Hence in 142 ἐόντες, the reading of Ar. and best MSS., is clearly preferable to the variant ἐόντας.

147. δέχεται, an anomalous form, acc. to Curtius a non-thematic present, cf. ἔδ-μεναι and the participle δέχμενος, for which there is some authority, as it is given as a variant by A on I 191, and Hesych., δέχμενος· προσδεχόμενος. Buttmann and others regard it as a perf.

with reduplication lost, as the sense "awaiting" generally belongs to the reduplicated forms (with the exception of δέγμενος). For other possible cases of the loss of reduplication in the perfect see H. G. § 23 (5).

148. δοχμῷ, cf. "verris obliquum meditantis ictum," Hor. Carm. iii. 22,

149. Cf. A 417.

151. Observe how a mere detail in the original scheme of the simile is here made the base of a fresh simile. Ammonius refers for similar "double-sided" comparisons to O 623 ff, N 795 ff. κομπή occurs only here.

153. Zen. appears to have read λάοισι for λαοῖσιν, and to have explained it = λάεσσιν, "trusting to the storm thrown from above." Observe the use of καθύπερθε used attributively with the subst., where later Greek would require the addition of a participle, οὔσιν or τῶν like.

- ἦδὲ καὶ ἐκ Τρώων· κόρυθες δ' ἄμφ' αἶον αὔτευν 160
 βαλλόμεναι μυλάκεσσι καὶ ἀσπίδες ὀμφαλόεσσαι.
 δὴ ῥα τότε ῥ' ὤμωξέν τε καὶ ὦ πεπλήγητο μηρῷ
 "Ἄσιος Ἑρτακίδης, καὶ ἀλαστήσας ἔπος ἦνδα·
 "Ζεῦ πάτερ, ἦ ῥά νυ καὶ σὺ φιλοψευδὴς ἐτέτυξο
 πάγχυ μάλ'· οὐ γὰρ ἐγὼ γ' ἐφάμην ἥρως Ἀχαιοὺς 165
 σχήσειν ἡμέτερόν γε μένος καὶ χεῖρας ἀάπτους·
 οἱ δ', ὥς τε σφήκες μέσον αἰόλοι ἢ μέλισσαι
 οἰκία ποιήσονται ὁδῷ ἔπι παιπαλοέσση,
 οὐδ' ἀπολείπουσιν κοῖλον δόμον, ἀλλὰ μένοντες
 ἄνδρας θηρητῆρας ἀμύνονται περὶ τέκνων, 170
 ὥς οἱ γ' οὐκ ἐθέλουσι πυλάων καὶ δῦ' εἶντε
 χάσσασθαι, πρίν γ' ἢ κατακτάμεν ἢ ἀλῶναι."
 ὧς ἔφατ', οὐδὲ Διὸς πείθε φρένα ταῦτ' ἀγορεύων·
 "Ἐκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι.
 [ἄλλοι δ' ἄμφ' ἄλλησι μάχην ἐμάχοντο πύλῃσιν· 175
 ἀργαλέον δέ με ταῦτα θεὸν ὥς πάντ' ἀγορεύσαι.
 πάντη γὰρ περὶ τείχος ὀρώρει θεσπιδαῆς πῦρ

160. ἦδὲ καὶ ἐκ Τρώων is a curious way of adding the alternative. *ῥέον* too is a strange verb to use with *βέλεα*. Hence doubts have been thrown on the lines. *αἶον αὔτευν*, cf. *καρφαλέον ἄσυν* N 409, "fragor aridus," Verg., and "sonus aridus," Lucretius.

161. *βαλλόμεναι*, so MSS. and Zenod.: *Ar. βαλλομένων. μυλάκεσσι*, as large as millstones, cf. *μυλοειδέι πέτρῳ* H 270.

163. *ἀλαστήσας* only here, O 21 *ἡλάστεον δὲ θεοί*, and a 252 *ἐπαλαστήσασα*. The explanation of the word depends on that of *ἀλαστος*, which is generally derived from *λαθ*, in the sense "not to be forgotten," which suits wherever it is an epithet of *ἄχος* or *πένθος*. But in X 261, "Ἐκτορ ἀλαστε, this does not suit, nor is it easy to deduce the sense of the verb from it ("to feel things intolerable, lit. not to be forgotten," hence "to break out in protest," as Mr. Monro and others explain, is very artificial). It is preferable therefore with some of the ancient grammarians to derive *ἀλαστος* (or perhaps rather *ἀλαστὸς*) from **ἀλάω*, a by-form of *ἀλά-ομαι* with the sense of *ἀλύω*. The adjective will then mean "mad," "distracted," and the verb *ἀλαστῆω* "to be distressed, at one's wit's end."

164. The accusation seems to refer to

the promise in A 207 sqq.: cf. Θ 170-182.

167. *αἰόλοι*, bright-coloured, variegated. Others after Buttmann take it to mean "flexible," from the thin waist of the wasp: cf. T 404, *πόδας αἰόλος ἱππος*. The same ambiguity arises in line 208 *αἰόλον ὄφιν*, X 509 *αἰόλαι εὐλαί*.

169. Observe the transition from the subjunctive to the more graphic indicative.

170. *ἄνδρας* may be taken either with *μένοντες*, when for *ἀμύνονται περὶ* compare 243, or better with *ἀμύνονται*.

175-181. These lines have been universally regarded as spurious since the days of Zenodotos. 175 is adapted from O 414. In 176 the introduction of the poet's personality is a mark of a late origin, cf. B 484, 761, etc. In 177 *τείχος* is violently separated from *λάινον*, and the mention of fire is quite out of place, as the Trojans have not yet reached the ships, and indeed only a few have even crossed the trench. In 181 the phrase *συμβαλεῖν πόλεμον* is unique. Lachmann conjectures that these lines may have taken the place of a passage recounting the end of Asios' attack, which is at present forgotten while in a very unfinished stage.

λάινον· Ἀργεῖοι δέ, καὶ ἀχυνύμενοί περ, ἀνάγκη
νηῶν ἡμύνοντο. θεοὶ δ' ἀκαχέιατο θυμὸν
πάντες, ὅσοι Δαναοῖσι μάχης ἐπιτάρροθοι ἦσαν. 180
σὺν δ' ἔβαλον Λαπίθαι πόλεμον καὶ δημοτήτα.]

ἐνθ' αὖ Πειριθόου υἱὸς κρατερὸς Πολυποίτης
δουρὶ βάλεν Δάμασον κυνέης διὰ χαλκοπαρήν·
οὐδ' ἄρα χαλκείῃ κόρυς ἔσχεθεν, ἀλλὰ διαπρὸ
αἰχμῇ χαλκείῃ ῥήξ' ὀστέον, ἐγκέφαλος δὲ 185
ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα.

αὐτὰρ ἔπειτα Πύλωνα καὶ Ὀρμενον ἐξενάριξεν·
υἱὸν δ' Ἀντιμάχοιο Λεοντεὺς ὄζος Ἄρηος
Ἴππόμαχον βάλε δουρὶ κατὰ ζωστήρα τυχήσας.
αὐτὶς δ' ἐκ κολεοῖο ἐρυσσάμενος ξίφος ὄξυ 190

Ἀντιφάτην μὲν πρῶτον, ἐπαΐξας δι' ὀμίλου,
πληῆξ' αὐτοσχεδίνην· ὃ δ' ἄρ' ὑπτίος οὐδεὶ ἐρείσθη·
αὐτὰρ ἔπειτα Μένωνα καὶ Ἰαμενὸν καὶ Ὀρέστην
πάντας ἐπασσυτέρους πέλασε χθονὶ πουλυβοτείρῃ.

ὄφρ' οἱ τοὺς ἐνάριζον ἀπ' ἔντεα μαρμαίροντα, 195
τόφρ', οἷ Πουλυδάμαντι καὶ Ἑκτορι κούροι ἔποντο,
οἱ πλείστοι καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα
τείχος τε ῥήξειν καὶ ἐνιπρήσειν πυρὶ νῆας,
οἳ ῥ' ἔτι μερμήριζον ἐφεσταότες παρὰ τάφρῳ.

ὄρνις γάρ σφιν ἐπήλθε περησέμεναι μεμαῶσιν, 200
αἰετὸς ὑψιπέτης ἐπ' ἀριστερὰ λαὸν ἔέργων,
φοινήεντα δράκοντα φέρων ὀνύχεσσι πέλωρον
ζῶν ἐτ' ἀσπαίροντα· καὶ οὐ πῶ λήθετο χάρμης·
κόψε γὰρ αὐτὸν ἔχοντα κατὰ στήθος παρὰ δεξιῇν

178. It has been proposed to join *λάινον* with *πῦρ* and explain it of "the flame of battle carried on with stones." This is however even less possible than to join *λάινον* with *τείχος*, however unnatural the order of the words is, and however feeble the adjective in the emphatic place.

186. See A 98.

189. For the *ζωστήρ* see Δ 132. *τυχήσας* is to be taken, as elsewhere, with *βάλε*, "hit his mark": cf. Δ 106.

192. *αὐτοσχεδίνην*, sc. *πληγὴν*, as E 830 *τύπον δὲ σχεδίνην*. *οὐδεὶ ἐρείσθη*, Ar. *οὐδας ἐρείσειν*, as A 144, *g. v.*

196. *οἳ* is here the relative, and so in the next line, which is added to describe those here named; in 199 it is demonstrative. Cf. 88-89.

199. *μερμήριζον*: the narrative reverts to the *μενοίνεον εἰ τελέουσιν* of 59.

201. *ἔέργων*, "skirting the host on his left," i.e. flying along the line in front from right to left. For this sense of *ἔέργειν* cf. Herod. vii. 43, *ἐπορεύετο ἐνθεῦτεν ἐν ἀριστερῇ μὲν ἀπέργων Ῥόττειον πόλιν*, and so vii. 109, etc. It is derived from that of *bounding*, as B 845, etc.

202. *φοινήεντα* only here and 220; cf. *δαφνοῖός* of a snake, B 308.

203. *ἔτι* seems to go with *ζῶν*, *ἀσπαίροντα* explaining it. *λήθετο*, the snake.

204. It is not quite clear whether *αὐτόν* is acc. after *κόψε*, and means *him*, the eagle; or after *ἔχοντα*, the eagle holding him (self, the snake). Perhaps the passage originally was *κόψε δέ F αὐτὸν ἔχοντα*, struck him (*F* for *εἰ*, the

- ιδνωθεῖς ὀπίσω· ὁ δ' ἀπὸ ἔθεν ἦκε χαμάζε 205
 ἀλγίστας ὀδύνῃσι, μέσῳ δ' ἐνὶ κάββαλ' ὀμίλῳ,
 αὐτὸς δὲ κλάγξας πέτετο πνοιῆς ἀνέμοιο.
 Τρῶες δ' ἐρρίγησαν, ὅπως ἴδον αἰόλον ὄφιν
 κείμενον ἐν μέσσοισι, Διὸς τέρας αἰγιόχοιο.
 δὴ τότε Πουλυδάμας θρασὺν Ἑκτορα εἶπε παραστάς· 210
 “Ἑκτορ, αἰὲ μὲν πῶς μοι ἐπιπλήσσεις ἀγορήσιν
 ἐσθλὰ φραζομένῳ, ἐπεὶ οὐδὲ μὲν οὐδὲ ἔοικεν
 δῆμον ἐόντα παρέξ ἀγορευέμεν, οὔτ' ἐνὶ βουλῇ
 οὔτε ποτ' ἐν πολέμῳ, σὸν δὲ κράτος αἰὲν ἀέξειν·
 νῦν αὖτ' ἐξερέω, ὥς μοι δοκεῖ εἶναι ἄριστα. 215
 μὴ ἴωμεν Δαναοῖσι μαχησόμενοι περὶ νηῶν.
 ὧδε γὰρ ἐκτελέεσθαι ὀίομαι, εἰ ἐτέον γε
 Τρῳσὶν ὅδ' ὄρνις ἦλθε περρησέμεναι μεμαῶσιν
 [αἰετὸς ὑψιπέτης ἐπ' ἀριστερὰ λαὸν ἑέργων,]
 φοινῆεντα δράκοντα φέρων ὀνύχεσσι πέλῳρον 220
 ζῶν· ἄφαρ δ' ἀφέηκε, πάρος φίλα οἰκί' ἰκέσθαι,
 οὐδ' ἐτέλεσσε φέρων δόμεναι τεκέεσσιν ἐοῖσιν.

“eagle) holding *him* (the snake). The difficulty, if we take αὐτὸν with κόψε, is to see the exact force of the emphatic pronoun; Mr. Monro holds that the emphasis implies “struck at him *in return*.” Herodianus read γὰρ αὐτον, holding that αὐτος could be used in a non-emphatic sense, and was then enclitic.

207. κλάγξας, the eagle's cry, called a *yeelp* by Tennyson. For πέτετο Plato, *Ion* 539 B, where this passage is quoted, gives ἔπετο. πνοιῆς, a comitative dat.; see on κύμασι, 28. ἅμα πν. ἀνέμοιο is the usual phrase.

208. αἰόλον, “glistening” or “wriggling,” see on 167. ὄφιν occurs only here in Homer. The lengthening of the first syllable must be due to the ictus alone: cf. *ξεφυρίη*, η 119. Curtius (*El.* p. 505) thinks it is for *ὄπ-φιν*, from *ὄπ* (ακ) to see, “the bright-eyed.” The same scansion is found in the choliambic of Hipponax (*fr.* 49, 6, Bergk), *ἦν αὐτὸν ὄφιν τῶν τιγκνήμων δάκνῃ*.

211. This exordium is very strange after the speech of Polydamas in 80 *sqq.*, where he gives advice such as Hector immediately follows. He uses the same tone again in speaking to Hector, N 726 *ff.* Fick boldly omits 211-215, a step which, if it can be justified, removes the

difficulty; but it makes a very abrupt beginning to the speech, without the usual form of address; a peculiarity which in A 293 is evidently meant to have an effect of its own.

212. The repetition of the negative gives a rhetorical emphasis; the second οὐδέ going more especially with the verb, cf. οὐδέ ἔοικεν, A 119 and often: *e.g.* ε 212, οὐ πῶς οὐδέ ἔ.

213. δῆμον in the sense of “one of the vulgar” is a strange use, as the tendency of δῆμος is so decidedly to express the total community as opposed to any individual. Hence Bentley's conj. δῆμον ἐόντα is probably right; cf. δῆμον ἄνδρα B 198. Horace's “plebs eris,” *Ep.* i. 1, 59, may be an imitation, but proves nothing. παρέξ, “wrongly” (from Hector's point of view—a touch of irony). This sense is else only Odyssean: δ 348, ρ 139, ψ 16; cf. ξ 168.

214. ἀέξειν, supply *εἴκοι* from 212.

217. εἰ here assumes as a fact, and virtually = since.

218. ὄρνις ἦλθε, so Ar.; MSS. *ὄρνις ἐπῆλθε*: but the shortening of the *ι* could hardly be defended, cf. I 323.

219 is here omitted by the best MSS.

222. ἐτέλεσσε, completed his journey, φέρων δόμεναι being taken together. For this pregnant sense of τελέω cf. η

ὥς ἡμεῖς, εἴ πέρ τε πύλας καὶ τείχος Ἀχαιῶν
 ῥήξόμεθα σθένει μεγάλῳ, εἴξωσι δ' Ἀχαιοί,
 οὐ κόσμῳ παρὰ ναῦφιν ἐλευσόμεθ' αὐτὰ κέλευθα· 225
 πολλοὺς γὰρ Τρώων καταλείψομεν, οὓς κεν Ἀχαιοὶ
 χαλκῷ δηώσωσιν, ἀμυνόμενοι περὶ νηῶν.
 ὧδέ χ' ὑποκρίναιτο θεοπρόπος, ὃς σάφα θυμῷ
 εἰδείη τεράων καὶ οἱ πειθοίαιτο λαοί."

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἔκτωρ· 230
 "Πουλυδάμα, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις·
 οἶσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.
 εἰ δ' ἔτεδν δὴ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις,
 ἐξ ἄρα δὴ τοι ἔπειτα θεοὶ φρένας ὤλεσαν αὐτοί,
 ὃς κέλεαι Ζηνὸς μὲν ἐριγδούποιο λαθέσθαι 235
 βουλέων, ἃς τέ μοι αὐτὸς ὑπέσχετο καὶ κατένευσεν·
 τὴν δ' οἶωνοῖσι ταυνπτερύγεσσι κελεύεις
 πείθεσθαι, τῶν οὐ τι μετατρέπομ' οὐδ' ἀλεγίζω,
 εἴ τ' ἐπὶ δεξι' ἴωσι πρὸς ἡῶ τ' ἡέλιόν τε,
 εἴ τ' ἐπ' ἀριστερὰ τοί γε ποτὶ ζόφον ἡερόντα. 240
 ἡμεῖς δὲ μέγαλοιο Διὸς πειθόμεθα βουλῇ,

325, ἄτερ καμάτοιο τέλεσαν ἡματι τῷ αὐτῷ.

225. οὐ κόσμῳ, *litotes*. αὐτὰ κέλευθα, so θ 107 ἦρχε δὲ τῷ αὐτῇ ὁδόν, and so π 138; in Z 391 we have τὴν αὐτὴν ὁδόν.

227. δηώσωσιν, so best MSS.; Bekker with some inferior ones reads δηώσουσιν.

229. For the gen. after οἶδα see H. G. § 151 d; and for the transition from the rel. to the anaphoric οἱ compare A 79, etc.

231-234 = H 357-360.

236. For this promise see the note on 164.

237. Paley suggests that a note of interrogation should be put after πείθεσθαι, which gives more force to the emphatic τὴν: "are you the one to persuade me?"

239. It is not to be concluded from this passage that the Homeric augur necessarily looked towards the north. The omens from birds in Homer come casually, and are not sought for as by a Roman; and though a bird on the right hand is lucky, it appears to be so even when we must assume that the observer is looking S. (as in K 274). In this case the Trojans happen to be looking N., and the bird, it seems, appears on their right; but the significance of the omen is judged, not by its position, but by the

concomitant details, to be unfavourable; partly perhaps because it is flying towards the unlucky quarter, the realm of darkness. It would appear therefore that the interpretation depended (1) on the direction of the bird, to right or left (cf. Ω 312, N 821, ω 311; the appearance of birds on the right is lucky also in the Vedas, see Nägelsbach, H. T. p. 432); (2) on the direction in which it was flying, to E. or W.; (3) on the accompanying circumstances. Of these (2) occurs as significant only in this passage, and it would seem that (3) in all cases gives the meaning if possible; the exceptions being cases like a flash of lightning or a bird heard in the darkness, which do not present any details beyond the mere fact of their appearance. It may be noticed that this indifference of Hector to omens is in the spirit of the Homeric age; the art of augury is little developed and has little positive effect at any time. Signs encourage or discourage a resolution already taken, but they never determine or prevent any enterprise as they did in later times. Indeed they are elsewhere lightly spoken of: e.g. β 181, ὄρνιθες δὲ τε πολλοὶ ὑπ' αὐγὰς ἡελίοιο φοιτῶσ', οὐδέ τε πάντες ἐναΐσιμοι.

ὅς πᾶσι θνητοῖσι καὶ ἀθανάτοισιν ἀνάσσει.
 εἰς οἰωνὸς ἄριστος, ἀμύνεσθαι περὶ πάτρησ.
 τίπτε σὺ δειδοίκας πόλεμον καὶ δημοτῆτα;
 εἵ περ γάρ τ' ἄλλοι γε περὶ κτεινώμεθα πάντες 245
 νηυσὶν ἐπ' Ἀργείων, σοὶ δ' οὐ δέος ἔστ' ἀπολέσθαι.
 οὐ γάρ τοι κραδίη μενεδήιος οὐδὲ μαχῆμων.
 εἰ δὲ σὺ δημοτῆτος ἀφέξῃαι, ἢέ τιν' ἄλλον
 παρφάμενος ἐπέεσσιν ἀποτρέψῃς πολέμοιο,
 αὐτὶκ' ἐμῶ ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσσεις." 250
 ὧς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἔποντο
 ἡχῇ θεσπεσίῃ. ἐπὶ δὲ Ζεὺς τερπικέραυνος
 ὤρσεν ἀπ' Ἰδαίων ὀρέων ἀνέμοιο θύελλαν,
 ἥ ῥ' ἰθὺς νηῶν κονίην φέρεν· αὐτὰρ Ἀχαιῶν
 θέλγε νόον, Τρωσὶν δὲ καὶ Ἑκτορι κῦδος ὄπαζεν. 255
 τοῦ περ δὴ τεράεσσι πεποιθότες ἡδὲ βίηφιν
 ῥήγνυσθαι μέγα τεῖχος Ἀχαιῶν πειρήτιζον.
 κρόσσας μὲν πύργων ἔρουν, καὶ ἔρειπον ἐπάλξεις,
 στήλας τε προβλήτας ἐμόχλεον, ἅς ἄρ' Ἀχαιοὶ
 πρῶτας ἐν γαίῃ θέσαν ἔμμεναι ἔχματα πύργων· 260
 τὰς οἳ γ' αὐέруон, ἔλποντο δὲ τεῖχος Ἀχαιῶν

245. **περί**, all around, in every direction.

250 = A 433. 244-250 were bracketed by Bekker; a modern poet would certainly not have added them after the fine climax in 243, but in matters such as this modern taste is not decisive; a modern poet would have closed the *Agamemnon* with the murder. The sudden change of thought with asyndeton in 244 is softened by the emphatic **σύ**, which takes up again the **τὴν** of 237, and the unjust and violent reproach is not inconsistent with the character of Hector.

255. **θέλγε**, befooled, bewitched. The verb, which is much commoner in the *Od.* than *Il.*, means "to charm" in either a good sense (e.g. ρ 514) or a bad, as here, N 435, etc.: cf. Ω 343.

258. **κρόσσας** was explained by Ar. to mean "scaling ladders"; he then had to make **πύργων** mean "towards the towers." This is clearly impossible: the word must indicate some part of the fortification and be distinct from the **ἐπάλξεις**, which we may presume to have been a wooden breastwork. It is not

possible to give a closer explanation of the word, which recurs in *H.* only in 444. Herodotus uses it once of the steps of the pyramids. It might seem reasonable therefore to understand it here of courses of masonry; only that the wall seems to have been no more than an earthwork. In any case these courses would hardly have been arranged so as to form steps for an assailant, as would follow, if this interpretation be right, from 444. Others take it to mean a single course of coping-stones on which the breastwork was built; others again explain it of the battlements proper, *i.e.* high pieces of the breastwork between the embrasures; but there is no other indication of such construction. The question is not elucidated by the adj. **προκρόσσας** in Ξ 35, nor has any convincing derivation been proposed. **πύργων** probably means no more than "the fortification"; see H 338. The **στήλαι προβλήτες** are evidently posts, probably of wood, fixed into the ground in order to hold up the earth and give a steep face to the "profile" of the works, like the modern "revetment."

261. **αὐέруон**, see on A 459. The

ρήξειν. οὐδέ νύ πω Δαναοὶ χάζοντο κελεύθου,
ἀλλ' οἳ γε ῥινοῖσι βοῶν φράξαντες ἐπάλξεις
βάλλον ἀπ' αὐτῶν δηῖους ὑπὸ τείχος ἰόντας.

ἀμφοτέρω δ' Αἶαντε κελευτιόωντ' ἐπὶ πύργων
πάντοσε φοιτήτην, μένος ὀτρύνοντες Ἀχαιῶν,
ἄλλον μελιχίοις, ἄλλον στερεοῖς ἐπέεσσιν
νεῖκεον, ὃν τινα πάγχυ μάχης μεθιέντα ἴδοιεν·

“ὦ φίλοι, Ἀργείων ὅς τ' ἔξοχος ὅς τε μεσῆεις
ὅς τε χεριώτερος, ἐπεὶ οὐ πω πάντες ὁμοῖοι
ἄνδρες ἐν πολέμῳ, νῦν ἔπλετο ἔργον ἅπασιν·

καὶ δ' αὐτοὶ τόδε πον γιγνώσκετε. μὴ τις ὀπίσσω
τετράφθω προτὶ νῆας ὁμοκλητῆρος ἀκούσας,
ἀλλὰ πρόσω ἴεσθε καὶ ἀλλήλοισι κέλεσθε,
αἶ κε Ζεὺς δώῃσιν Ὀλύμπιος ἀστεροπητῆς

νεῖκος ἀπωσαμένους δηῖους προτὶ ἄστυ δίεσθαι.”
ὧς τῷ γε προβοῶντε μάχην ὠτρυνον Ἀχαιῶν.

imperf. here and in the preceding lines
is of course conative.

262. *κελεύθου*, cf. Γ 406, *θεῶν δ' ἀπέ-
εικε κελεύθου*. It seems to be identical
with our vernacular “to get out of the
way,” i.e. the place where men are going
up and down. Cf. Δ 504.

263. *φράξαντες*, stopping up the gaps
where the battlements had been broken
down. *ῥινοῖσι βοῶν* is generally taken
to mean “with shields,” but in this
sense *ῥιμός* alone is the usual phrase (Δ
447, Θ 61), and the addition of *βοῶν*
perhaps indicates that they had whole
hides ready at hand for the purpose of
temporarily stopping breaches; a simple
and effective device.

265. *κελευτιόωντε* recurs only in N
125: it is of the desiderative class,
though in sense “imitative rather than
desiderative,” “playing the leader”
(Curtius, *Vb.* ii. 388). It is the only
instance of this formation in H.

268. *νεῖκεον* for *νεικέοντες*, a relapse
into the direct narrative form, as in Σ
535-7, Θ 346, Γ 80. The line is how-
ever superfluous, and Nauck is perhaps
right in doubting its authenticity.

269. *μεσῆεις*, *ἄπαξ εἰρημένον*. For
similar formations cf. *δξύοεις*, *φαιδιμόεις*.
As a rule adjectives in *-εις* are only formed
from substantives. Perhaps therefore
we must assume here a form *μέση* used
as an abstract substantive, as if =
“middleness.”

270. *πω* = *πως*, see on Γ 306.

271. *ἔπλετο*: for this use of the aor.
see H. G. §§ 32, 78.

273. *ὁμοκλητῆρος ἀκούσας*, a phrase
which recurs in Ψ 452, and is more in-
telligible there. The word is regularly
used of one who urges on by loud re-
proof. If this is the sense here, the
participle must be entirely separated
from the negative, and we must under-
stand “let no man turn back, now that
he has heard one who urges him on.”
Otherwise it must mean “let no man
turn because he hears a shouter,” viz.
the shout of the foe. The first alterna-
tive is more probable, though there is
mentioned in A a variant *ἀκούων*, which
would restrict us to the second.

274. *πρόσω*, so Mr. Monro with three
MSS. (L S Syr), L. Meyer and Christ;
the rest give *πρόσω*. But Mr. Monro
remarks that *ἔμαι* in the sense of “press-
ing forward” regularly has the *ι* long,
and is treated as though it began with
a consonant, e.g. B 154, *οἴκαδε ἱεμένων*.

276. For *νεῖκος* in the sense of
“battle,” cf. Δ 444, etc., and *νεῖκος*
πολέμοιο N 271. It is strange that Ar.
should have read *νίκος*, *βούλεται γὰρ*
λέγεσθαι τῆς νίκης τὴν ἦτταν (i.e. he took
νίκος = *νίκην*, in the sense of the enemy's
victory).

277. *προβοῶντε*, cheering on; only
here. In “some of the *ὑπομνήματα*”
Ar. read *προβάοντε*, marching forward;

265

270

275

τῶν δ', ὥς τε νιφάδες χιόνος πίπτωσι θαμειαὶ
 ἤματι χειμερίῳ, ὅτε τ' ὄρετο μητίετα Ζεὺς
 νιφέμεν, ἀνθρώποισι πιφανσκόμενος τὰ ἃ κῆλα· 280
 κοιμήσας δ' ἀνέμους χέει ἔμπεδον, ὄφρα καλύψῃ
 ὑψηλῶν ὀρέων κορυφὰς καὶ πρόωνας ἄκρους
 καὶ πεδία λωτεῦντα καὶ ἀνδρῶν πίονα ἔργα·
 καὶ τ' ἐφ' ἄλδς πολίης κέχυται λιμέσιν τε καὶ ἀκταῖς,
 κύμα δέ μιν προσπλάζον ἐρύκεται, ἄλλα τε πάντα 285
 εἴλυνται καθύπερθ', ὅτ' ἐπιβρίσῃ Διὸς ὄμβρος·
 ὥς τῶν ἀμφοτέρωσσε λίθοι πωτῶντο θαμειαί,
 αἱ μὲν ἄρ' ἐς Τρῶας αἱ δ' ἐκ Τρώων ἐς Ἀχαιοὺς,
 βαλλομένων· τὸ δὲ τεῖχος ὑπὲρ πᾶν δοῦπος ὀρώρειν.
 οὐδ' ἂν πω τότε γε Τρῶες καὶ φαίδιμος Ἴκτωρ 290
 τεύχεος ἐρρήξαντο πύλας καὶ μακρὸν ὄχληα,
 εἰ μὴ ἄρ' υἷον ἐὼν Σαρπηδόνα μητίετα Ζεὺς
 ὤρσεν ἐπ' Ἀργείοισι, λέονθ' ὥς βουσὶν ἔλιξιν.
 αὐτίκα δ' ἀσπίδα μὲν πρόσθ' ἔσχετο πάντοσ' εἴσῃν,
 καλλὴν χαλκείην ἐξήλατον, ἣν ἄρα χαλκεὺς 295

for which form see Curtius, *Vb.* i. 213, where *προβῶντες* is quoted from Kratinos and *ἐκβῶντες* from the (Doric) treaty in Thuc. v. 77.

278. *τῶν* is taken up again and given a construction in 287. For the simile cf. 156.

280. *τὰ ἃ κῆλα*, these his missiles. *κῆλον* happens to be used only of divine weapons. The clause seems to indicate an extraordinary fall of snow.

281. For *ἔμπεδον* the variant *ἀσπετον* in the *Μασσαλιωτικῇ* is worth noticing. In 283 the same edition had *λωτοῦντα*, which is followed by Ar.: MSS. *λωτεῦντα*, which must be a participle. Hesych. *λωτεῦντα*, *ἀνθοῦντα*. Against Ar.'s reading it must be observed that no adj. in *-δεις* in Homer is contracted into *-οὺς*.

284. *ἀκταῖς*: this form of the dat. pl. is unique in the *Iliad*; *θεαῖς* in ε 119, *πάσαις* χ 471, are the only other cases in H. Hence Nauck would reject 284-6. It may be added that Friedländer would reject 281-286 on the ground that the simile is disproportionately long, and that the description in these six lines tends to weaken rather than to improve the comparison. But the way in which 287 returns to the point of 278 seems to invalidate this criticism; and one could not without reluctance condemn one of

the finest descriptive passages in ancient poetry.

285. *ἐρύκεται*, stops it, keeps it off. This use of the middle is found only here. *προσπλάζον*, beating up against it. Cf. A 351, B 132, Φ 269. The verb is conn. with *πληγῇ*, not with *πέλας*. For *ἄλλα τε* of MSS., Heyne followed by most edd. reads *ἄλλα δέ*, which is a little simpler but not necessary, as we can take the clause *κύμα . . . ἐρύκεται* as parenthetical, so that *τε* is co-ordinate with (*καὶ*) *τε* in the preceding line.

287. *πωτῶντο*, so MSS.: the form is found only here, and no doubt we ought to read *ποτάοντο*, cf. *ἀμφεποτάτο* B 315, *ποτῶνται* B 462. *λίθοι* fem. as τ 494, in the same sense as masc.; in later Greek the fem. is confined to precious stones.

289. *βαλλομένων*, a reciprocal middle, "as they cast at one another," here only (so La Roche).

293. *ἔλιξιν*, see on I 466.

294. *μέν*, as though *δύο δὲ δοῦρε* (298) were to follow; the construction is forgotten in the description of the shield.

295. *ἐξήλατον* (so Zen.), hammered out, explained by *ἤλασεν* in the next line, for which Zen. read *ἐξέλασ'*: this very probably is right (as in Herod. i. 50, 68), and has been altered to suit the reading of Ar., *ἐξήλατον*, explained to

ἤλασεν, ἔντοσθεν δὲ βοείας ῥάψε θαμειὰς
 χρυσεῖης ῥάβδοισι διηνεκέσιν περὶ κύκλον·
 τὴν ἄρ' ὃ γε πρόσθε σχόμενος, δύο δοῦρε τινάσσων
 βῆ ῥ' ἵμεν ὥς τε λέων ὀρεσίτροφος, ὅς τ' ἐπιδευῆς
 δηρὸν ἔη κρειῶν· κέλεται δέ ἐ θυμὸς ἀγῆνωρ 300
 μῆλων πειρήσοντα καὶ ἐς πυκινὸν δόμον ἐλθεῖν·
 εἴ περ γάρ χ' εὗρησι παρ' αὐτόφι βώτορας ἄνδρας
 σὺν κυσὶ καὶ δούρεσσι φυλάσσοντας περὶ μῆλα,
 οὐ ῥά τ' ἀπείρητος μέμονε σταθμοῖο δίεσθαι,
 ἀλλ' ὃ γ' ἄρ' ἡ ἥρπαξε μετάλμενος ἦ καὶ αὐτὸς 305
 ἔβλητ' ἐν πρώτοισι θοῆς ἀπὸ χειρὸς ἄκοντι·
 ὥς ῥα τότε ἀντίθεον Σαρπηδόνα θυμὸς ἀνῆκεν
 τείχος ἐπαῖξαι διὰ τε ῥήξασθαι ἐπάλξεις.
 αὐτίκα δὲ Γλαῦκον προσέφη, παῖδ' Ἴππολόχοιο·
 “Γλαῦκε, τί ἦ δὴ νῶϊ τετιμήμεσθα μάλιστα 310
 ἔδρη τε κρέασιν τε ἰδὲ πλείους δεπάεσσιν
 ἐν Λυκίῃ, πάντες δὲ θεοὺς ὥς εἰσορόωσιν;
 καὶ τέμενος νεμόμεσθα μέγα Ξάνθοιο παρ' ὄχθας,
 καλὸν φυταλῆς καὶ ἀρούρης πυροφόροιο.
 τῷ νῦν χρὴ Λυκίοισι μέτα πρώτοισιν ἔοντας 315
 ἐστάμεν ἢ δὲ μάχης καυστείρης ἀντιβολῆσαι,

mean “in six layers.” But this could only mean “six-hammered.” Besides, the Homeric shield has only one layer of metal (see J. H. S. iv. 288); whenever more layers are mentioned, they are always, as here, of leather (Υ 271-2 are undoubtedly spurious).

297. The most probable explanation of the ῥάβδοι is that of Grashof, according to which the backing of the shield consists of a framework of rods fastened into a central boss (the reverse side of the ὀμφαλός), and arranged radially all round the circle of the shield. Upon these the hides were sewn. The ῥάβδοι here are golden, like the κανόνες in Nestor's shield (which are perhaps the same; cf. Θ 193), because the weapon is something extraordinary; in the common shield they were of course of wood. (Helbig, H. E. p. 281, explains ῥάβδοισι to mean geometrical ornaments on the face; but he has to make the violent assumption that a line has been lost after 296. Others take the ῥάβδοι to be pegs or nails driven through (διηνεκέςιν) the leather; but there is no reason why

in this case the ordinary ἡλοισιν should not have been used.)

302. παρ' αὐτόφι, sc. παρὰ τοῖς μῆλοις. Cf. ἐπ' αὐτόφιν T 255.

304. ἀπείρητος, here in active sense, “without an effort,” cf. πειρήσοντα above. δίεσθαι, to flee, intrans. only here and Ψ 475, else always = to pursue. It goes with σταθμοῖο, as σ 8 Ὀδυσῆα δῶκετο οἷο δόμοιο.

306. This line seems to be wrongly adapted from Δ 675, where ἐν πρώτοις has its regular meaning, “among the foremost of his own side”; here it must mean among the foremost of the enemy. (So 299-301 come from ζ 130-4.) It has also been remarked that the very martial simile is hardly suitably followed by the “almost elegiac” speech to Glaukos. It is possible that the two passages beginning αὐτίκα δέ (294-308, and 309-329) are alternative readings; if not, the former, which does not fit on to 330, must be the interpolation.

311. See the notes on Δ 262, Η 321, Θ 162, and for 313-4 see on Ζ 194-5; 316 = Δ 342. For τῷ in 315 see Α 418.

ὄφρα τις ὦδ' εἶπῃ Λυκίων πύκα θωρηκτάων·
 'οὐ μὰν ἀκλεές Λυκίην κάτα κοιρανέουσιν
 ἡμέτεροι βασιλῆες, ἔδουσί τε πίονα μῆλα
 οἶνόν τ' ἔξαιτον μελιηδέα· ἀλλ' ἄρα καὶ ἴς 320
 ἐσθλή, ἐπεὶ Λυκίοισι μέτα πρώτοισι μάχονται.
 ὦ πέπον, εἰ μὲν γὰρ πόλεμον περὶ τόνδε φυγόντε
 αἰεὶ δὴ μέλλοιμεν ἀγήρω τ' ἀθανάτω τέ
 ἔσσεσθ', οὔτε κεν αὐτὸς ἐνὶ πρώτοισι μαχοίμην
 οὔτε κε σὲ στέλλοιμι μάχην ἐς κυδιάνειραν· 325
 νῦν δ' ἔμπης γὰρ κῆρες ἐφεστᾶσιν θανάτοιο
 μυρίαί, ἃς οὐκ ἔστι φυγεῖν βροτὸν οὐδ' ὑπαλύξαι,
 ἴομεν, ἥε τῷ εὖχος ὀρέξομεν ἥε τίς ἡμῖν."
 ὥς ἔφατ', οὐδὲ Γλαῦκος ἀπετράπετ' οὐδ' ἀπίθην·
 τῷ δ' ἰθὺς βήτην Λυκίων μέγα ἔθνος ἄγοντε. 330
 τοὺς δὲ ἰδὼν ῥίγησ' υἱὸς Πετewὸ Μενεσευθῆς·
 τοῦ γὰρ δὴ πρὸς πύργον ἴσαν κακότητα φέροντες.
 πάπτηνεν δ' ἀνὰ πύργον Ἀχαιῶν, εἴ τιν' ἴδοιτο
 ἡγεμόνων, ὅς τίς οἱ ἀρὴν ἐτάροισιν ἀμύναι·

318. The MSS. read ἀκληῖς or ἀκλεῖς. Did. says οὕτως "ἀκλεές" (sic) αἱ Ἀριστάρχου καὶ αἱ χαριέστεραι. Schol. Vict. ἀκλειῖς· οὕτως. ἀκλεῖς δὲ Ἀριστάρχου κατὰ συγκοπὴν, ὡς τὸ "δυσκλέα" (B 115). ἀκλεῖς would be in accordance with the rule observed in our present Homeric texts (see H. G. § 105, 5), but it does not scan. Ludwig conjectures that the reading of Ar. was οὐ μὰν ἀκλεῖς, οἱ Λυκίην κ.τ.λ. I prefer to see in the fact that Ar. read some form ending in -es, not in -εῖς, an indication that there survived till his time a tradition of the form ἀκλε(F)ές, which is certainly the correct one, and have accordingly followed Nauck in adopting it in the text. The authority of Schol. V in such a matter is nil.

320. With οἶνον supply πίνουσι (zeugma). ἔξαιτον, "choice," else only Od. (e.g. β 307): the derivation is doubtful. Compare the γερούσιον οἶνον of Δ 259.

324. Hentze puts a colon after ἔσσεσθαι, thus taking εἰ μὲν . . . μέλλοιμεν as a wish which has not passed into a regular conditional protasis. The difficulty of saying whether or no this is the case well illustrates the transition by which, as L. Lange has shewn, the conditional sentence arises.

326. γάρ in this proleptic use, familiar

in later Greek, is virtually = ἐπεὶ, and as νῦν δέ really goes with ἐφεστᾶσιν as much as with ἴομεν, it is better not to mark the clause ἔμπης . . . ὑπαλύξαι as a parenthesis, though it is from this parenthetic use that γάρ obtains this sense. "But since, as it is (νῦν δέ), in any case death impends," etc. (See H. G. § 348, 2.)

331. For Menestheus see B 552.

332. The repetition of πύργον in this line and the next causes some difficulty, as the sense must be slightly changed. Hence Bekker, followed by several edd., reads τείχος in 333, without authority. Others take πύργον Ἀχαιῶν to mean the army of the A.; but πύργος when used of a body of men would seem to indicate a formation of a limited number for service in the field (Δ 334, 347) rather than a host generally, even when defending a wall as here. It is therefore best to take πύργον in both lines in the sense of wall rather than tower; and to understand τοῦ πρὸς πύργον as meaning "to his part of the wall." It is very seldom clear that πύργος must mean "a tower" (X 97, Δ 462, are the strongest cases), while there are very many passages in which it must mean "wall," or "fortification," and not "tower" alone.

334. ἀρὴν, al. Ἀρην, an uncertainty

ἐς δ' ἐνόησ' Αἴαντε δύω, πολέμου ἀκορήτω,
 ἐσταότας, Τευκρόν τε νέον κλισίηθεν ἰόντα,
 ἐγγύθεν· ἀλλ' οὐ πῶς οἱ ἔην βώσαντι γεγωνεῖν.
 τόσσος γὰρ κτύπος ἦεν, αὐτὴ δ' οὐρανὸν ἴκεν,
 βαλλομένων σακέων τε καὶ ἵπποκόμων τρυφαλειῶν
 καὶ πυλέων· πάσας γὰρ ἐπώχετο, τοὶ δὲ κατ' αὐτὰς
 ἰστάμενοι πειρῶντο βίῃ ῥήξαντες ἐσελθεῖν.
 αἶψα δ' ἐπ' Αἴαντα προῖε κήρυκα Θωῶτην·
 “ ἔρχεο, διὲ Θωῶτα, θεῶν Αἴαντα κάλεσσον,
 ἀμφοτέρω μὲν μᾶλλον· ὃ γάρ κ' ὄχ' ἄριστον ἀπάντων
 εἴη, ἐπεὶ τάχα τῇδε τετεύξεται αἰπὺς ὄλεθρος·
 ὦδε γὰρ ἔβρισαν Λυκίων ἀγοί, οἱ τὸ πάρος περ
 ζαχρηεῖς τελέθουσι κατὰ κρατερὰς ὕσμινας.
 εἰ δέ σφιν καὶ κείθι πόνος καὶ νεῖκος ὄρωρεν,
 ἀλλὰ περ οἶος ἵτω Τελαμώνιος ἄλκιμος Αἴας,
 καὶ οἱ Τευκρος ἅμα σπέσθω τόξων ἐν εἰδῶς.”

which often arises. So in Ξ 485, Σ 100, Ar. read Ἀρεῶ for ἀρήs. In β 59 however ἀρήν is used of disaster not of a warlike nature, so that it seems best to adhere to the text.

336. This line evidently refers to Θ 334, where Teukros is taken to his tent after being wounded by Hector.

337. ἐγγύθεν, the station of the Telemonian Aias was next the Athenians, B 558. βώσαντι: this contracted form occurs only here, and hardly seems Epic. G. Meyer however proposes to explain it as for βοF-σαντι, from a pres. *βόF-ω. γεγωνεῖν, to make himself heard, as usual.

340. For the form πυλέων see H 1. πᾶσαι and ἐπώχατο are the readings of A with Ar., πάσας and ἐπώχετο of most of the rest, with Zen. The latter seems to require ἀντὶ as the subject of the verb, “the noise had reached all the gates,” cf. δ 451. Ar. explained his reading to mean “the whole gate had been shut” (it will be remembered that he held that there was only one gate in all the wall). But if ἐπώχατο be read it would seem to come from ἐποίηω and this sense can hardly be got out of it. It would be better therefore to read ἐπώχατο, and derive it from ἐπέχω on the not very sufficient analogy of ὄχωκα (see B 218); for the sense of “holding close shut” cf. the phrase ἐπέχειν τὰ ὦτα, τὸ στόμα. But this is unsatisfactory; it looks as

though Ar. had altered the reading, or adopted a bad variant, in order to save his theory of a single gate. Yet even with his reading πᾶσαι must mean “all the gates”; there is no point in saying “the whole gate.” See note on B 509.

342. For Αἴαντα in this line and the next Zen. read Αἴαντε, which is found also in Syr.

344. μὲν μᾶλλον, the μάλιστα μὲν of Attic prose; the compar. being here used because there are only two alternatives. δ = τό, as Ψ 9, ω 190.

346. ὦδε ἀντὶ τοῦ οὕτως, Ariston. It was one of Aristarchos' canons that ὦδε always meant “thus,” never “here,” in Homer. Zen. took it to be “here,” as he read κείσε in 359, and he is not improbably right, as it seems arbitrary to deny to Homer a use so common in later Greek, and so much more natural both in this passage and Σ 392.

347. ζαχρηεῖς, cf. E 525, and for the present after πάρος περ, indicating that a state of affairs in the past still remains, A 553.

350. ἀθετεῖται by Ar. and Aristoph., apparently merely on the ground that no special summons was needed for Teukros, who always shot from under the shield of Aias. For the question between ἅμα σπέσθω or ἀμ' ἐσπέσθω see on E 423. The former is given here by H Syr.

ὥς ἔφατ', οὐδ' ἄρα οἱ κῆρυξ ἀπίθησεν ἀκούσας,
 βῆ δὲ θέειν παρὰ τείχος Ἀχαιῶν χαλκοχιτώνων,
 στή δὲ παρ' Αἰάντεσσι κίων, εἴθαρ δὲ προσηύδα·
 "Αἶαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων,
 ἡνώγει Πετewώο διοτρεφέος φίλος υἱός 355
 κεῖσ' ἴμεν, ὅφρα πόνοιο μίνυνθά περ ἀντιάσῃτον,
 ἀμφοτέρω μὲν μάλλον· ὃ γάρ κ' ὄχ' ἄριστον ἀπάντων
 εἴη, ἐπεὶ τάχα κεῖθι τετεύχεται αἰπὺς ὄλεθρος·
 ὦδε γὰρ ἔβρισαν Λυκίων ἀγοί, οἳ τὸ πάρος περ
 ζαχρηεῖς τελέθουσι κατὰ κρατερὰς ὑσμῖνας. 360
 εἰ δὲ καὶ ἐνθάδε περ πόλεμος καὶ νεῖκος ὄρωρεν,
 ἀλλὰ περ οἷος ἵτω Τελαμώνιος ἄλκιμος Αἴας,
 καὶ οἱ Τεύκρος ἅμα σπέσθω τόξων ἐν εἰδώς."

ὥς ἔφατ', οὐδ' ἀπίθησε μέγας Τελαμώνιος Αἴας.
 αὐτίκ' Ὀϊλιάδην ἔπεα πτερόεντα προσηύδα· 365
 "Αἴαν, σφῶι μὲν αὖθι, σὺν καὶ κρατερὸς Λυκομήδης,
 ἐσταότες Δαναοὺς ὀτρύνετον ἱφὶ μάχεσθαι·
 αὐτὰρ ἐγὼ κεῖσ' εἶμι καὶ ἀντιῶ πολέμοιο.
 αἴψα δ' ἐλεύσομαι αὐτίς, ἐπὴν ἐν τοῖς ἐπαμύνω."

ὥς ἄρα φωνήσας ἀπέβη Τελαμώνιος Αἴας, 370
 καὶ οἱ Τεύκρος ἅμ' ἦε κασὶγγητος καὶ ὄπατρος·
 τοῖς δ' ἅμα Πανδίων Τεύκρου φέρε καμπύλα τόξα.
 εὔτε Μενεσθῆος μεγαθύμου πύργον ἵκοντο
 τείχεος ἐντὸς ἰόντες, ἐπείγομένοισι δ' ἵκοντο,
 οἳ δ' ἐπ' ἐπάλξεις βαῖνον ἐρεμνῇ λαίλαπι ἴσοι, 375
 ἴφθιμοι Λυκίων ἡγήτορες ἠδὲ μέδοντες·
 σὺν δ' ἐβάλοντο μάχεσθαι ἐναντίον, ὦρτο δ' αὐτή.

Αἴας δὲ πρῶτος Τελαμώνιος ἄνδρα κατέκτα,
 Σαρπήδοντος ἐταῖρον, Ἐπικλῆα μεγάλθυμον,

355. ἡνώγει, imperf. where we should expect a present, cf. B 28 ἐκέλευσε.

365. For αὐτίκ' Ὀϊλιάδην Zen. read αὐτίκ' ἄρ' Ἰλιάδην, perhaps a reminiscence of an older αὐτίκα Ἰλιάδην, cf. B 527, N 203, 712, O 333, in all of which Ἰλιάδης is found as a variant; and compare Ἰλιάδα, the probable reading in Pind. O. ix. 112.

371. κασὶγγητος καὶ ὄπατρος, son of the same mother and father, as A 257. κασὶγγητος is elsewhere used in a more general sense (e.g. O 545, II 456), but here the addition of ὄπατρος seems to shew that it means a brother uterine

(cf. T 293). In that case it is in contradiction with Θ 284 (q.v.) Τεύκρον, νόθον περ εὐντα. It is however perhaps possible to take καὶ ὄπατρον epexegetically, "his brother, to wit the son of his father."

372. This line was athetized by Ar. on the ground that Teukros did not need any one to carry his bow for him (Schol. V).

374. For the dat. ἐπείγομένοισι cf. H 7 (Townl. reads ἐελλομένοισι here also), H. G. §§ 143, 246. The apodosis begins with the next line.

377. μάχεσθαι, as A 8, ἔριδι συνέχευε μάχεσθαι.

μαρμάρῳ ὀκρίοντι βαλὼν, ὃ ῥα τείχεος ἐντὸς
 κείτο μέγας παρ' ἑπαλξιν ὑπέρτατος· οὐδὲ κέ μιν ῥέα
 χεῖρεσσ' ἀμφοτέρης ἔχοι ἀνὴρ, οὐδὲ μάλ' ἡβῶν,
 οἷοι νῦν βροτοὶ εἰς· ὃ δ' ἄρ' ὑψόθεν ἔμβαλ' αἰέρας,
 θλάσσε δὲ τετράφαλον κυνέην, σὺν δ' ὅστέ' ἄραξεν
 πάντ' ἄμυδις κεφαλῆς· ὃ δὲ ἀρνευτήρι ἐοικὼς
 κάππεσ' ἀφ' ὑψηλοῦ πύργου, λίπε δ' ὅστέα θυμός.
 Τεῦκρος δὲ Γλαῦκον κρατερὸν παῖδ' Ἴππολόχοιο
 ἰὼ ἐπεσσύμενον βάλε τείχεος ὑψηλοῖο,
 ἧ ῥ' ἴδε γυμνωθέντα βραχίονα, παῦσε δὲ χάρμης.
 ἄψ δ' ἀπὸ τείχεος ἄλτο λαθὼν, ἵνα μή τις Ἀχαιῶν
 βλήμενον ἀθρήσειε καὶ εὐχετόφτ' ἐπέεσσιν.
 Σαρπηδόντι δ' ἄχος γένετο Γλαύκου ἀπιόντος,
 αὐτίκ' ἐπεί τ' ἐνόησεν· ὅμως δ' οὐ λήθετο χάρμης,
 ἀλλ' ὃ γε Θεστορίδην Ἀλκμάονα δουρὶ τυχῆσας
 νύξ', ἐκ δ' ἔσπασεν ἔγχος· ὃ δ' ἐσπόμενος πέσε δουρὶ
 πρηνῆς, ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῷ.
 Σαρπηδὼν δ' ἄρ' ἑπαλξιν ἐλὼν χερσὶ στιβαρῆσιν
 ἔλχ', ἧ δ' ἔσπετο πᾶσα διαμπερές, αὐτὰρ ὑπερθεῖν
 τείχος ἐγυμνώθη, πολέεσσι δὲ θῆκε κέλευθον.
 τὸν δ' Αἴας καὶ Τεῦκρος ὁμαρτήσανθ' ὁ μὲν ἰὼ

381. *ὑπέρτατος*, the top of a heap of stones piled up by way of ammunition against the breastwork.

382. For *χεῖρεσσ' ἀμφοτέρης*, *χειρὶ γε τῇ ἐτέρῃ* is mentioned by Did. as a reading of *αἱ κουνότεραι*, and is found also in A (text) and five or six other MSS. There is also a variant *φέρει* for *ἔχοι*. Ar. remarked with justice that the mention of *one* hand *ἐκκλῆει τὴν ἰσχὺν τοῦ Αἰάντος*. For the disparagement of men of the present day cf. E 304.

384. See E 743 for *τετράφαλον*.

385 = μ 413. For the comparison to a man "taking a header" cf. II 742-750, where the idea is worked out. Paley quotes also Eur. *Suppl.* 692, *ἐς κρᾶτα πρὸς γῆν ἐκκυβιστώντων βία*, and *Phoen.* 1150. The common reading is *ὃ δ' ἄρ' ἀρνευτήρι*, but two MSS. (L Syr, *αρανευτήρι*) omit *ἄρ'*; and as *ἀρνευτήρι* had F (whether it is conn. with Lat. *uri-nari* and Skt. *vāri*, water, Curt. *Et.* no. 510, or, as others say, with *ἀρν-ός*, a ram, in the sense of a tumbler "butting like a ram"), this appears to be the relic of a

genuine tradition, and is therefore adopted in the text.

388. *τείχεος* seems to go with *ἐπεσσύμενον*, dashing at the wall (so also II 511). The genitives in 406, 420, do not justify us in joining *βάλε τείχεος*, "shot from (his position on) the wall."

393. *ὅμως*, only here in Il., the regular Homeric word being *ἐμπης*. Lehrs conj. *ὃ δ' οὐδ' ὥς*, which is the regular phrase, and probably right. (λ 565 is the only other instance of *ὅμως* in H., and there it is not quite certain.)

397. The *ἑπαλξις* is no doubt a breast-work of planks; it has been undermined, so that when it is pulled down in one place, it falls "all along" the wall (*διαμπερές*). The nom. to *θῆκε* is *τείχος*: the wall, by being stripped of the breast-work, makes an opening—which however is not passed as yet by any of the Trojans; they did not appropriate the passage thus made (*θέσθαι κέλευθον*, 411, 418: this is evidently the force of the middle).

400. *ὁμαρτήσαντε*, simultaneously. For the "distributive apposition" by

βεβλήκει τελαμῶνα περὶ στήθεσφι φαεινὸν
 ἀσπίδος ἀμφιβρότης· ἀλλὰ Ζεὺς κῆρας ἄμυνεν
 παιδὸς ἐοῦ, μὴ νηυσὶν ἐπὶ πρυμνήσι δαμῆη·
 Αἴας δ' ἀσπίδα νύξεν ἐπάλμενος, οὐδὲ διαπρὸ
 ἤλυθεν ἐγχείη, στυφέλιξε δέ μιν μεμαῶτα. 405
 χώρησεν δ' ἄρα τυτθὸν ἐπάλξιος· οὐδ' ὃ γε πάμπαν
 χάζετ', ἐπεὶ οἱ θυμὸς ἐέλπετο κῦδος ἀρέσθαι.
 κέκλετο δ' ἀντιθέοισιν ἐλιξάμενος Λυκίοισιν·
 “ὦ Λύκιοι, τί τ' ἄρ' ὧδε μεθίετε θούριδος ἀλκῆς;
 ἀργαλέον δέ μοι ἐστί, καὶ ἰφθίμῳ περ ἐόντι, 410
 μούνῃ ρῆξαμένῳ θέσθαι παρὰ νηυσὶ κέλευθον·
 ἀλλ' ἐφομαρτεῖτε· πλεόνων δέ τε ἔργον ἄμεινον.”
 ὧς ἔφαθ', οἱ δὲ ἄνακτος ὑποδείσαντες ὁμοκλήν
 μᾶλλον ἐπέβρισαν βουλευφόρον ἀμφὶ ἄνακτα.
 Ἀργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας 415
 τείχεος ἔντοσθεν· μέγα δέ σφισι φαίνεται ἔργον·
 οὔτε γὰρ ἰφθιμοὶ Λύκιοι Δαναῶν ἐδύναντο
 τεῖχος ρῆξάμενοι θέσθαι παρὰ νηυσὶ κέλευθον,
 οὔτε ποτ' αἰχμηταὶ Δαναοὶ Λυκίους ἐδύναντο
 τείχεος ἄψ ὥσασθαι, ἐπεὶ τὰ πρῶτα πέλασθεν. 420
 ἀλλ' ὧς τ' ἀμφ' οὔροισι δὺ' ἀνέρε δηριάσθον,

which this dual is followed by two verbs in the singular, compare H 306.

401. **βεβλήκει**: for the force of the plupf. cf. Δ 108. **τελαμῶνα**, the strap of the shield, which crossed the chest obliquely from the right shoulder. **στήθεσφι**, so ADG, vulg. **στήθεσσι**, but the rarer (locative) form is to be preferred.

403. **νηυσὶν ἐπὶ πρυμνήσι** are the emphatic words: his fate is to be killed in the open plain.

404-5 = H 260-1. There is a variant **ἢ δέ** for **οὐδέ**, found in some MSS. and quoted by Did. as the *κοινή*.

407. For the aor. infin. after **ἐλπομαι** cf. Γ 112. Some MSS. give **ἔλδετο**, A having δ written over π.

408 = II 421 (cf. M 467). These and ζ 241 are the only passages in which **ἀντίθεος** is the epithet of a nation.

411. **θέσθαι κέλευθον**, see 397. **παρὰ νηυσί**, we should rather have expected **παρὰ νῆας**.

412. For **ἐφομαρτεῖτε** most MSS. give **ἐφομαρτεῖτον**: the dual for the plural is doubtless the reading of Zenodotos. Cf.

Ψ 414 (note also 413 = Ψ 417). Ar. read **ἐφομαρτεῖτε**. **δέ τοι** is the reading of the best MSS., but some give **δέ τι**, and 'one **δέ τ'**. We need not hesitate therefore to adopt Bentley's **δέ τε**, which is evidently original.

416. **σφισι** would most naturally refer to the Greeks, as the party last mentioned, as in χ 149, **μέγα δ' αὐτῷ φ. ε.**; but what follows shews that we must understand it of both parties, "a mighty task was revealed to them, set before them": cf. Δ 734, **ἀλλά σφιν . . . φάνη μέγα ἔργον Ἄρης**.

420. **τὰ πρῶτα**, "once," as A 6.

421. The simile is clear evidence of the existence in Homeric times of the "common-field" system of agriculture, where the land of the community is portioned out in temporary tenure from time to time. For the **οὔρα** see K 351; they are stones (Φ 405) marking off the allotments, and are easily moveable by a fraudulent neighbour (X 489). Such a fraud could only be detected by re-measurement, and it is over such a dispute that the two men are engaged.

μέτρ' ἐν χερσὶν ἔχοντες, ἐπιξύνῃ ἐν ἀρούρῃ,
 ὦ τ' ὀλίγῳ ἐνὶ χώρῳ ἐρίζητον περὶ ἴσης,
 ὥς ἄρα τοὺς διέεργον ἐπάλξιες· οἱ δ' ὑπὲρ αὐτέων
 425 δήουν ἀλλήλων ἀμφὶ στήθεσσι βοείας,
 ἀσπίδας εὐκύκλους λαισῆιά τε πτερόεντα.
 πολλοὶ δ' οὐτάζοντο κατὰ χρόα νηλεί χαλκῷ,
 ἡμὲν ὅτεφ στρεφθέντι μετάφρενα γυμνωθείη
 μαρναμένων, πολλοὶ δὲ διαμπερὲς ἀσπίδος αὐτῆς.
 430 πάντῃ δὴ πύργοι καὶ ἐπάλξιες αἵματι φωτῶν
 ἐρράδατ' ἀμφοτέρωθεν ἀπὸ Τρώων καὶ Ἀχαιῶν.
 ἀλλ' οὐδ' ὥς ἐδύναντο φόβον ποιῆσαι Ἀχαιῶν,
 ἀλλ' ἔχον, ὥς τε τάλαντα γυνὴ χερνῆτις ἀληθῆς,
 ἣ τε σταθμὸν ἔχουσα καὶ εἴριον ἀμφὶς ἀνέλκει
 435 ἰσάζουσ', ἵνα παισὶν ἀεικέα μισθὸν ἄρῃται.
 ὥς μὲν τῶν ἐπὶ ἴσα μάχῃ τέτατο πτόλεμός τε,
 πρὶν γ' ὅτε δὴ Ζεὺς κῦδος ὑπέρτερον Ἑκτορι δῶκεν
 Πριαμίδῃ, ὃς πρῶτος ἐσήλατο τείχος Ἀχαιῶν.
 ἦυσεν δὲ διαπρύσιον Τρώεσσι γεγωνῶς·
 "ὄρnuσθ', ἱππόδαμοι Τρῶες, ῥήγνυσθε δὲ τείχος
 440 Ἀργείων καὶ νηυσὶν ἐνίετε θεσπιδαῆς πῦρ."

The point of the simile of course is that the two parties stand close to one another divided by the breastwork, as the two neighbours are only divided by the stone over which they are quarrelling. The ἴση (see A 705) is the allotted space of land. (See Mr. Ridgeway in J. H. S. vi. on the *Homeric Land System*.)

425-6 = E 452-3.

433. ἔχον is used intransitively in the first clause (as E 492, K 264, etc.) and hence ἔχει must be understood transitively in the second, by a sort of zeugma, "they held on, as a woman holds the scales." ἀληθῆς seems to be used here in the primitive sense, "not forgetting," i.e. careful, anxious about her task. The adjective elsewhere is only used of spoken words. To make it here = "honest," "conscientious," is to introduce an entirely un-Homeric conception. The woman weighs the wool not out of motives of conscientiousness, but in order to make sure that by giving full weight she will earn her pay. It may be mentioned that Apollonios read ἀλήτης, beggar-woman, which however is too harsh after χερνῆτις (which is apparently from χεῖρ, a handworker).

434. ἀμφὶς goes with ἔχουσα, holding one on each side. σταθμὸν = weight, only here in Homer. ἀνέλκει as Θ 72.

435. We must not look upon the μισθός as anything but payment in kind, food and perhaps cloth for garments. It is of course impossible to say what the woman has been doing with the wool she weighs, whether growing it on sheep of her own,* or, which is more probable, putting it through some process such as carding, dyeing, or spinning. For ἀεικέα (miserable, meagre) Ar. read ἀνεικέα, explaining ἐξω νεῖκος, τὸ ἴσον αὐτοῖς ἀπονέμουσα, though elsewhere he is said to have preferred ἀμεμψέα.

436. See A 336.

438. In II 558 the same expression is used of Sarpedon. For the difficulty therein involved see the introduction to this book.

439 = Θ 227. Ar. strangely enough made Zeus the subject of ἦυσεν, on the ground that Hector could not shout loud enough for all to hear him (442). Zenod. must have taken the same view if he is correctly reported to have read ἐπεὶ θεοῦ ἔκλυον αὐδὴν for the second half of 444.

ὥς φάτ' ἐποτρύνων, οἱ δ' οὔασι πάντες ἄκουον,
 ἴθυσαν δ' ἐπὶ τείχος ἀολλέες. οἱ μὲν ἔπειτα
 κροσσάων ἐπέβαινον ἀκαχμένα δούρατ' ἔχοντες,
 "Ἐκτωρ δ' ἀρπάξας λᾶαν φέρειν, ὅς ῥα πυλάων 445
 ἐστήκει πρόσθε, πρυμνὸς παχύς, αὐτὰρ ὑπερθεῖν
 ὀξὺς ἔην· τὸν δ' οὐ κε δύ' ἀνέρε δήμου ἀρίστω
 ῥηιδίως ἐπ' ἄμαξαν ἀπ' οὔδεος ὀχλίσσειαν,
 οἶοι νῦν βροτοὶ εἶσ'· ὁ δέ μιν ῥέα πάλῃ καὶ οἶος.
 [τόν οἱ ἐλαφρὸν ἔθηκε Κρόνου πάϊς ἀγκυλομήτεω.] 450
 ὥς δ' ὅτε ποιμὴν ῥεῖα φέρει πόκον ἄρσενος οἶδός
 χειρὶ λαβὼν ἐτέρῃ, ὀλίγον τέ μιν ἄχθος ἐπέειγει,
 ὥς "Ἐκτωρ ἰθὺς σανίδων φέρε λᾶαν αἰείρας,
 αἷ ῥα πύλας εἵρυντο πύκα στιβαρῶς ἀραρυίας,
 δικλίδας ὑψηλάς· δοιοὶ δ' ἔντοσθεν ὀχῆες 455
 εἶχον ἐπημοιβοί, μῖα δὲ κληὶς ἐπαρήρειν.
 στή δὲ μάλ' ἐγγὺς ἰών, καὶ ἐρεισάμενος βάλε μέσσας,
 εὖ διαβάς, ἵνα μή οἱ ἀφανρότερον βέλος εἴη,
 ῥῆξε δ' ἀπ' ἀμφοτέρους θαιρούς· πέσε δὲ λίθος εἴσω
 βριθοσύνη, μέγα δ' ἀμφὶ πύλαι μύκον, οὐδ' ἄρ' ὀχῆες 460
 ἐσχεθέτην, σανίδες δὲ διέτμαγεν ἄλλυδις ἄλλη
 λαὸς ὑπὸ ῥιπῆς. ὁ δ' ἄρ' ἔσθορε φαίδιμος "Ἐκτωρ

442. οὔασι, pleonastic, like ὀφθαλμοῖσιν ἰδεῖν, ἐκαλέσσατο φωνῇ (Γ 161). It is not necessary to suppose with Ameis that it implies any emphasis, such as meaning *willingly*.

446. πρυμνός, at the base. For this adverbial use cf. μέσος, ἄκρος, πρῶτος, etc. The use with a second adj. is however rare; with a participle it is not uncommon (λαβρὸς ἐπαυγίζων, etc.).

447. δήμου ἀρίστω, as A 328, "the best of a whole community."

448. ὀχλίσσειαν, as ε 242. Four MSS. (D G Mor. Bar.) give ὀχλήσειαν (cf. ἐμύχλεον, 259); but Kallimachos and Ar. Rhod. read -σσειαν. The derivation and connexion of the word with ὄχλος or μόχλος are very obscure. If it is conn. with *vecis*, the F is neglected. ὀχλεῦνται, Φ 261, seems to be distinct.

450. Athetized by Ar. and Aristophanes, and omitted by Zenod., as diminishing the greatness of the feat.

451. For the indic. instead of the usual subj. after ὥς ὅτε cf. Δ 422. There seems however to have been a variant

φέρῃ from the note of Did. that Ar. read it διὰ τοῦ ε.

454. πύκα goes with εἵρυντο, στιβαρῶς with ἀραρυίας. For εἵρυντο cf. A 238. The σανίδες seem here to mean literally "the boards" of which the two doors are made, as the epithets shew that πύλαι cannot mean the *opening* as opposed to the two doors which close it. In this sense however it is generally found, e.g. 121, β 344 (where the epithet δικλίδες, here belonging to πύλαι, is given to σανίδες).

456. ἐπημοιβοί, apparently this means "crossing in the middle"; the κληὶς being a bar to hold them in their place. A different arrangement is given in Ω 453, where the door of Achilles' hut is held by a single ἐπιβλή, apparently identical with the κληὶς.

458. διαβάς, setting his legs well apart. ἀφανρός is else used only of persons.

459. θαιρούς, hinges, projecting vertical iron pegs at the top and bottom, working in stone sockets.

νυκτὶ θοῇ ἀτάλαντος ὑπώπια, λάμπε δὲ χαλκῷ
 σμερδαλέῳ, τὸν ἔεστο περὶ χροῖ, δοιὰ δὲ χερσὶν
 δοῦρ' ἔχεν· οὐ κέν τις μιν ἐρυκάκοι ἀντιβολήσας
 νόσφι θεῶν, ὅτ' ἐσᾶλτο πύλας· πυρὶ δ' ὅσσε δεδήειν.
 κέκλετο δὲ Τρώεσσιν ἐλιξάμενος καθ' ὄμιλον
 τεῖχος ὑπερβαίνειν· τοὶ δ' ὀτρύνοντι πίθοντο.
 αὐτίκα δ' οἱ μὲν τεῖχος ὑπέρβασαν, οἱ δὲ κατ' αὐτὰς
 ποιητὰς ἐσέχυντο πύλας. Δαναοὶ δὲ φόβηθεν
 νῆας ἀνὰ γλαφυράς, ὄμαδος δ' ἀλίσστος ἐτύχθη.

463. ὑπώπια, here in the sense of "face" generally; the phrase is curious, as it is in the brow, *above* the eyes, that we are accustomed to see a dark expression.

465. ἐρυκάκοι, so MSS.; Ar. ἐρύκακεν.

466. Hentze and others are inclined

to doubt the genuineness of this line, &c. the addition of νόσφι θεῶν, and still more of ὅτ' ἐσᾶλτο πύλας, is very flat; while the last clause seems to contradict the preceding simile, and may possibly be a vague reminiscence of ὅσσα δεδήειν, 93.

470. ποιητὰς = ἐνποιήτας E 466, etc.

THE END OF VOL. I.

CLASSICAL WORKS.

ARISTOTLE.—THE POLITICS. Edited, after SUSEMIHL, by R. D. HICKS, M.A., Fellow of Trinity College, Cambridge, 8vo.

[*In the Press.*]

THE POLITICS. Translated by Rev. J. E. C. WELLDON, M.A., Fellow of King's College, Cambridge, and Head Master of Harrow School. Crown 8vo. 10s. 6d.

THE RHETORIC. By the same Translator. [*In the Press.*]

ATHEIC ORATORS.—FROM ANTIPHON TO ISAEOS. By R. C. JEBB, M.A., LL.D., Professor of Greek in the University of Glasgow. 2 vols. 8vo. 25s.

SELECTIONS FROM ANTIPHON, ANDOKIDES, LYSIAS, ISOKRATES, and ISAEOS. Edited, with Notes, by Professor JEBB. Being a companion volume to the preceding work. 8vo. 12s. 6d.

TERENTIUS.—Edited, with Introductory Dissertations, Critical Notes, Commentary, and Lexicon, by Rev. W. GUNION RUTHERFORD, M.A., LL.D., Head Master of Westminster School. 8vo. 12s. 6d.

TERENTIUS.—THE ACADEMICA. The Text revised and explained by J. S. REID, M.L., Litt.D., Fellow of Caius College, Cambridge. 8vo. 15s.

THE ACADEMICS. Translated by J. S. REID, M.L. Second Edition. 8vo. 5s. 6d.

EURIPIDES.—MEDEA. Edited, with Introduction and Notes, by A. W. VERRALL, M.A., Fellow and Lecturer of Trinity College, Cambridge. 8vo. 7s. 6d.

HERODOTUS.—BOOKS I.—III. THE ANCIENT EMPIRES OF THE EAST. Edited, with Notes, Introductions, and Appendices, by A. H. SAYCE, Deputy-Professor of Comparative Philology, Oxford; Honorary LL.D., Dublin. Demy 8vo. 16s.

